GAZETTEERS OF INDIA

UTTAR PRADESH

LUCKNOW

UTTAR PRADESH DISTRICT GAZETTEERS

VOLUME XXXVIII

LUCKNOW

by

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PREFACE

This is the first of the series of revised District Gazetteers of the State of Uttar Pradesh. The history of District Gazetteers in the State goes back to 1803 when the Board of Directors of the East India Company in their letter of 24th June 1803 desired its officers to supply the Board of Directors such information on the "chronology, geography, government, laws, political revolutions, the progressive stages of the arts, manufactures and sciences, and of the fine arts and particularly of the former and present state of internal and foreign trade", so that on the basis of the information, the Board of Directors could compile a history of their possessions in India. But it was not till 1872, that a regular scheme for the preparation of what were then called the Imperial Gazetteers, was adopted by the Government of India. The State Gazetteers were then compiled for each district. The publication of those gazetteers was spread over a period of about ten years, commencing from 1872. In the case of Avadh, alphabetical gazetteers were prepared in two volumes and were called the Oudh Gazetteers. In 1901, the revision of the District Gazetteers was again undertaken as the information contained in the previous gazetteers had become out of date. In this revision, the old alphabetical arrangement was given up and separate volumes for each district were compiled and published over a period of about 10 years. Supplementary divisional volumes were published in 1915, 1926 and 1934 after each census operation. But these supplementary volumes merely brought up to date the various statistical data contained in those gazetteers.

With the lapse of time, the information contained in those gazetteers became completely out of date. After the attainment of independence the pace of progress and development has been so far accelerated as to completely change the face of the districts. The old gazetteers, containing as they did, valuable information for the use of the district officers, could no longer be relied upon or be useful now in the changed circumstances. Extensive research in history has also rendered the information contained in the gazetteers open to question. The old gazetteers were prepared with a definite purpose in view, viz., to give the alien district officers a background information about the district he was called upon to administer

and the people with whom he was likely to come in contact. With independence, this had to change and it was necessary now to compile the gazetteers with a view to give as accurate and objective a picture of the district as possible specially its history and the aspirations of the people.

In 1955, the Government of Uttar Pradesh decided to revise the District Gazetteers in the State, and a machinery was set up in the districts to collect the information for the various chapters of the gazetteers. The Government of India later formulated their own scheme in 1956 for the revision of the Indian Gazetteers of which scheme, the District Gazetteers, now under preparation, were to form a part. The scheme of contents of this gazetteer follows, as far as possible, the all-India pattern laid down by the Government of India. A State Advisory Board was appointed consisting of the following :—

1.	Dr. R. P. Tripathi, D. Sc.	*Chairman*
2.	Dr. Bisheshwar Prasad, Professor of History, Delhi University	*Member*
3.	Dr. B. R. Misra, M. A., Ph.D., Professor of Economics, Patna University.	,,
4.	Dr. Vasudeo Saran Agarwal, Professor of Ancient History, Banaras University.	,,
5.	Dr. Muzaffar Ali, M. A., Ph.D., Professor of Geography Sagar University.	,,
6.	Shri Sri Narain Chaturvedi, Retired Director of Education (Editor of Saraswati).	,,
7.	Shri Sri Ram Sharma, Editor, Vishal Bharat.	,,
8.	State Editor.	*Member-Secretary*

The present gazetteer has been completely re-written and the general pattern suggested by the Government of India has been followed. But an important addition has been made in so far as a detailed narrative of the literature, men of letters, music and fine arts and other cultural aspects of life of the people of the district, has been added to the chapter on 'Education and Culture'. An attempt has also been made to incorporate in this volume, the results of the latest researches in the history of the district,

particularly, the history of the independence movement, specially of the period 1857-59 based on the original materials now available and brought out by the Advisory Board for the History of Freedom Movement, U. P. I had the added advantage that Dr. S. A. A. Rizvi, Secretary of that Board was also appointed as Under Secretary with me.

In the context of the present conditions, any history of individual families in a district, except where they played an outstanding role in the history of the district, would be out of place and has been omitted. It was also unnecessary to give in elaborate detail, the customs and religious practices of the various sections of the people and only general description of these practices and customs of the main sections of the people have been given.

I am greatly indebted to the Rajasva Mantri for encouragement and guidance given by him throughout this work. My grateful thanks are also due to the members of the Advisory Board in general and to Dr. R. P. Tripathi, D. Sc., Chairman, Shri Sri Narain Chaturvedi, Dr. Muzaffar Ali and Dr. B. R. Misra in particular for having gone through the drafts of the various chapters and for offering most valuable advice. I am also grateful to Dr. Rizvi for his assistance. In fact, the entire burden of looking after the printing of the gazetteer, proof correcting and preparation of the index has been shouldered by him. Sri R. K. Misra, Editor, has been very useful throughout in going through the preliminary drafts and in collecting material for the various chapters of this volume.

A glossary of Hindi names and a bibliography have been given at the end of the volume. Diacritical marks have been used only in the Ancient history portion of the chapter on 'History'. In other chapters the common spellings have been maintained as they are well-understood.

15th March. 1959. V. C. SHARMA

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CHAPTER I

GENERAL

INTRODUCTION

Origin of the name of the District

The district of Lucknow is named after the city of Lucknow, which is situated almost in the centre of the district. The origin of the name 'Lucknow' is not definitely traceable, and whatever traditions are available, are of extremely doubtful historical authenticity. Lucknow formed part of the ancient kingdom of Kosal, and there is a tradition that the town was named in honour of Rama's brother, Lakshmana as Lakhanpuri which was corrupted into Lukhnau and later to its present designation of Lucknow. To the north-west of the town there is a mound, which is still called the Lakshmana Tila and lends support to this tradition. The story that the town is named after an *ahir* or milk-seller named Lakhna, who as a result of the spiritual blessings of a Muslim saint, had become rich and founded the town, is apocryphal and is hardly worthy of any credit. Even the *Ain-i-Akbari*, while dealing with the *Sarkar* of Lucknow as a part of the *Suba* of Avadh, does not throw any light on the origin of the name of Lucknow.

Location, general boundaries, total area and population of the district

The district of Lucknow formed the central part of the province of Avadh and was the headquarters of the *Sarkar* of Lucknow in the *Suba* of Avadh, in the time of Akbar. The district lies between the parallels 26° 30′ and 27° 10′ north latitude and 80° 30′ and 81° 13′ east longitude. The district is an irregular quadrilateral with the city and cantonment of Lucknow forming nearly the centre. It is bounded in the north by the district of Sitapur, on the east by that of Bara Banki, on the south by that of Rae Bareli and on the north-west and the south-west by the districts of Hardoi and Unnao respectively. Except in a part in the south and south-west. the boundaries of the district can hardly be called natural, and appear to have been fixed arbitrarily for administrative convenience, the river Sai on the south and south-west forming the natural boundary for a short distance only. Some villages belonging to the Lucknow district still lie across the river Sai to the north of the Lucknow-Kanpur Road, while some villages of district Unnao lie on the Lucknow side of the river Sai. It is understood that there is a proposal under consideration to rectify this anomaly and to transfer to the district of Unnao those villages in pargana Bijnor, which lie south of the river Sai, and to assign to Lucknow those villages of district Unnao, which lie between the river Sai and the present boundary of the district.

Area—With the exception of the district of Rampur, Lucknow is the smallest district in point of area in Uttar Pradesh. The area of the district, on the basis of the professional survey by the Survey of India, works out to 6,24,896 acres which is equivalent to 976.4 square miles. This is the area mentioned in the latest Census Report of 1951. The area mentioned in the various records of the Land Revenue Department cannot be relied upon, as it appears that they did not take into consideration the area occupied by the city and cantonment of Lucknow, which were not surveyed during the settlement and record operations. The results of the professional survey of the Survey of India, therefore, appear to be the only reliable guide in this matter.

The total population of the district according to the 1951 Census was 11,28,101, of which the rural population accounted for 6,07,577 and the urban for 5,20,524. The small area of the district as a whole gives a heavy density of 1,156 persons per square mile, the unusual density being accounted for by the presence of a large city. The number of villages in the district is 930, which again is a larger concentration of villages in proportion to the area of the district than is to be met with elsewhere.

History of the district as an administrative unit and changes in the component parts

It is not known as to when the district in its present shape was actually formed, as no definite records are available. The kingdom of Avadh was formally annexed by the East India Company in 1856. The British undertook a summary settlement immediately after the annexation, but the upheaval of 1857 following so quickly after, obliterated not only all traces of that settlement but also all the records. From the *Ain-i-Akbari*, it appears that Lucknow was the headquarters of the *Sarkar* of the same name and contained 55 *mahals* with a total area of 33,07,426 *bighas* 2 *biswas*. Out of those 55 *mahals*, a list of which is given in the *Ain-i-Akbari*, many are now to be found in the districts adjoining Lucknow, for example. Bara Banki, Unnao and Hardoi. But it is difficult to say with any degree of certainty what the boundaries of the district were or what its area was at the time of the annexation. At the first regular settlement (1862—71) of which records are available, it is found that the parganas of Kursi and Dewa on the north and north-east and Auras-Mohan on the south-west, were transferred to the districts of Bara Banki and Unnao respectively, and since then the boundaries of the district have remained unchanged. The projected proposal to transfer some villages of Lucknow district across the Sai, in exchange of villages belonging to district Unnao, but situated on this side of the river Sai, has already been referred to. If this proposal materialises, it will make the river Sai a natural boundary on the west and south-west of the district and also make for administrative convenience and efficiency.

Sub-Divisions, Tahsils and Thanas

The district is divided into three tahsils, each under the charge of a resident Tahsildar. There are no resident sub-divisions in this district. The three tahsils in which the district is divided are as follows :—

(i) Malihabad to the north and north-west, containing two parganas of Malihabad and Mahona;

(ii) Mohanlalganj to the south and south-east, containing the two parganas of Nigohan and Mohanlalganj;

(iii) The central part of the district forms the Sadar tahsil of Lucknow. It has three parganas: Kakori, Bijnor and Lucknow.

The Sub-Divisional Officers, who are the chief revenue officers incharge of the tahsils, live at Lucknow and work under the general supervision of the District Officer, here called the Deputy Commissioner. There is a sub-treasury at each of the tahsils and the Tahsildar or his *Naib* also acts as Sub-treasury Officer and for that purpose is answerable to the Treasury Officer at the district headquarters. The Tahsildars also exercise magisterial powers in addition to their duties as revenue officers. Their main duty, as their name indicates, is the collection of revenue.

So far as the police work is concerned, there are 7 police stations, situated outside the city and cantonment and the number of police stations in the city is 9. The figures of population for each *thana* (police circle) are not being given as the territorial limits of a police circle extend to villages falling in more than one tahsil. The list of the police stations will be found below :—

In the city

1. Chowk
2. Kaiser Bagh
3. Wazirganj
4. Hazratganj
5. Saadatganj
6. Hasanganj
7. Alambagh
8. Cantonment
9. Krishna Nagar

Outside the city

1. Itaunja
2. Malihabad
3. Mandiaon
4. Kakori
5. Banthara
6. Mohanlalganj
7. Gosainganj

TOPOGRAPHY

Physical divisions, elevation, configuration, etc.

The district lies almost in the centre of the area between the Ganga on one side and the Ghagra on the other. It is almost a level plain with few distinguishing features. Broadly speaking, it can be divided into three natural or physical divisions :—

(a) The Gomati basin,

(b) The Sai and its catchment area,

(c) The central upland on the higher watershed, running from the north-west to the south-east and separating the two. To the north and east of the Gomati, the land is an undulating plain and the number of rivulets, which traverse it, finally join the Gomati on its left bank. The Gomati basin comprises parts of the pargana of Malihabad on its right, those of Mahona on its left, the central part of the Lucknow tahsil and the north-eastern portion of tahsil Mohanlalganj. The river itself, ordinarily, runs in a deep and tortuous bed with high banks, cut up at places by ravines or the rivulets that join it on either of its banks. The soils on the alluvial plain along the high banks are in strong contrast to those in the sandy and sometimes water-logged narrow flood-plain of the river, called *tarai*. This *tarai*, if free from the floods of the river, is very fertile and yields good crops. The light sandy soil in pargana Malihabad and Mahona is also remarkable for excellent crops of melons for which Lucknow is so justly famous.

The area to the north and north-east of pargana Mahona also contains a watershed between the Gomati and the Ghagra and resembles generally the central upland in tahsil Lucknow, though the predominant soil is slightly clayey in texture. On account of its indifferent drainage it is dotted with numerous *jhils* and patches of woods containing *dhak* trees of varying sizes. The Reth takes its rise in this area and after flowing in an easterly direction through district Bara Banki eventually joins the Gomati on its left bank.

The Sai and a part of its catchment area lie to the south and south-east of the district, and are remarkable for the large areas of *usar* land that lie along or at some distance from its banks.

The central upland marks the watershed and forms the most fertile part of the district. The course of the Sarda Canal marks the highest level of the watershed. The general slope of the district is from the north and north-west to the south and south-east with an almost imperceptible fall of 1' per mile. With the exception of the immediate neighbourhood of the rivers which are entirely cut up by ravines, the slope of the land is very gradual and almost unnoticeable. At its extreme north near Mahona the level is 450' above the sea-level, at Alambagh about the centre of the district near Lucknow it is 394', and at Nagram on the

south-east the level is 372′, showing a slope of not more than 43′ in a length of 45 miles, or less than 1′ per mile.

The district is completely devoid of any relief of appreciable size, and the monotony of the level plain is broken only in the vicinity of the rivers where the land is cut up by deep ravines. The *nalas* originating to the north-west and south-east of this watershed join the river Sai, while the Gomati forms the main channel of drainage for the area lying to the east of Lucknow. The rivulets arising in pargana Mahona flow eastward and ultimately join the Gomati. The fall in the level of the district being so gradual, it is not surprising that in Malihabad one should meet with *jhils*, and that in Mohanlalganj as well there should be a number of shallow *jhils*, which, however, dry up during the hot weather. These *jhils* also mark a water-logged area which the flatness of the country does not allow to be drained effectively. A triangle between Mohanlalganj and Gosainganj with Nagram as the apex is an area of inland drainage having a chain of *jhils*.

RIVER SYSTEM AND WATER RESOURCES (DRAINAGE)

Main rivers and tributaries

As mentioned above, the district is crossed by a number of rivers and *nalas*, among which the Gomati is the principal one. As is obvious from the configuration of the district, they follow a south-easterly course The main tributaries of the Gomati are Akraddi, Jhilingi, Behta and Loni on the right, and Kukrail, Reth and some minor *nalas* on the left. The other river of any importance is the Sai, which flows across the south-western corner and forms the boundary for a distance in the southern part. The tributaries of this river are Nagwa and Bankh and join the main river from the north. In addition to these, a lare number of small rivulets originating in the central watershed area join one or the other of the streams described above. During the rainy season all those small rivers flow with a sufficient volume of water and during the hot season shrink to a narrow channel.

Gomati River—The river Gomati takes its rise in district Pilibhit. After a sinuous course of 42 miles in a south-easterly direction, it enters Kheri, and then cutting off the two parganas of Muhamdi and Pasgawan from the rest of the district, flows almost due south to form the boundary between the districts of Hardoi and Sitapur until its entrance into Lucknow district. Thence it flows south in a meandering course and forms the boundary between the parganas of Mahona and Malihabad. As it moves towards the south, the loops of the meandering river get more pronounced and the river penetrates into the country upto two or three miles before returning to its original direction. One such loop may be seen in the west of the village Kathwara in the south-western part of pargana Mahona. It enters the pargana of Lucknow between Ranimau and Raitha, and crosses it diagonally after forming the boundary of pargana Malihabad for about seven miles. Here

it flows in a deep bed between ill-defined banks, and is seldom violent. During heavy rains, sometimes, the river overflows its banks, but soon subsides. Near the entrance into the pargana the banks of the river are steep and dissected by a number of ravines, but at Duggaur and Kankarabad the banks begin to recede and the valley to widen out. In the pargana of Lucknow the river-valley is narrow, but it again widens out after leaving it. At the point where the river forms the boundary between Lucknow and Mohanlalganj, the river bed shrinks again. After leaving the pargana Mohanlalganj at Sikandarpur Khurd, it continues to form the northern and the eastern boundary of Mohanlalganj. The river finally leaves the district at Salempur, where it is joined by the Loni and enters Bara Banki.

At places, there are narrow belts of *tarai* land between the two banks formed from silt deposited by floods. These *tarai* lands on account of their water-content have good crops of *kharif* in years of drought, all *tarai* land, however, is apt to be inundated in years of heavy rainfall and is consequently somewhat of a precarious nature. The high bank, on the other hand, has a lower water-table and generally suffers from deficiency of water. The sub-soil is almost always of a sandy porous nature and in many places, especially in the Mohanlalganj pargana, is greatly broken by ravines.

The river Gomati is subject to periodical floods. It drains a large portion of the districts of Pilibhit—the district of its birth, Kheri, Hardoi and Sitapur before it enters Lucknow. The highest floods were recorded in the year 1915 and 1923. The river banks in the city are reinforced by high bunds on both sides and thus protect the city from floods; but the flood waters cause some damage to the low-lying villages to the north of the city. As a rule, the river flows in a deep bed, which makes it difficult for any attempt to be made to secure water from the river for irrigation. There is no evidence that the river has ever been extensively used for navigation. Country-crafts, however, do use the river for the transport of straw, fuel-wood, etc. Throughout its course ferries have been established and are managed by the District Board. The river is crossed by four masonry bridges : one on the road to Sitapur, another on the road to Daliganj, the third on the Lucknow-Faizabad Road and the last on the road connecting the city with Faizabad Road through Nishatganj. The North-Eastern Railway crosses the river between the city and the Daliganj stations while the Northern Railway crosses it between the Charbagh and the Malhaur stations.

Tributaries of the Gomati : Right Bank Tributaries—Akraddi Nala— The Akraddi rises in the Gundwa pargana of Hardoi district, near the boundary of Lucknow district. It is the northern-most tributary of the Gomati and flows for the most part in Malihabad. It is joined by some minor *nalas* in its lower parts and finally falls into the river Gomati near Manjhowa village, two miles to the west of Kathwara.

Jhilingi—The next tributary which flows in the south of the Akraddi is Jhilingi. It originates in the pargana of Malihabad near village Masira

Ratan. Running in a direction almost parallel to the Akraddi *nala* it joins the Gomati river near Gopramau.

Behta—The most important tributary of the Gomati is the Behta, a small perennial stream which has its origin in the Hardoi district and flows to the south of the tributaries mentioned above. It enters this district near the railway lines on the north-western boundary. At first, after traversing only a short distance in the district it goes out and enters the territory of Unnao, but soon returns and joins the district-boundary near Jindaur. Thence flowing south-eastward in a most tortuous course through the southern and south-western part of Malihabad pargana, it reaches the boundary of Kakori and then, after forming for a short distance the boundary of pargana Kakori, it joins the Gomati on the right bank near the village of Kankarabad.

Loni—This is the fourth and the last tributary of the Gomati joining it on the right. It is a small stream which has its origin in the Mohanlalganj pargana. The north central portion of pargana Mohanlalganj is drained by this river and its tributary *nalas*, which join it both from the north and the south. After covering a distance of about nine miles the river reaches its lower course, and finally joins the Gomati at Salempur close to the north-eastern boundary of the district.

Tributaries on the Left Bank—Most of the tributaries joining the Gomati on the left bank are non-perennial. The only perennial streams are the Kukrail and the Reth.

Kukrail—The river originates near village Asthi of pargana Mahona. For the most part, after its entrance into pargana Lucknow the river runs in a narrow bed enclosed by steep banks. As compared with the Loni, its tributary *nalas* are few in number. When it approaches the Gomati, its banks recede to a narrow strip and we get the moist *tarai* lands of Bastauli and Shaikhpur-Kasaila on either side of the Faizabad Road. It joins the Gomati just below the city of Lucknow.

Reth—Actually the river Reth flows through the adjoining district of Bara Banki, but a small portion lies in Lucknow district also in the north-eastern part of pargana Mahona. It joins the river Gomati on the border of the two districts near the village Guskar in the north-eastern part of Mohanlalganj pargana.

Sai River—The river Sai enters the district on the south-west from the pargana of Mahona in the Unnao district. For about six miles it forms the boundary between the parganas of Mohan and Bijnor (Lucknow) and then it enters the latter near Darabnagar. After separating out five villages from the rest of the pargana, it again forms the boundary separating Bijnor from Gorinda Parsandon and then enters Unnao at Bani. It re-appears in pargana Nigohan and forms the boundary between it and pargana Maurawan of Unnao district for several miles. It finally leaves the district at Birsinghpur.

Though an important river, it serves only the southern and south-western parts of the district. It is a perennial stream, flowing in a narrow well-defined channel. Its bed is shallower than that of the Gomati, and the land on its banks is less dissected by ravines. Like the Gomati it also has sandy tracts on its left side.

The *tarai* of the Sai is very small and extends over only three villages, Bhandnamau in Bijnor, and Miranpur and Mungtiya in Nigohan. All of these are occasionally visited by floods of the river.

Tributaries of the Sai—As mentioned previously there are only two important tributaries of the river Sai, viz. the Nagwa and the Bankh.

Nagwa Nala—The stream originates a few miles to the north of Mohan in the Unnao district. It soon reaches the boundary and separates the parganas of Mohan and Auras from Kakori. When it reaches the boundary of pargana Bijnor, it turns abruptly to the east and forms a big loop till it reaches near Amawan. From there it follows in a south-easterly course upto the west of Banthara, where it again takes a 90° bend and finally falls into the Sai near village Bani on the Kanpur Road.

The stream has a small tributary named Samdia which originates locally and falls near Aridpur, Siktiya, a village in Bijnor.

Bankh—The chain of *jhils* to the south of the jail and the Charbagh railway station, that runs through the villages of Mohammadinagar, Saleh and Aurangabad and to the east of Bijnor, gives rise to the Bankh. It enters the pargana Mohanlalganj from the north-west and after traversing only two villages enters Nigohan from the north as a perennial stream. It turns towards the south-east through the central part of this pargana and continues upto Nigohan town after which it again bends to the south-west and finally joins the Sai near Birsinghpur on the Rae Bareli border. The soil in its neighbourhood is mostly loam of a fair quality, but it becomes sandy *bhur* as we go nearer the Sai.

Lakes and Tanks

There are a number of *jhils* in tahsil Malihabad, which are generally too shallow to be depended upon for irrigation in years of deficient rainfall. In pargana Mohanlalganj too, there are a number of *jhils* lying between Mohanlalganj, Gosainganj and Nagram. The more important of these is the Karaula *jhil* which spreads through many villages and is estimated to cover an area of 800 acres. The Hardoiya *jhil* has an area of about 200 acres while the Sissendi *jhil* is a smaller one with an area of 150 acres. In pargana Bijnor, the only lake of any importance is the Khartola *jhil* with an area of about 50 acres. Near Amausi there is another *jhil* called the Kusela *jhil* covering an area of about 500 acres. All these *jhils* dry up in hot weather, shrinking into small ponds containing about 3 feet of water. In the rains, the level of water in the *jhils* rises to as much as 15 feet or so. The *jhils* generally are shallow swamps, which give refuge to large flocks of ducks and

other birds. These *jhils* are much frequented for duck-shooting during the cold weather. As the water recedes after the rains, the land near the banks is cultivated by the people and sown with paddy. Even gram is grown in *rabi* in a large part of the *jhil* land, vacated by the water in the beginning of cold weather. These lakes are also utilised for irrigation by the cultivators either to supplement the canal irrigation where the land is within the command area of the canals or as an independent source of irrigation. There are no natural springs in the district and the small rivers or *nalas* that take their rise from the low-lying lands or swamps do not serve any purpose other than that of drainage-channels during the monsoon.

GEOLOGY

The district forms part of the great Indo-Gangetic Plain formed by the deposits laid down by the rivers in the post-Tertiary period. The geology of the district does not reveal anything interesting or striking except ordinary Gangetic alluvium. The nature and the depth of this alluvium, as discovered by the various borings, did not show anything except coarse sand and sandy silt with occasional beds of clay and *kankar*. Apart from *kankar*, brick-earth and marl beds occur in various parts of the district.

Kankar—The *kankar* (nodular lime-stone) is found in beds of varying thickness almost everywhere in the district. They can be dug at any place from two to five feet below the surface of the ground. The *kankar* is mainly used for two purposes, viz. road building and manufacture of lime used in the construction of houses In its crude form it serves as a good road-building material. Almost all the roads of the district were constructed with this material, until it was replaced by the present method of using ballast and tar-macadam. The District Board and other local roads continue to be made of this material. When burnt and ground, *kankar* forms an excellent hydraulic lime and is largely used in building. It is burnt in kilns which are situated near the quarries. Block *kankar* is also used in the construction of bridges.

Brick-earth—Brick-earth is found in many parts of the district. The best variety of brick-earth is found near the seventh mile-stone of the road from Lucknow to Rae Bareli and near the fifth mile-stone on the Kanpur Road. However, brick kilns have been established along all the approach roads of the city.

Marl—Marl is the third mineral of the district. Marl deposits have been reported from Lucknow, Mohanlalganj and Malihabad tahsils. Marl is a deposit of calcareous loam or clay, which is generally found in *jhils* and along the river banks.

In Lucknow tahsil, marl is reported from Raniganj a part of the Lucknow Municipality, Ujavar and Hussaria, Chinhat, Hasanpur-Kheoli and Harauni areas. The actual estimate of the quantity of these

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deposits is not known, but in Ujavan-Hussaria and Hasanpur-Kheoli areas, marl has been worked for manufacturing lime.

In the Mohanlalganj tahsil, marl deposits are found in the east of the Sai valley and in an area extending from the Gomati to the Lucknow-Gosainganj Road. The beds extend over an area of 1,500 acres and the thickness of the beds varies from 3 to 4 feet. The estimate of the quantity will thus be about 10,50,000 tons. Mohanlalganj has been recommended by the Geological Survey of India as a suitable site for establishing a cement factory, since the basic material is abundantly available in the shape of marl.

In the Malihabad tahsil marl is present in the area about 12 miles away from Lucknow, by the side of the road to Sitapur. The deposits are being used for lime-burning.

Reh—Reh or alkaline earth is found in commercial quantities on the western plains of the district. It is used for the manufacture of glass. Washermen find it a good substitute for soap. From the saline earth are also extracted the minerals known as *khari* or sulphate of soda, *sajji* or impure carbonate of soda and *shora* or saltpetre. There are a few small establishments (*karkhanas*) which manufacture saltpetre by scraping nitrous earth from old walls of houses and the surrounding grounds. There are about 50 acres of soil from which such nitrous earth can be collected.

Pottery clay—Pottery clay is also found in a large quantity all over the district. It is used for the manufacture of different types of toys and various earthen utensils.

Sand—Lastly, an important minor mineral and an essential article for building purposes is sand. It is largely found along the banks of the Gomati.

CLIMATE

Observatories

There are two observatories in the district, one at Amausi aerodrome, under the charge of a Meteorological Officer and the other at the Central Drug Research Institute, Chhatar Manzil, under the charge of its Director. In addition to these there are rain-gauge stations in all tahsil headquarters under the charge of the Tahsildar.

Seasons

The district is situated in the sub-tropical region and its climate can be said to be of sub-tropical monsoon type. It avoids the parching drought and the opposite extremes of heat and cold which are experienced in the Punjab. It is said that 'seasonality is the keynote of Indian climate' and the three seasons—the rainy, the cold and the hot—are well

marked off. The first commences with fair regularity in the middle of June and continues till the end of September, but as the monsoon from the Bay of Bengal sweeps over the Uttar Pradesh, the commencement of the rainy season may be as early as the beginning of June or as late as the first or second week of July. The cold weather extends from early October to the end of February. March is a transitional month. The third season extends over the remaining months of the year. In this season the sun gradually moves towards the north and consequently the temperature begins to rise, and so it gradually merges into the hot weather with high temperature and dry westerly winds.

Temperature and Humidity

In winter the temperature is controlled by two factors :

(i) the slanting rays of the sun during winter, and

(ii) the development of anti-cyclone conditions in northern India.

The following table shows the mean maximum and mean minimum monthly temperatures with the highest and the lowest temperatures ever recorded in the district :—

Month	Mean daily Max. Temp. in		Mean daily Min. Temp. in		Highest Max. Temp. recorded in		Lowest Min. Temp. recorded in	
	°F	°C	°F	°C	°F	°C	°F	°C
January ..	73.9	23.1	47.1	8.4	86	30.2	35	1.67
February .	78.6	25.9	51.4	10.8	95	35.0	35	1.67
March ..	90.8	32.7	60.6	15.9	106	41.2	45	7.22
April ..	101.4	38.6	70.8	21.6	114	45.6	55	12.75
May	105.4	40.8	78.3	25.6	117	47.2	64	17.8
June ..	100.2	39.0	81.7	27.7	119	48.9	67	13.9
July ..	92.4	33.5	79.5	26.4	114	45.6	72	22.2
August ..	90.5	32.6	78.6	25.9	102	39.0	72	22.2
September ..	91.9	33.4	76.5	24.8	103	39.2	64	17.8
October ..	91.4	33.1	66.5	19.2	104	40.0	52	11.1
November ..	93.9	28.9	54.1	12.3	94	34.5	42	5.55
December ..	75.9	24.4	47.3	8.5	92	33.2	35	1.67
Annual Average ..	89.7	32.2	66.0	19.2	119	48.5	35	1.67

In the cold weather the climate is delightful. The days are bright and warm, and the sun is not hot. The lowest temperature known at this season of the year is 35° F recorded at Lucknow. These temperatures being recorded at a height of 4′ above ground, the actual temperature would be 3° or 4° less. In summer the district is excessively hot and the temperature has been known to rise as high as 119° F (48° C), the maximum temperature recorded on any day within a period of seventy years. The whole district lies in an area where the highest maximum temperature recorded is of the order of 117°—119° F. Some data collected in recent years show that in the months of April to June on an average of about 3 to 6 hours daily the temperature may exceed 100° F (38° C). At this time of the year the heat is aggravated by hot winds and clouds of dust. If the wind is from the west, the interior of the houses can be kept fairly cool and pleasant by means of wet screens (*tattis*) of *khas-khas* grass. Heat is alleviated by the breeze blowing through the screens. But if the western winds subside or give place to easterly winds the *tattis* give no relief. The mean maximum temperature of the year is 90° F (32° C) The month of May has a mean maximum temperature of 105° F (41° C). When the temperature rises abnormally, local storms develop and heat is temporarily relieved in the afternoon by dust storms accompanied by a shower. An important feature of the distribution of temperature is the sudden change from winter to summer and summer to winter. As a result, the spring and autumn are very short-lived. The uniformly high temperature during the rainy season is of great benefit for the quick growth and maturity of *kharif* crops. During February to May the rise in temperature is 26.8° while during the rainy season it is only 6.6°.

The mean daily range of temperature is large in summer and winter months, being 28° to 30° F. The highest daily range of temperature may easily extend to 40° F on individual days. The diurnal variation is least in monsoon months with about 12° F (7° C) in August.

Humidity—The following table shows the mean relative humidity in different months during the year :—

Month	Mean relative humidity (%) at 8 hours	Mean relative humidity (%) at 17 hours	Average relative humidity
January	81	47	64
February	71	43	57
March	51	25	38
April	39	19	29
May	46	28	37

Month			Mean relative humidity (%) at		Average relative humidity
			8 hours	17 hours	
June	..	..	64	51	57.5
July	..	..	82	75	78.5
August	..	..	86	77	81.5
September	..	..	82	71	76.5
October	..	..	72	58	65.0
November	..	..	73	52	62.5
December	..	..	80	54	67

In addition to these if the figures for individual days are considered, it will be noted that while humidities of 90% or more may occur in monsoon months, low humidity values of less than 10% are not infrequent in the afternoons of summer months. The average humidity at 5 P. M. for April is as low as 19%.

Rainy Season — The rainy season starts some time in the latter half of June, rarely earlier. Rain is by no means continuous for more than a day or two at a time. These rainy spells are separated by oppressive weather. July and August have the highest number of rainy days (17 to 20 in one month). In most seasons there occur intervals of a week or more with little or no rain. These are termed breaks In certain years these breaks last for weeks when westerly winds set in, less hot and dry but more oppressive than the hot winds of April and May

Rainfall

As a rule the weather remains fine and clear with practically cloudless skies (average 1/10) in the winter season. Early in January the cloudiness slightly increases and the first rains of the cold weather occur. These falls of rain are about three to four in January and February, but are light and extremely beneficial for *rabi* crops.

The normal or average annual rainfall of the district is 37.5" (950 m.m.), as shown in the following table :—

TABLE SHOWING AVERAGE MONTHLY RAINFALL

Month	Rainfall	
	inches	m.m.
January	0.67	17.6
February	0.61	15.5
March	0.33	8.4
April	0.21	5.3
May	0.65	16.5
June	4.22	107.0
July	11.37	289.0
August	10.78	273.0
September	6.91	176.1
October	1.27	32.2
November	0.19	4.8
December	0.31	7.8
Total	37.64	953.2

Lucknow proper has an annual average rainfall of 40 inches (1016 m.m.). Rainfall decreases to the south and the west. About 90% of the annual rainfall occurs during the four monsoon months, June to September. The rainiest months are July and August, each contributing about 30% of the rain-fall. The annual number of days of rain with 10 cents or more of rainfall is 46.

The average of rainfall of January and February is about 6 cents to 7 cents with three to four rainy days of 10 cents or more. The local variations in the amount of rainfall are considerable.

The following table will give an idea of the tahsil-wise distribution of rainfall in different months of the year :—

AVERAGE MONTHLY RAINFALL FOR DIFFERENT TAHSILS TO INCHES AND MILLIMETERS

		Malihabad		Lucknow		Mohanlalganj	
Month		ins.	m.m.	ins.	m.m.	ins.	m.m.
January	..	0.69	17.6	0.76	19.3	0.56	14.2
February	.	0.51	12.9	0.68	17.3	0.54	13.7
March	..	0.34	8.6	0.32	8.1	0.31	7.8
April	..	0.17	4.3	0.26	6.6	0.15	3.8
May	..	0.61	15.5	0.78	19.8	0.45	11.4
June	..	4.15	105.0	4.36	111.1	3.90	99.0
July	..	10.99	279.9	11.86	301.0	10.63	270.0
August	..	8.83	224.0	11.34	288.0	10.44	265.4
September	..	6.09	154.8	7.46	189.5	6.67	169.5
October	..	1.24	31.5	1.37	34.8	1.21	30.8
November	.	0.17	4.3	0.19	4.8	0.17	4.3
December	..	0.34	8.6	0.33	8.4	0.27	6.9
Total	..	34.13	86.70	39.71	1008.7	35.30	896.8

Variability—Large variations in rainfall from year to year are not infrequent. The following table will illustrate the annual variations :—

	Annual rainfall		Variation from year to year	
Year	inches	m.m.	inches	m.m
1933	25.60	650.0	+	
1934	42.21	1073.0	+ 16.61	+ 422.0
1935	22.22	564.0	— 19.99	— 507.0
1936	63.58	1616.0	+ 41.36	+ 1050.0
1937	33.44	848.0	— 30.14	— 765.0
XX	XX		XX	XX
1947	49.69	1260.2		
1948	53.85	1364.0		
1949	48.85	1240.0		
1950	30.49	774.0		
1951	21.35	542.0		
1952	33.01	840.0		
1953	49.78	1263.0		
1954	39.98	1011.0		
1955	49.37	1255.0		
1956	33.61	855.0		
1957	40.07	1032.0		

The highest annual rainfall for Lucknow during a period of 83 years ending 1951, was 73.49" (1867 m.m.) in 1915, which is 193% of the normal. The lowest rainfall was 14.40" in 1876, which corresponds to 36% of the normal. The heaviest rainfall in a day in the district during a period of 20 years (1891—1920) did not exceed 13". Very heavy rainfall appears to be rare in the district. As regards the frequency of the rainfall covering the years 1868 to 1950, 14% of the years had rainfall exceeding 125% of the normal and 18% of the years had rainfall less than 75% of the normal. Rainfall was greater than normal in 41% of the years.

The number of rainy days also vary from year to year as well as from month to month, as is shown in the following table :

Month	*Mean Number of rainy days*
January	1.5
February	1.6
March	0.9
April	0.6
May	1.3
June	5.5
July	13.4
August	13.7
September	7.9
October	1.7
November	0.4
December	0.7
Annual	49.2

Pressure

The atmospheric pressure at a particular place depends upon the temperature and humidity of the place, hence there are variations in the pressure also with the change of seasons. The following table will illustrate the point :—

MEAN STATION LEVEL-PRESSURE IN MILLIBARS

Month		At 8 hours	A 17 hours
January	..	1004.2	1001.4
February	..	1001.9	998.8
March	..	998.4	995.0
April	..	994.4	990.6
May	..	990.7	986.5
June	..	986.6	982.8
July	..	986.1	983.0
August	..	988.1	985.2
September	..	992.4	989.1
October	.	998.4	995.2
November	..	1002.7	999.2
December	..	1004.7	1001.9

NOTE—The average annual Station level-pressure has been calculated to be 995 7 and 992·4 at 8 hours and 17 hours I. S. T.

Winds

During winter the whole of Uttar Pradesh comes under the region of N.-W. winds, known as winter monsoon. In that period the winds in the district are mainly westerly and north-westerly. These are generally dry winds with occasional slight precipitation. The velocity of wind in these months varies from one to two miles per hour, the maximum velocity occurring during the later part of the season. During March and April the velocity increases. In the months of May and June the wind gradually assumes the character of *loo*. Dust storms are frequent in these months and help in lowering the temperature. They precede the onset of the regular monsoon. The wind becomes excessively hot and dry during the day, sometimes with the speed of 20—25 miles per hour. Throughout the rainy season the winds are north-easterly and easterly and their velocity decreases as the rainy season comes to a close. In October the average velocity is about one mile per hour Considering the average velocity, the wind-speed is one to two miles per hour, suggesting the prevalence of a very light wind. About 52% of the days are calm in the morning hours and about 75% of the days in the afternoon. The following table gives an idea of the velocity and wind -direction in different months of the year :—

Month		Velocity m. p. h.	Mean wind at 8 hours	Direction at 17 hours
January	..	1.3	N87W	N86W
February	..	1.7	N69W	N54W
March	..	2.3	N82W	N80W
April	..	2.4	N81W	N80W
May	..	2.5	N80W	N16W
June	..	2.6	N85W	N31W
July	.	2.2	S81E	E
August	..	1.9	S82F	N36E
September	..	1.7	S77E	N56W
October	..	1.1	S66E	N38E
November	.	0.9	N82W	N79W
December	.	0.1	N45W	N81W

FLORA

Nature of Vegetation

The soils of Lucknow are rich enough for the growth of all kinds of trees and grasses which are generally found in this part of the Gangetic Plain. There are hardly any species grown which may be said to be peculiar to this district. The agricultural crops grown in the district are also the same which are grown in the adjoining districts. The presence of a larger amount of sub-soil water, however, gives rise to a larger growth of vegetation than is to be found in districts further west or south of Lucknow. It is reported that out of five or six hundred species of flora recognized in this district, as many as 250 can be found in the National Botanic Gardens itself. The variety of soil and water-content is also responsible for the presence of *dhak* jungles in or near the *usar* areas of tahsil Malihabad, and for the thick vegetation to be found along the banks of the river Gomati and its tributaries, particularly the Kukrail. The usual trees which are to be met with in the district are mango, guava, *aonla*, *bel*, *jamun*, *ber*, lemon, *khajur*, *babul*, *ashok*, varieties of bamboo, banyan, *gular*, *palas*, *madar*, *dhak*, *sheesham*, *mahua*, *neem* and *pipal*. There is hardly any habitation where *neem* and *pipal* are not to be found. An attempt is also being made not only to locate but also to cultivate scientifically a number of medicinal plants which are extensively used in Ayurvedic medicines. Such an experimental plantation

also exists in the National Botanic Gardens. The Central Drug Research Institute is also engaged in conducting research in the therapeutic value of many indigenous drugs. They have established a nursery of plants near Amausi.

Forests

There is evidence to show that the district of Lucknow at one time had a considerable area under forests. But continuous growth of population and the consequent need for more extensive land for agriculture resulted in a large part of this forest being cut down. At present there is no organised forest in the district at all, and the trees that are to be found are those which are wild and are of a variety which can stand the climate of the district. Large areas of *usar* land are almost completely devoid of trees except those of stunted growth. There was till recently no Reserve Forest in the district nor does the district claim to have any tree of commercial value except the *babul* and the *mahua*. The *babul* furnishes a very hard wood used for making wheels for bullock-carts and is also used for the preparation of charcoal, the bark furnishing excellent material for the tanning of leather. The *mahua* yields not only food for the people but its flowers furnish the basic material for the preparation of country liquor. Wood from *mahua* and mango trees is extensively used as building material. *Sheesham* trees are also found in small patches, which provide valuable timber. Extensive *dhak* jungles existed in the parganas of Malihabad, Mahona and Mohanlalganj, but the high prices of fuel-wood during the Second World War and the impending abolition of the *zamindari* induced the *zamindars* to cut down the trees and clear the land for cultivation. The following table illustrates the nature and type of forests and the area in acres covered by each in the different tahsils, in 1951-52 --

Tahsil	Forest under legal enactment	Forest under timber trees	Forest other than timber	Total acreage under forest
Lucknow	1,693	96	1,048	2,837
Malihabad .. .	305	786	13,100	14,191
Mohanlalganj . ..	.	1,279	8,246	9,525
Total ..	1,998	2,161	22,394	26,553

The total acreage under jungle during 1901-02 was reported to be about 75,000 acres which dwindled down to 26, 553 acres in 1951-52, covering about 4.3 per cent of the total area of the district. The term 'jungle' includes all kinds of trees as well as land covered with grass; the

whole can be put together now under the general term 'forest'. In 1951-52, out of this total area under jungle or forest in the district, 11 per cent was to be found in Lucknow, 50 7 per cent in Malihabad and 38.3 per cent in tahsil Mohanlalganj. The pargana having the largest area under *dhak* or grass-preserves, generally recorded as jungle in the revenue records, is Malihabad; while the pargana having the least area under jungle is Bijnor which has a large area under *usar*. Government have established two Forest Divisions with headquarters in Lucknow: one is the Avadh Forest Division and the other is the Gomati-Rapti Afforestation Division. It is the duty of these two divisions to undertake afforestation mainly either as an anti-erosion measure, as for example, in Kukrail, or for reclamation of *usar* land. A compact block of 5,113 acres has been marked as a reserved forest, known as the Kukrail Reserved Forest. This block is situated on both sides of the river Kukrail before it joins the Gomati. This afforestation has been undertaken as a measure to prevent soil-erosion. In addition, an aggregate area of 2,973 acres of jungle and over 4,585 acres of waste-land has been vested in the Forest Department as a result of the abolition of the *zamindari* in 1952. The details are as follows :—

Name of the tahsil		Private forest	Waste-land
		Acres	Acres
Lucknow	..	561	2,853
Malihabad	..	1,499	1,528
Mohanlalganj	..	913	294
Total		2 973	4.675

Most of this land, as was to be expected, is unfertile and unfit for cultivation with scattered patches of grass and *dhak* trees. The land in Malihabad is also subject to water-logging. An attempt was made by Government to cut down the *dhak* forests and bring as much of land under cultivation as was possible. This was done as part of the 'Grow-More-Food-Campaign'

Soil-erosion

The problem of soil-erosion is not as serious in Lucknow as in some other districts. Due to the almost level nature of the land and low gradients towards the river beds, only sheet-erosion to a limited extent takes place. Erosion is also to be found along the course of the tributaries of the Gomati, of which the Kukrail is a typical example.

The types of trees commonly found in the district have already been mentioned. The cutting down of the *dhak* forests does not appear to have in any way affected the rainfall of the district, and, in any case, the nature of vegetation in the district was never such as to act as a check to the surface run-off. Government launched the *Vanmahotsava* scheme of afforestation under which 797 acres of forest-land was planted with timber, fuel and fruit trees during the First Five Year Plan. In addition, roadside plantation under the charge of the Forest Department has been undertaken. Nearly 37 miles of the P.W.D. roads were planted with roadside avenues. It is an ancient custom and was always considered to be a great act of merit for charitably inclined persons to plant trees along the road and to construct wells, to provide not only good drinking water but also shade for the weary travellers. The Mughal Emperors as well as the Nawabs of Avadh took delight in planting trees along the Lucknow-Faizabad Road. The duty of planting trees along the District Board roads rests with the Board itself Amongst the most popular varieties of trees which are planted along the roads are tamarind, mango, *neem*, *semal*, *gular* and *bel*. Lucknow has always been famous for its orchards and groves, particularly the mango-groves of Malihabad. But the orchards and groves will be dealt with in a later chapter relating to Agriculture and Horticulture.

FAUNA

Mammals, birds, reptiles and fish usually found in the Gangetic Plain are also met with in Lucknow. Among mammals are included a large variety of animals both domestic and wild. The domestic animals being directly concerned with the agricultural life of the district will be dealt with in detail while considering agriculture. As the district has very little forest area the larger carnivora like tigers and leopards are conspicuous by their complete absence, except for an occasional leopard which strays into the district from the Ghagra valley or from the foot-hills of Bahraich. The kings of Avadh took delight in taking out hunting parties and even constructed hunting-lodges, which shows that, at any rate, at that time there must have been a considerable number of game animals available for *shikar*. But the growth of population and the constant pressure on land resulted in the disappearance of much of the wide tracts of jungles which were once covered with long grasses and offered an asylum to wild animals. The wild animals now found in the district are the *nilgai*, black-buck, orient deer, antelope, deer, fox, hedgehog, wolf, hyaena and the ubiquitous jackal. Wild pigs are also found in large numbers. The hyaenas find sanctuary among the high banks of the rivers and the *nalas*, and they have often proved not only a nuisance but a great menace to the local population when they take to lifting children: and some years ago they even invaded Lucknow city in large numbers, and it was only with the assistance of the Military and the Police, that this menace could be surmounted

Black-bucks (*mriga*) are to be found in small herds in open grassy places.

Nilgais or the blue-bulls also called *nilghora*, *rojh* and *banrojh* are numerous and multiply very fast. They roam about in large herds and cause considerable damage to agriculture. They enjoy complete immunity from shooting, at least by the Hindus who mistakenly regard them as somehow related to the *gau* or cow, when in fact, there exists no such relationship.

Hares are to be found everywhere and even in the compounds of bungalows in the city. There is no animal which is particularly indigenous to Lucknow district.

Birds

Domestic birds which are found all over the Gangetic Plain are also found in Lucknow. The most common bird is the house-crow; no habitation is without them. Redvented *bulbul* or molpaster cafer (*linnaeus*) is a small bird with a partially-crested black head and a crimson patch under the tail. It is found only in gardens and light scrub jungles. It is often kept as a pet in the city of Lucknow which was once famous for its bird-fights.

Harewa or jerdon's chloropsis, the common *maina*, the weaver-bird or *baya*, and the house sparrow or *gauraiya* are frequently met with. The spotted dove and other common varieties of birds are also found.

The red *munia* or waxbill (*lal*) or *lal munia* (amandava) is a small cage-bird with brownish colour sparsely striped, with white red bill and crimson ramp, and is also a favourite pet with the people in Lucknow.

The red-whistler *bulbul* with its cheerful call and very lively habits is a very common garden bird.

Amongst the *mainas*, the common *maina*, the *bank maina*, the *brahmunj maina* and the pied *maina* are commonly met with. Amongst the doves, the ring-dove, the spotted-dove and the red turtle-dove are commonly met with and the rufous turtle dove visits the fields during winter in very large numbers.

Amongst the cuckoo class, the *koel*, the *papaya*, and the brain-fever-bird are common and the pied-crested cuckoo flies from Africa during the monsoon. The *koel* lays its eggs in the nest of crows, while the other two use the babblers as foster-parents. *Koel* is similar to the house-crow but slender and with a long tail, and is well-known as a singing bird.

Among other pests the large Indian parakeet (*hiraman tota*), roseringed parakeet (*desi tota*) and the blossom head parakeet (*tuia tota*) are the three varieties of the parrot family which are found in the district.

Blue-rock pigeon (*kabutar*) is the familiar semi-domesticated slate-grey bird which frequents grain godowns, warehouses, *mandis* (grain-markets), railway stations, old and disused wells and buildings as well as jungles. The green pigeon or *harial* is another beautiful bird commonly found in orchards and gardens.

The common or grey quail (*ghagha bater*), which is a winter visitor, is found in the open country with standing crops and in grass lands, and is of the size of a half-growh partridge. It is generally found in sandy plains with scrub jungle and is said to give good sport. They are also domesticated and are trained for bird-fight which, though it has lost its place among the sports of the gentry of old Lucknow, still continues to be popular.

Both the grey quail and the resident rain quail (*chinak bater*) are trained for fights. Apart from the above, there are the button quail and the bustard quail, both known locally as *lava*.

The barhead goose (*hans*) and the grey-leg goose are migratory birds arriving in the month of October along with the ducks, from colder climates across the Himalayas and feed on weeds in the *jhils* and on the green shoots of winter crops.

Avadh which has a large number of *jhils* is the home of the four species of resident ducks, viz., the comb duck (*nakta*) the whistling teal (*pilahi*), the cotton teal (*giri*) and the spot-bill duck. All the migratory ducks such as, the pintail, the pigeon, the red-crested pochard, the common pochard, the tufted pochard, the shoveller, the gadwall, the common teal and the gardway teal, are also found. Shooting during winter months is really good.

The ducks, the snipes and the partridges are the predominant game birds. There is a large number of other birds like the great horned owl, the vulture, the falcon and the *saras* to be found here.

Amongst migratory snipes, the pintail, fantail and jack snipes are found in very large numbers. The beautiful resident painted snipe is fairly common. Peacocks are also found in all parts of the district. They are generally venerated by the Hindus who resent their being shot at. The grey partridge, about the size of a pigeon, is found in the dry scrub jungles and the black partridge is found in grassy patches. They give excellent sport and are very good-eating. The grey partridge is a very common and favourite bird. The *saras*, the tallest Indian bird, is a common sight by the side of the road or the railway line. Two more species of cranes visit India viz., the *demoiselle* crane of Africa and the common crane from the Central Asian wilderness. They are known as *kung kulang*.

Reptiles

Different varieties of snakes are to be found everywhere in the district. A large number of harmless snakes along with the deadly cobra and the russel viper, the innocent *domuhi* and other reptiles are generally found. The majority of snakes are non-poisonous, but a number of people fall a prey to snake-bite. The number of mortality by snake-bite, however, could not be ascertained.

Fish

The fish of the district occupy an important place, and more than 25 different species have been found. They are caught in perennial rivers, natural *jhils* or lakes, tanks and in flooded fields. The Gomati abounds in fish, and fishing is largely done at the junction of the Kukrail *nala* with the Gomati, below Bhainsakund. The Fisheries Department of the Government also breed fishes in Lucknow, and they have established a selling centre in the city for the fish caught by the Department. Important species of fish are *rohu, kalahans, naini, mahisher* and *lakaar*. The fish furnish a source of food for those who are habituated to non-vegetarian diet.

CHAPTER II

HISTORY

ANCIENT HISTORY

Legends and Traditions

As everywhere else, tradition has much to say about the origin of the city. It is said that Rāma Chandra's brother, Lakshmana, founded this city after whom this was called Lakshmanavati or Lakshmanapur. Tradition has it that even at that date it was a place of sanctity, for on the summit of the mound was an orifice in the ground which, it was believed, led down to Sheshanāga, the lord of the nether regions. Into this orifice people used to throw flowers and water as offerings to that serpent deity. It is interesting to note that Lakshmana is believed to be an *Avatara* of Sheshanāga. The only remnant of this tradition is the Lakshmana Tilā near the Hardinge Bridge.

A large number of legends and traditions exist with respect to other suburbs of Lucknow as well. According to one theory, the village of Nagrām had something to do with the *Nagas*, while Nigohān, a pargana name, is said to have owed its origin to King Nahusha, mentioned in the *Mahabharata*. Similarly, village Rukhrā is associated with Rukhā (Ushā), daughter of Bānāsur. It is said that she fell in love with and abducted Aniruddha, the grandson of Shrī Krishna. Kubhan, the founder of Kumharawan, was one of his ministers, and it was his daughter, Chitra Lekhā who drew the likeness of the hero whom Rukhā (Ushā) had seen in her dreams. Shri Krishna himself, aided by Arjuna, the Pāndava hero, is said to have come to recover his grandson. Kesarmau and Arjunpur are other places traditionally connected with Kesari Daitya, a nobleman of Bānāsur and with Pāndava Arjuna respectively.[1]

It is said that after the fall of the Sūryavanshis of Ayodhyā the country relapsed into wilderness in which lived none but devotees and anchorites who passed their time in prayer and meditation. To such persons is ascribed the foundation of many of the towns, as for instance, Mandiāon is said to have been originally inhabited by Mandala *rishi*, and Juggaur is attributed to Jagdeo *jogi*, both of whom are said to have received grants of land from King Janmejaya, the son of Parikshita and the grandson of Pāndava Yudhishthir.

1. *Lucknow Gazetteer*, (1904), pp. 137-38.

The archaeologists have not as yet undertaken any large scale excavations anywhere in the district. But some old sites and remains have been discovered. Of these, the Lakshmana Tīlā inside the city and close to the Āsafī Imāmbārā, is one. Here during the course of an excavation for constructing a sewer, terracotta figurines, ring wells, huge sized bricks, northern black-polished-ware and fine grey-ware were found. One of the latter showed traces of painting in black pigments. It has been suggested that this site can be dated as early as the 7th century B. C.[1] If that were correct, this would be the earliest site in the whole district

The district of Lucknow seems to have been a part of the once famous Kosala Mahājanapada. The *Brahmanas* and the *Jatakas* describe Kosala as a kingdom extant in the time of King Janaka of Mithilā. It extended in the north to the foot of the Nepāl hills and in the east it was bounded by the river Sadānīrā. Its southern limits terminated with Sarpikā or Sayandikā[2] identified by some with the modern Sai. Buddhist texts like the *Anguttara Nikaya* also support this. But it is not known as to when the capital was shifted from Ayodhyā to Srāvasti (Sahet-Mahet). With the subjugation of these territories by the mighty Magadhans, they came to be included in the Magadhan Empire and thenceforth followed its ups and downs. Thereafter they were included in the domains of the Kushans. Some sculptures, bricks, terracottas and a coin, said to belong to the Kushan period have been unearthed at Hulāskhērā, Bhātpat Tikariā, Ainā and Bhadōī.[3] The coin, some terracotta figurines and bricks measuring 19 inches in length make the last-named site a notable one. It has been suggested that this site can be dated as early as the 1st century B.C. or A. D. There is a controversy about the coin mentioned above. Some say it is a Mittra coin. If that be so, it may have belonged to the Sunga period.

The historical narrative of the Ancient period is almost barren as neither any literary nor archaeological sources available have anything to report. It has been tentatively suggested that Mohanlālganj is the place mentioned by Hiuen-Tsang, in the seventh century, as *Kia-shi-pu-to* (Kāshapur or Kāshipura) and that Mahonā may possibly be the *Pi-so-kia* or Vishākha of the same author.[4] These suggestions are, however, not universally accepted.[5] But from the extent of the territories of the Guptas (both early and later), the Maukharies and the Gurjara-Pratihārs, it appears that this district formed a part of their respective domains. A hoard, con-

1. Information supplied by the Archaeological Department, Government of India.
2. Roychaudhari, H. C. *Political History of Ancient India*, (Sixth Edition, Calcutta University), p. 77.
3. Information supplied by the State Museum, Lucknow.
4. Smith, V. A.: 'Kausambi and Sravasti.' *Journal of the Royal Asiatic Society*, 1898, pp. 523-25.
5 Vost, W.: (*Journal of the Royal Asiatic Society*. 1903, p. 583) identified Jhusi in Allahabad district with Kia-shi-pu-lo

sisting of 54 silver coins of Vināyakapāladeva,[1] a king of the Gurjara- Pratihāra dynasty, and about 10 seers of *kauri* shells, were found in village Bhondrī in tahsil Mohanlālganj. Vināyakapāladeva, the grandson of Mihirabhoja and son of Mahendrapāla, was the ruler of Kanauj in Vikram Samvat 988, or 931 A.D.[2] The Gurjara-Pratihāra empire during his time seems to have extended from Vārānasi in the east to Gwalior in the west.[3] Thus it can safely be said that the territory of this district was included in his empire. Numismatic evidence mentioned above may also help in confirming this fact. The *kauri* shells found along with the coins are all of the smaller type and indicate their use as smaller currency in that age for which copper coins of smaller denomination are extremely rare.[4]

The first notable incident in the post-Pratihāra period is the legendary invasion of Saiyid Sālār Masūd. He is said to have been deputed by his uncle Mahmūd of Ghazni to reduce the principality of Avadh to submission. The approximate date of this invasion is stated to have been between 1031 and 1033 A. D.[5] According to the author of *Mirat-i-Masudi*[6] he made Satrikh in Bāra Bankī district, his headquarters, whence he sent out expeditions in every direction. In many of the older towns there exist tombs ascribed to his officers and men. In Lucknow, there is one in the Sohbatia Bagh, another, known as the Naugazā Pīr, lies at Mandiaon. In Nagrām and Amēthi there are several tombs ; and in both these places, it is said, the invaders settled and remained till the arrival of other invading armies of the Turks. Tradition also states that Sālār Masūd's route lay through pargana Malihābād, whence he drove out Kansa, the ruler of Kasmandā. From Malihābād he went to pargana Bijnōr, but the tombs there appear to belong to a later period. There is an apocryphal but widely-spread belief that the invader converted many of the inhabitants of the Malihābād pargana, and that these neo-Muslims were later on called the Jhojhās. Many old sites in Malihābād pargana, such as those at Aintgarhī, Māl, Pāra and Dilāwarnagar, are commonly ascribed to the Jhojhās, although they do not differ in any way from the ordinary Bhar mounds.[7]

After the early expedition of the Turks, the Gahadavalās of Kanauj appear to have brought Lucknow and the surrounding districts fully under their sway. The Itaunjā grant[8] is an important find in this connection.

1. Agarawala. V. S. : Dramma-Coins of the Gurjara-Pratihara King Vinayakapaladeva (914-933 A. D.), *Journal of the Numismatic Society of India*, Vol. X, p 28
2. Puri, B. N. : *The History of the Gurjara-Pratiharas*, (1957), p. 92.
3. *Ibid.*, p. 92.
4. Agarawala, V. S : Dramma-Coins of the Gurjara-Pratihara King Vinayakapaladeva (914-933 A D.), *Journal of the Numismatic Society of India*, Vol. X, pp 29 30.
5. Jarrett : Translation of Abul Fazl's *Ain-i-Akbari*. (Second Edition, 1949). Vol II, p. 182.
6. Chishti, Abdur-Rahman (died 1092H/1683 A D) ; *Mirat-i-Masudi*, Aligarh University Manuscript, p. 49.
7. *Lucknow Gazetteer*, (1904), p. 140.
8. *Epigraphia Indica*, Vol XIII, p. 296, Copper-plate inscription of Govind Chandra Deva, Samvat 1186.

This inscription mentions of one Govind Chandra, son of Madanpāla of the Gahadavāla dynasty of Kanauj. The inscription records that in Vikram Samvat 1186 (1129 A.D.), the donor after bathing in the Gangā granted the village of Kapāsi (still unidentified), in the Mangalajathi-Pattalā, to a Brahman, Nanesarman.

Bhars and Pasis—The Bhars and the Pāsis appear to have obtained dominance over the territories which had till then been under the Gahadavālas of Kanauj. No definite evidence is available about the origin and early history of these people. Formerly, Dalki and Malki who commanded the fort of Kālinjar were believed to have been Bhar princes, but this theory did not hold the field for long, and they were identified by General Cunningham with Dalkeswar and Malkeswar[1] the two Baghel Rājās. The evidence of an extensive Bhar kingdom can be gleaned only from the *dihs* or ancient mounds, popularly ascribed to the Bhars, which are extant in Amēthi, Gosāinganj, Mahonā and Mohanlālganj. Several stories are current about the Rājās of Nagrām, the Pāsi chieftains of Bijnōr (named after Rājā Bijli who owned 12 forts in the pargana), a Bhar or Pāsi prince of Kakorgarh, the Pāsis of Malihābād, the Kurmi chieftains of Rāipur and Kathwāra and the Murāos of Mahonā.[2] It is said that there was a great Bhar dynasty at Bahrāich, a city probably named after the Bhars. It is also said that Jai Chand sent Ālhā and Udal, the Banāphar heroes, to attack Rājā Bijli in his fort at Nathāwan, and that thence they went to Sarsāwān near Amethi, and afterwards to Dewā in Bārā Banki district. They pitched a camp first under the Lakshmana Tilā and next in Pahār Nagar Tikariā in Mohanlālganj, near which there is a large well said to have been dug by them. From this place to Sarsāwān stretches the Lohganjar (plain of blood) and legends of many ancient battles are associated with it.

The Rajput Invaders—The overthrow of the Bhars resulted in the division of the country into small chieftainships, ruled over by the heads of different clans which, whatever their real origin might have been, claimed to be Rājpūt. They came from different places, in detached bodies and on different dates, and settled in the district. Some of the latest arrivals invaded these parts on behalf of the governors of Avadh under the Sultāns of Delhi. In a short time they made themselves masters of the entire country.

It is impossible to trace the immigration of these Rājpūt clans in a chronological order, but the Bais of Baiswārā seem to have been among the earliest arrivals. "The Bais claim to have been descended from Sālivāhana, the mythic son of a snake, who conquered the great Rājā Vikramāditya of Ujjain, and fixed his own era in A. D. 55".[3] According to one

1. *Archaeological Survey of India*, Vol. XXI, p. 105 ; Crooke, W. : *The Tribes and Castes of North-Western Provinces and Oudh*, Vol. II, (Calcutta 1896), p 31.
2. *Lucknow Gazetteer*, (1904), p. 138.
3. Crooke, W. : *The Tribes and Castes of the N. W. Provinces and Oudh*, Vol. I, p. 118.

legend, Abhay Chand, the brother of Nirbhay Chand of Mungipatan, was married to the daughter of the Gautama Rājā of Argal, and he received all the land to the north of the Gangā in dowry. The Gautama Rājā also conferred on his son-in-law the title of 'Rāo', which is esteemed as the highest dignity among the Bais even today.[1] The Bais seized the territory lying to the south of pargana Bijnōr and appear to have established a sort of suzerainty over parganas Nigohān and Sissēndi. It is also maintained that the Gautamas, who had been in possession of these parganas in earlier times now owe their position to the protection of the Bais. The power of the latter largely grew the days of Rājā Sāthanā, who seized Kākori. It was here that he is said to have been besieged and killed by the Muslim forces from Jaunpur.[2] His son, the 'great' Trilōk Chandra, escaped and is said to have lived in circa 1400 A.D. He annexed the surrounding country to the Bais dominion. His victories gave stability to the boundaries of his dominions. The tract is said to have included twenty-two parganas of which Bijnōr was one. There are many discrepancies in the different lists of these parganas.[3] The Bais estate of Tappā Daklāwal in the north-east is said to have been founded by Rāma Chandra, a grandson of Trilōk Chandra.

About the same time the Panwārs came to Mahonā under Dēv Rudh Rāi from Dhāranagar in Mālwā, and drove out the Kurmis and Murāos who wielded royal authority in the northern and central parts of the pargana.[4] Colonel Tod calls Panwārs the "most potent of the *Agnikula*, or fire races.".[5] With them, as the story goes, came the Sōlankis who settled in Tappā Jindaur in the south-west of Malihābād.[6] The term 'Sōlanki' appears to have been derived from the Sanskrit word *Sulakshana* (bearing auspicious marks of good character). The Bhala and, according to some, the Baghēl septs as well, are their offshoots. The Sōlankis are also known as the Chālukyas. This name is said to have been derived from the fact that when created out of the *Agnikunda* they were formed in the hollow of the hand (*Chullu* or *Challu*).[7] About the same time came the Chauhāns from Mainpuri, who drove out the Kurmis from Kathwarā and Magat in the south of Mahonā, and founded the Bahauli estate.[8] The same date is assigned to the Chamāra Gaurs. They are said to be the descendants of a pregnant Gaur widow, who, at the extirpation of the Kshattriyas by the Brahmans, found an asylum in a Chamār's hut. The memory of this humble refuge is kept alive among them by the worship of the cobblers cutting-tool (*rānpi*).[9] Afterwards, they were known as Amēthiās, after

1 Crooke, W.: *The Tribes and Castes of N. W. Provinces and Oudh*, Vol. I, p. 119
2. *Lucknow Gazetteer*, (1904), p. 140.
3. Crooke, W.: *The Tribes and Castes of the N. W. Provinces and Oudh*, Vol. I, p. 119.
4. *Lucknow Gazetteer*, (1904), p. 140.
5. Crooke, W. *The Tribes and Castes of the N. W. Provinces and Oudh*, Vol IV, p. 120.
6. *Lucknow Gazetteer*, (1904), p. 140.
7. Crooke W.: *The Tribes and Castes of the N. W. Provinces and Oudh*, Vol IV. p. 325.
8. *Lucknow Gazetteer*, (1904), p. 140.
9 Crooke, W.: *The Tribes and Castes of the N W. Provinces and Oudh*, Vol. I. p. 78.

Amēthi, a pargana in the district. Tradition associates them first with Shivpuri and then with the celebrated fortress of Kālinjar. Somewhere about the time of Tīmūr's invasion of India, Rāo Pāl Singh left Kālinjar and settled at Amēthi and Nagrām. His descendants say that he was sent by the Delhi Emperor to suppress a rebellion in Avadh and that he defeated and slew Balbhadra Sena Bisēn with sixteen thousand of his host. Enquiries have, however, failed to bring to light a Bisēn Rājā of that name. A wound is said to have been inflicted on the shoulder of Rāo Pāl Singh. He was recompensed, for his bravery, by a robe of honour and the title of Rājā of Amēthi. Three or four generations later, three brothers Dingar Sāh, Rām Singh and Lōhang, led the clan from Amēthi to Jagdishpur and came in conflict with the Muslims. The engagement resulted in the defeat of the Shaikhs and in the occupation of their villages by the Amēthiās.[1]

In 1450 or thereabout, another group of Chauhāns invaded Bijnōr under their leader, Bināik Bābā, and settled in Amausi, and thence, after driving out the Bhars, spread themselves over the northern and central parts of the pargana.[2]

About 1470, a tribe of the Gautamas who claim Gautama *rishi* as their eponymous ancestor, came from Argal, a village in the ravines of river Rind, about 30 miles west of Fatehpur. They are usually treated as a branch of the Chandravanshis, but are not included in the thirty-six royal races. Fatehpur is supposed to have been their original home. Another account traces their descent from Shringi *rishi*. A descendant in the sixth degree from the first known Gautama chief is said to have married the daughter of Ajayapāl, the Gahadavāla Rājā of Kanauj, and to have received as her dowry. the whole of the country from Prayāg to Hardwār From this event the sept ceased to be Brahman and became Rājpūt. The marriage also brought for him the title of Rājā of Argal.[3] Sir H. M. Elliot[4] distrusts the story of their connection with Shringi *rishi* or with the Gahadavālas. Nevertheless the story is devoutly believed by many Gautamas. They came from Argal and settled in Datlī in Malihābād, after dispossessing the Arakhs, gradually gaining for themselves twelve villages.[5]

No dates are given for the coming of the other clans to pargana Malihābād, the first of them, however, seems to have been the Gahadavālas. Dr. Hoernle connects this name with the Sanskrit root '*Gah*', meaning dwellers in caves or deep jungle.[6] The Gahadavālas of Māl immigrated from Manda-Bijaipur near Mirzāpur and drove out the Jhojhās.[7]

1. Crooke, W.: *The Tribes and Castes of the N. W. Provinces and Oudh*, Vol. I, pp. 78-79.
2. *Lucknow Gazetteer*, (1904), p. 140.
3. Crooke, W.. *The Tribes and Castes of the N. W. Provinces and Oudh*, Vol. II, pp. 404-405.
4. *Ibid.*; p. 405
5. *Lucknow Gazetteer*, (1904), p. 141.
6. Crooke, W. · *The Tribes and Castes of the N. W. Provinces and Oudh*, Vol. II, p. 371.
7. *Lucknow Gazetteer*, (1904), p. 141.

The last arrivals were the Janwārs who are supposed to have descended from the two scions of the Ikaunā house of Bahrāich. They settled in about 1600 A. D. in village Mau of tahsil Mohanlālganj under the protection of the Shaikhs. Thence they spread to Khujaulī and colonized all the twenty-two villages. An offshoot of these are the Janwārs of Jabraulī in pargana Nigohān, while other Janwār families are those of Kharāwan and Kathaulī Rao in tahsil Malihābād.[1]

Muslim Settlements—The earliest Muslim settlements appear to date from about the beginning of the thirteenth century. Among the first arrivals were the Shaikhs of Kasmandi Kalan, although they are commonly said to have been no more than converted Hindus. The Saiyids of Jalalpur in Hardoi, claim that their ancestors had driven out the Arakhs from Sandila in the days of Ala-ud-din Masud and thence pursued them to Kakori and Lucknow, but this is a mere tradition. The Qidwai Shaikhs of Juggaur settled in 52 villages of pargana Lucknow, situated on the northern side of the Gomati, at a very early date (about 1200 A. D.). They apparently came from their old quarters at Satrikh. Circa 1256 A. D. is the date assigned to the arrival of the Bijnor Musalmans under Qazi Adam from whom the famous Shaikh family of Lucknow has descended. They appear to have had a hard struggle with the former masters, perhaps it is why numerous old tombs are found in the neighbourhood of the town. The Shaikhs of Salempur are said to have come about the close of the fifteenth century, under Shaikh Abul Hasan, and to have ejected the Amethias and became masters of the whole pargana. The process of conquest was slow, for the Rajputs appear to have held Nagram till about 1600 A. D. The Gauria family, too, came to Mohanlalganj during the days of Babur. It was not till 1656 in the reign of Shah Jahan, that Diler Khan settled the family of Aman Zai Pathans in Bakhtyarnagar and Garhi Sanjar Khan. The Bayazid Khel Pathans of Barhi Garhi and the Qandharis of Khalispur came even later, the latter not coming till 1753, in the time of Nawab Safdar Jang. During the same reign came Faqir Muhammad Khan, an Afridi of Rohilkhand, who founded the estates of Kasmandi Khurd and Sahlamau.[2] These families played practically no important role in the general history of the district They all confined their attention to their own estates and to those of their neighbours, and the internal history of the district is thus merely one of petty inter-tribal conflicts.

The Shaikhs of Lucknow—In Lucknow itself there was in early times a small colony of Brahmans and Kayasthas, who dwelt on and around the Lakshman Tila. They were supplanted by the Shaikhs who came from Bijnor, and later on by a family of the Pathans who came to be known as the Pathans of Ramnagar. The latter claimed the *zamindari* up to the spot subsequently marked

1 *Lucknow Gazetteer*, (1904) p. 141.

2 *Lucknow Gazetteer*, (1904), pp. 139-42.

by the Gol Darwaza. To the east of this ruled the Shaikhs who were called Nimbahras because of the *Neem* trees which surrounded their quarters; these stretched from the Lakshman Tila to the Residency, but were entirely demolished after the re-occupation of Avadh by the British in 1858. The Shaikhs obtained a high position and subsequently supplied more than one member to the list of the *Subedars* of Avadh. One of their rst proceedings was to build a fort, which soon became renowned for its strength; it occupied the site of the later Machchhi Bhavan, and the story goes that the architect was a Hindu, named Lakhna, whence the place was called Qila Lakhna. As the Shaikhs prospered and rose in power, a town grew up around them, and the name Lakhnau took the place of the old Lakshmanvati or Lakshmanpur.[1] The above story is however apocryphal as the word Alakhnau or Lakhnau was according to Ibn-i-Battuta current during the times of Muhammad -bin-Tughluq.[2]

THE SULTANS OF DELHI

The early Sultans of Delhi annexed Avadh to their kingdom, and Sultan Iltutmish apparently conferred the *aqtas* of Kasmandi and Mandiaon on Malik Taj-ud-din Sanjar alias Tabar Khan.[3] The names of later assignees are lost in obscurity, but there is no doubt that Lucknow continued under the sway of the Sultans of Delhi and became an important place in the times of the Tughluqs. Ain-ul-Mulk, son of Mahru, was appointed bv Muhammad-bin-Tughluq, the Governor of Avadh, Zafarabad and Alakhnau (Lucknow). In the contemporary historical literature the name of Lucknow is first mentioned in connection with the events which occurred between 1338 and 1341 A.D. Delhi, in those days, was in the grip of severe famine and it was Lucknow or Alakhnau of Ibn-i-Battuta, which supplied large quantities of grain to Muhammad-bin-Tughluq, during his stay at Swarg-dwari. The prosperous condition of Lucknow and other assignments of Avadh made them a hot-bed of sedition and revolt, and Muhammad-bin-Tughluq had great difficulty in suppressing the rebellion of Ain-ul-Mulk and his brothers.[4]

Khwaja-i-Jahan, the founder of the Sharqi dynasty of Jaunpur, brought all the places lying between Jaunpur and Kanauj under his sway in 1394. Consequently Lucknow too remained under this dynasty as an important unit. After the fall of the Sharqi dynasty of Jaunpur, Lucknow was annexed to the kindgom of the Lodi Sultans of Delhi. Bahlul Lodi assigned it

1. *Lucknow Gazetteer*, (1904), p. 143.
2. *Travels of Ibn-i-Battuta*, (Paris 1949), p. 342 ; Rizvi, S. A. A. : *Tughluq Kalin Bharat*, Vol. I, (Aligarh 1956), p. 223.
3. Minhaj Siraj : *Tabaqat-i-Nasiri*, (Calcutta 1863-64), p. 260 ; Rizvi : *Adi Turk Kalin Bharat*, (Aligarh 1956), p. 70. The actual words used in the text are 'Kasmandi' and 'Mandiana'.
. *Travels of Ibn-i-Battuta*, (Paris 1949), p. 342; Rizvi, S. A. A. : *Tughluq Kalin Bharat*, Vol. I, (Aligarh 1956), p. 223.

to his grandson Azam Humayun, in 1487-88 [1] It was during his regime that a Brahman Lodhan publicly declared at Lucknow that Hinduism and Islam both were true religions and courted capital punishment on account of his bold assertions.[2] Azam Humayun was succeeded by Mubarak Khan who kept it under his possession during a part of the reign of Bahlul's successor Sultan Sikandar Lodi. Later on, it was transferred to Ahmad Khan, son of Mubarak Khan Lodi. Ahmad Khan, during his stay at Lucknow showed great consideration to the Hindus and was accused of apostacy. Sultan Sikandar Lodi had, therefore, to dismiss him in 1509. He was accordingly arrested and sent to the royal court. Saeed Khan was appointed as his successor.[3]

In the reign of Sultan Ibrahim Lodi, Islam Khan, the son of Azam Humayun, raised the banner of revolt to avenge the assassination of his father at Karha. At this juncture the desertion of Saeed Khan Lodi, son of Mubarak Khan Lodi, and some other prominent nobles from the Sultan's army and their joining hands with the rebel Islam Khan added to the Sultan's worries and made it difficult for him to cope with the situation.[4]

THE MUGHALS

When Babur, after defeating Ibrahim Lodi in 1526 became the first Mughal Emperor of India, Lucknow was occupied by his son Humayun the same year. Humayun, however, had to leave his eastern assignments in January 1527 to join his father who was marching against Rana Sanga, the formidable and illustrious Rajput chief.[5] His departure gave an opportunity to the Afghans to re-occupy Lucknow and expel the Mughal garrison, though their occupation proved temporary. Babur, however, reoccupied Lucknow in March 1528 and visited the place on the 21st March, 1528.[6]

After the death of Babur the possession of Lucknow continued to be hotly contested between his successor Humayun and the Afghans who had by then consolidated their position in Bihar. Even in the midst of these frequent wars Lucknow did not lose much of its affluence, as is indicated in a story told by the Shaikhs, according to which, after his defeat

1 Naimat Ullah. *Tarikh-i-Khan Jahan Lodi* (Elliot and Dowson, Vol. V, p. 90); Qasim Hindu Shah Firishta : *Gulshan-i-Ibrahimi* or *Tarikh-i-Firishta*, Vol. I (Nawal Kishore Press) p. 178. Lucknow was assigned to him along with Kalpi.

2. Khwaja Nizam-ud-Din Ahmad : *Tabaqat-i-Akbari*, Vol. I, (Calcutta 1911), pp. 322-23; Rizvi : *Uttar Timur Kalin Bharat*, Vol. I, (Aligarh 1958), pp. 217-18.

3. Khwaja Nizam-ud-Din Ahmad : *Tabaqat-i-Akbari*, Vol. I, (Calcutta 1911), p. 331. Lakhnauti has been used in place of Lucknow (Lakhnau) in the list, which is incorrect. It should be Lucknow (Lakhnau); Rizvi. *Uttar Timur Kalin Bharat*, Vol. I, (Aligarh 1958), p. 223.

4. Abdullah : *Tarikh-i-Daudi*, (Aligarh 1954), pp. 90-91.

5 Beveridge, A. S. : *The Babur Nama in English*, Vol. II, (London 1922), p. 544.

6. *Ibid*, pp. 594, 601.

at the hands of Sher Shah at Chausa in 1539, Humayun had perforce to retreat to Lucknow where he stopped for four hours. During this short stay the Shaikhs of the place collected for him Rs. 10,000 in cash and fifty horses.[1]

Sher Shah appointed Isa Khan with a force of five thousand horse to establish peace and order in the territories lying between Delhi and Lucknow. He also assigned Lucknow to Qadir Shah, a noble who later on became very powerful.[2] Sher Shah also established silver and copper mints at Lucknow.[3]

Lucknow became a part of the kingdom of the Mughals after the re-occupation of India by Humayun though it continued to be shaken by the incursions of the Afghans for some time.[4] From the accession of Akbar, Lucknow rose greatly in importance, as the Emperor seems to have had a great liking for the place. The copper-mint was maintained[5] and Akbar is said to have built several *mohallas* to the south of the Chowk. In his reign the Brahmans still formed one of the principal sections of the inhabitants, and the monarch wishing to do them a honour caused the Vajpaiya sacrifice to be performed, and gave them a lakh of rupees. From that time the Bajpai Brahmans of Lucknow became famous, but the *mohalla* to which they gave their name has been demolished.[6]

One of the earliest known governors of Lucknow, in the reign of Akbar, was Husain Khan Tukriya[7] who was transferred from there in 1568 A. D., and was succeeded by Mahdi Qasim Khan,[8] a *mansabdar* of 4,000, on whom the Emperor bestowed Lucknow as *tuyul*. He does not, however, seem to have remained there for long as Lucknow was given to Iskandar Khan, a retired governor of Avadh in 1572 who died in the following year. It then passed into the hands of Khwaja Amin-ud-din Mahmud Khwaja Jahan, who was *Wazir-i-Mustaqil* of the entire Hindustan. He died at Lucknow in 1574 A. D. Towards the end of the reign, Jawahar Khan was *Subedar* of Avadh, his *Naib*, Qasim Mahmud of Bilgram built Mamudnagar and Shahganj to the right and left of the Chowk, and the Akbari Darwaza at the southern end.[9]

Shaikh Abdur Rahim, one of the noble Shaikhzadas of Lucknow also appears to have obtained substantial *jagir* in the reign of Akbar and rose

1. *Lucknow Gazetteer*, (1904), p. 144.
2. Abbas: *Tarikh-i-Sher Shahi* (Elliot and Dowson, Vol. IV), pp. 384-5.
3. Wright, H.N.: *Catalogue of the Coins in the Indian Museum, Calcutta*, Vol. II, (1907), p. 101.
4. Abul Fazl: *Akbar Nama*, (Calcutta 1879), Vol. II, pp. 82, 249, 289-290.
5. Wright, H. N.: *Catalogue of the Coins in the Indian Museum, Calcutta*, (1907), Vol. III, pp. 54-5.
6. *Lucknow Gazetteer*, (1904), p. 144.
7. Abdul Qadir Badauni. *Muntakhab-ut-Tawarikh*, (Calcutta), Vol. II, pp. 124-5.
8. Abul Fazl: *Akbar Nama*, Vol. II, (Calcutta), p. 336.
9. *Lucknow Gazetteer*, (1904), p. 144.

to a high rank of 700. He was a great favourite of Akbar and in a fit of drunkenness stabbed himself at Sialkot in 1586 when the Imperial Camp was retiring from Kabul. He recovered after a short time.[1] He paid a visit to Akbar in 1598-99,[2] and died in his native land apparently at a ripe old age. According to Shah Nawaz Khan, "He had a Brahman wife who was called Kishna. That clever woman after the Shaikh's death built houses and made a garden, a *sarai* and a tank. She also took villages in farm, and looked after the adornment of the garden in which the Shaikh was buried. Whoever passed by that way from a *Panj-hazari* to a common soldier was entertained by her suitably to his rank. And though she became old and blind she did not give up her kindly ways, and for about sixty years she kept her husband's name alive."[3]

Saiyid Kamal-ud-din Haidar Husaini has given an apocryphal story of Shaikh Abdur Rahim's elevation to high rank and has attributed the construction of Panch Mahal and Machchhi Bhavan to him.[4] It is very difficult to ascertain the truth due to the paucity of material on this point; but Shah Nawaz Khan, an earlier authority, must have mentioned the above activities of Shaikh Abdur Rahim separately or along with the activities of his wife, had they been accredited in his time. However, Lucknow remained in possession of his descendants who continued to hold important offices down to the appointment of Saadat Khan as *Wazir*.

Abul Fazl in his *Ain-i-Akbari* has however paid glowing tributes to the delightful surroundings of Lucknow, its pleasant climate, flowers, fruits, cultivation and particularly to the different varieties of rice unmatched in whiteness, freshness, fragrance and taste.[5] The reign of Akbar saw Lucknow growing in importance. The district of Lucknow in the time of Akbar formed part of the *Sarkar* of that name in the *Suba* of Avadh. The names and areas of these *Mahals* correspond fairly with the parganas of the present day.

The development of Lucknow continued unhampered during the reign of Jahangir. It was then famous for the manufacture of bows.[6] Jahangir had visited Lucknow in the reign of his father and was supposed to have founded Mirza Mandi, part of which lay to the west of the site of the Machchhi Bhavan.[7]

The account of De-Laet testifies to the fact that Lucknow was an important and thriving trading centre, a '*magnum emporium*' in the

1. Abul Fazl: *Akbar Nama*, Vol III, (Calcutta 1876), p 470.
2. *Ibid.*, p. 751.
3. Beveridge, H.: English Translation of the *Maasir-ul-Umara*, (1911—41), Vol I, pp. 49-50.
4. Saiyid Kamal-ud-din Haidar Husaini: *Sawanehat-i-Salatin-i-Avadh*, p. 34.
5. Jarrett: *Ain-i-Akbari's* translation (Second Edition, 1949), Vol. II, pp. 181-84.
6. Amin Ahmad Razi: *Haft-Iqlim*, Aligarh University Manuscript.
7. *Lucknow Gazetteer*, (1904), p. 144.

reign of Jahangir.[1] It lay on the route from Agra to Jaunpur. A story goes that the grant of permit for trade, valid for one year and issued by the Emperor enabled an European merchant to amass immense fortune and build a palace which came to be known as the Firangi Mahal. On the expiry of the stipulated period, the permit was withdrawn, with the result that the foreign merchant left Lucknow for ever.

Sultan Ali Shah Quli Khan was probably appointed *Subedar* of Avadh in the reign of Shah Jahan. His two sons, Mirza Fazil and Mansur, founded Fazil Nagar and Mansur Nagar in the same line as the Chowk, but further south. Muhammad Ashraf, the brother of Mutamad Khan, Muhammad Sharif who apparently succeeded Sultan Ali Shah Quli Khan, "built magnificent buildings in his fief of Lucknow, and laid the foundation of the *sarai* (inn) and the quarters of Ashrafabad. He also laid out a garden which was a public resort. The date of its laying-out engraved on the gate was its name as *Bostan-i-Dostan*—The Garden of Friends (1040 H, 1630-31 A.D).[2]" His brother is said to have founded the Musharrafabad or Naubasta, a continuation of Ashrafabad towards the south. Pir Khan, another noble, built Garhi Pir Khan, which lies to the west of the city.[3] Saiyid Nizam Murtaza Khan, son of the famous Sadar Jahan of Pihani, was also appointed *Faujdar* of Lucknow by Shah Jahan and was pensioned off in the 24th year of his reign.[4] The old copper-mint continued to exist in Shah Jahan's reign also.[5] The English factories' records in India from 1646—50 and 1650—54 show that the English factors at that time were doing a brisk business in Sugar, Indigo, and Calico at Lucknow. The above-mentioned articles brought from different parts of Avadh were sent to other important centres of English trade in India.[6] Cloth was also bleached at Lucknow and then forwarded to other places.[7]

Aurangzeb is said to have visited Lucknow on his way back from Ayodhya and built the mosque on Lakshman Tila. Shaikh Pir Muhammad, a contemporary saint, who had migrated from Jaunpur also lies buried near the mosque. His learning and piety attracted a fair number of students.[8] The school started by him remained an important centre

1 De-Laet : *The Empire of the Great Mogol*, p. 64.

2. Beveridge, H. · *Maasir-ul-Umara*, Vol. II, (Calcutta 1952), p. 347.

3. *Lucknow Gazetteer*, (1904), p. 146.

4. Abdul Hamid Khan, Lahore, *Badshah Nama*, Vol. II, (Calcutta 1868), p. 361 ; *Maasir-ul-Umara*, Vol. II, pp. 316-18.

5. *Catalogue of the Coins in the Indian Museum, Calcutta*, Vol. III, p. 129.

6. Foster, William · *The English Factories in India*, 1646—50, (Oxford 1914), pp. 56, 122, 188, 211, 219, 225, 275, 276, 299, 300, 329, 335, 336 ; Foster, William : *The English Factories in India*; 1650—1654 (Oxford 1915), Sugar—pp. 36, 71, 112, 122 ; Indigo—pp. 29, 52, 56, 106; Calico—pp. 9, 29, 52, 56, 106.

7. Foster, William : *The English Factories in India*. 1646—50, pp. 56, 78, 188.

8. Ghulam Sarwar : *Khazinat-ul-Asafiya*, Vol. I, (Lucknow 1874), pp. 482-83.

of learning for about a century after his death in 1080 H. (1668-69 A.D.). In the 37th year of his reign, Aurangzeb awarded the *Haveli* known as the Firangi Mahal to the sons of Mulla Qutub-ud-din of Bara Banki.[1] One of the important governors of Lucknow in the early reign of Aurangzeb was Jamal Khan who replaced Irij Khan.[2]

In the days of Muhammad Shah, Girdhar Nagar, son of Daya Bahadur was the *Subedar* of Avadh.[3] He was a nephew of Chhabila Ram Nagar, the governor of Allahabad. After his uncle's death he revolted and attempted to hold Allahabad for himself. He failed, but submitted in time and was appointed governor of Avadh. His wife founded the Rani Katra to the east of Daulatganj.

NAWABS OF AVADH

The original name of Saadat Khan Burhan-ul-Mulk, the founder of the Avadh dynasty, was Mir Muhammad Amin, who came of a noble Saiyid family which traced its descent from Prophet Muhammad himself through Imam Musa Kazim, the seventh Imam of the Shias, and had long been settled at Nishapur in Khurasan. Mir Nasir, father of Muhammad Amin left his native land towards the end of 1707 along with his eldest son Muhammad Baqir and reached Bengal and thence to Patna where they settled down. Later on Mir Muhammad Amin also set out for India to visit his father and elder brother and reached Azimabad Patna in 1708-9 but his father had already passed away. Both of them accordingly left for Delhi.[4] Mir Muhammad Amin first of all entered the service of an insignificant *Amil* and later on of Sarbuland Khan, *Faujdar* of Karha Manikpur. He did not, however, continue under Sarbuland Khan for long and managed to obtain a *mansab* under Farrukh Siyar who ascended the throne of Delhi in 1713. He played an important role in the elevation of Muhammad Shah to the throne and in the overthrow of Saiyid brothers, Abdullah Khan and Husain Ali. As a reward for his services he was given rapid promotions and was awarded the title of Saadat Khan Bahadur in 1720. After the transfer of Raja Girdhar Nagar to Malwa on 9th September 1722 he was appointed as governor of Avadh.[5]

Though he continued after his appointment as *Subedar* to play a prominent role in the politics of Delhi yet he identified himself more closely with the province of Avadh. The city of Lucknow was then in the hands of the Shaikhzadas. He entered into an alliance with the Shaikhs of Kakori and from the Gau Ghat bank of the Gomati, one

1. *Farhat-un-Nazirin*, (Aligarh University Manuscript), p. 80
2. Munshi Muhammad Kazim. *Alamgir Nama*, (Calcutta 1868), pp. 146. 147, 149.
3. Beveridge H : English Translation of the *Maasir-ul-Umara*, by Nawab Samsam-ud-Daula Shah Nawaz Khan, Vol. I, (Calcutta 1911-41), p. 430.
4. Saiyid Ghulam Ali Khan. *Imad-us-Saadat*, (Nawal Kishore Press, Lucknow), p. 5.
5. *Imad-us-Saadat*, pp. 5, 6, 30 ; Ashirbadi Lal Srivastava : *The First Two Nawabs of Oudh*, (Lucknow 1933), pp 4-32.

night, surprised the Shaikhzadas who suffered a defeat, and as a result the naked sword pendant in the Shaikhan Darwaza is said to have been pulled down.[1] Saadat Khan took Shaikhs' palaces, the Panch Mahal and Mubarak Mahal on a monthly rent. Numerous local chieftains also submitted to him. Lawlessness and confusion reigning in the parganas of Lucknow, Bijnor, Kursi, etc., were put an end to and the safety of the highway was secured. His policy seems to have been to cherish the peasantry and to keep in check the encroachment of the bigger land-holders. "He was probably the first governor to make the power of strong central government felt throughout the province."[2] Ayodhya and Lucknow were the places in which he chiefly resided. He selected fish for his emblem.

He, after his death on 19th March, 1739, was succeeded by his son-in-law, Muhammad Muqim under the title of Abul Mansur Khan.[3] He worked as a Deputy to his father-in-law from 1724 to 1739 and was bestowed the title of Abul Mansur Khan by the Emperor Muhammad Shah. During this period he acquired immense administrative experience and served his father-in-law with great distinction, in all his important undertakings. He was appointed as *Mir Atash* (Superintendent of the Royal Artillery) in 1744. He was formally appointed as *Wazir* by the Emperor Ahmad Shah (Accession 28th April, 1748) on 29th June, 1748.[3]

Safdar Jang's most trusted *Wazir* was Raja Nawal Rai who was killed in an engagement with the troops of Ahmad Khan Bangash, the Nawab of Farrukhabad, on the 13th of August, 1750 at Khudaganj.[4] The power of the Bangash rulers had by then increased very much. They were able to defeat the *Wazir* himself in the battle of Ram Chatauni on the 23rd September, 1750. Immediately after this victory, the Bangash chiefs occupied Lucknow and a major part of Avadh, but they could not hold the territories east of the Ganges for long. The Shaikhzadas on account of the tyranny of the Bangash officials organized themselves under Muiz-ud-din Khan and expelled them from Lucknow; and Avadh again came under the rule of the Nawab Wazir. Lucknow and Avadh remained in a disturbed condition for some time due to the incursions of the Bangash rulers.[5] Meanwhile Safdar Jang himself had to leave Delhi, due to the conspiracies which were going on against him, on the 26th of March, 1753. He continued to struggle for his position for some time but ultimately retired to Avadh in November 1753, and died on 5th October, 1754.[6] In Lucknow he continued to occupy the palaces taken on rent

1. Saiyid Kamal-ud-din Haidar Husaini: *Sawanehat-i-Salatin-i-Avadh*, Vol. I, (Lucknow 1896), pp 35-8.
2. Irwin : *Garden of India*, p. 78.
3. *Imad-us-Saadat*, pp. 30-1; Ashirbadi Lal : *The First Two Nawabs of Oudh*, pp. 105, 126-27.
4. *Imad-us-Saadat*, p. 48; *The First Two Nawabs of Oudh*, p. 161.
5. *Imad-us-Saadat*, pp. 51-3. *The First Two Nawabs of Oudh*, pp. 165-68.
6. *Imad-us-Saadat*, pp. 63-5 ; *The First Two Nawabs of Oudh*, pp. 217, 242, 249.

by his predecessor, but finally assumed their complete ownership by giving to the evicted Shaikhs 700 acres of land in Dugawan in exchange.[1]

His son, Shuja-ud-daula succeeded him. Shuja-ud-daula lived mostly in Faizabad and the narrative which follows really does not concern the district of Lucknow, but has been given for the sake of maintaining the sequence of history. He espoused the cause of Mir Qasim, the Nawab of Bengal, against the East India Company and marched his army into Bihar, but was defeated in the battle of Baksar, on 23rd October, 1764. He was compelled to enter into a treaty for "perpetual and universal peace, sincere friendship, and firm union", with the East India Company on 16th August, 1765. And, in addition to the payment by the Nawab of fifty lakhs of rupees for the Company's expenses, the Nawab, in accordance with the second article of the Treaty, had to agree that, "in the case of the English Company's forces being employed in His Highness' service, the extraordinary expense of the same is to be defrayed by him."[2] In other words, the Nawab Wazir had to pay to the Company the expenses of maintaining the troops which the Company stationed in Avadh under the command of its own officers. Three years after, the Company exacted from him an additional promise, at Varanasi, by which the Wazir was restricted from maintaining a force exceeding 35,000 men—"Whether sepoys, cavalry, peons, artillery-men, rocket-men or troops of any denomination whatsoever."[3] In September 1773, Warren Hastings and the Wazir had a private conference at Varanasi, as a result of which a new treaty was concluded, declaring that, "whereas Shah Alam, contrary to the Treaty of the 16th August, 1765, granting him Karha and Allahabad for his expenses, had assigned those districts to the Mahrattas, his rights were forfeited and transferred to the Wazir for a payment of 50 lakhs."[4] A British Resident was also appointed to the Court of Nawab Wazir. Mr. Middleton was sent to Lucknow as the first British Resident.[5] Fearing the Mahrattas and the Afghans, Shuja-ud-daula had already conceived a design for crushing the Rohillas and offered to pay forty lakhs to the Company for the loan of a brigade, consisting of two European and six sepoy battalions with one company of artillery, in addition to the stipulated sum of Rs. 2,10,000 per mensem, until it was discharged.

Like Safdar Jang, Shuja-ud-daula also had a Hindu minister, named Beni Bahadur, a Brahman.[6] Writers like Franklin and Scott speak of Shuja-ud-daula, "as an excellent magistrate, a lover of justice, and

1. *Lucknow Gazetteer*, (1904), p. 148.

2. Aitchison, C.U. : *A Collection of Treaties, Engagements and Sanads*, Vol. II, p. 98. Treaty No. XLII.

3. *Ibid.*, Treaty No. XLIII. dated 29th November, 1768, pp. 100-101.

4. *A Collection of Treaties, Engagements and Sanads*, Vol. II, pp 104-5. Treaty No. XLVI. It has been summarised above.

5. Irwin : *Garden of India*. p. 84.

6. *Ibid.*, p. 88. He was born on 19th January, 1732. According to Irwin he was 46 years old which is incorrect.

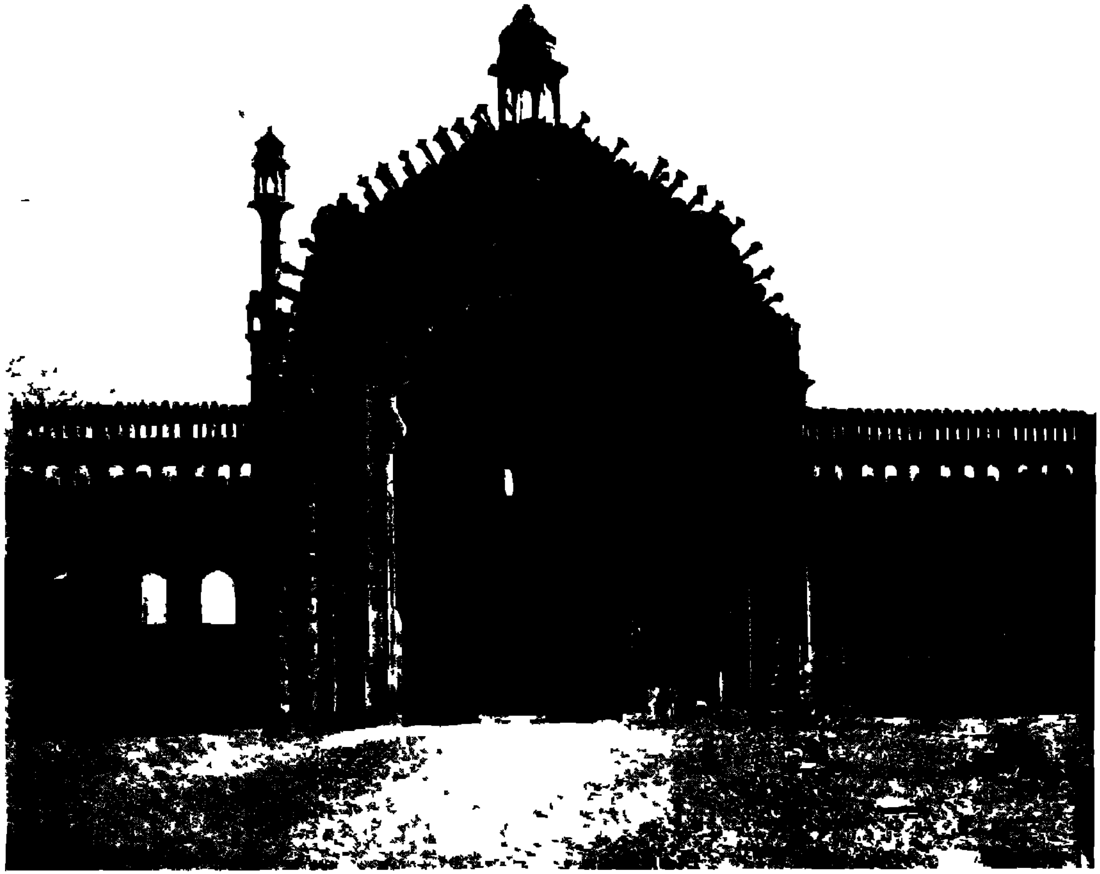
anxiously desirous for the prosperity of his country,....wise and dignified in character, affable, humane and generous". By 1768, four years after his defeat at Baksar, he had paid off all his debts, and still had a full treasury and flourishing revenue. "He died on the 26th of January 1775, at the age of 43, and with him came to a close an epoch in the history of Oudh."[1]

"Of the earliest history of British connexion with the Court of the Wuzeer", says J.W. Kaye, "it is not necessary to write in detail. There is nothing less creditable in the annals of the rise and progress of the British power in the East. The Newab had territory; the Newab had subjects, the Newab had neighbours; more than all, the Newab had money. But although he possessed in abundance the raw material of soldiers, he had not been able to organise an army sufficient for all the external and internal requirements of the State, and so he was fain to avail himself of the superior military skill and discipline of the whitemen, and to hire British battalions to do his work. At first this was done in an irregular, desultory kind of way, job-work, as in the infamous case of the Rohilla massacre; but afterwards it assumed a more formal and recognised shape, and solemn engagements were entered into with the Newab, by which we undertook, in consideration of certain money-payments, known as the subsidy, to provide a certain number of British troops for the internal and external defence of His Excellency's dominions.

"In truth it was a vicious system one that can hardly be too severely condemned. By it we established a Double Government of the worst kind. The Political and Military Government was in the hands of the Company; the internal administration of the Oudh territories still rested with the Newab-Wuzeer. In other words, hedged in and protected by the British battalions, a bad race of Eastern Princes were suffered to do, or not to do, what they liked. Under such influences it is not strange that disorder of every kind ran riot over the whole length and breadth of the land."[2]

The accession of his son, Asaf-ud-daula, the fourth Nawab and the third Wazir of the Empire, led to a great change in Avadh politics. He was a little more than a passive instrument in the hands of successive Governors General. According to Kamal-ud-din Haidar Husaini, he transferred his capital to Lucknow, seven years after his accession.[3] *Tarikh-i-Farah Bakhsh* is however, not clear on this point but it appears from the account given in the above work that the process of transfer commenced from the very first year of Asaf-ud-daula's reign. The author says, "All the equipments and surroundings of wealth and grandeur were by degrees transferred to Lucknow, and the cantonments and workshops, and elephants, bullocks, and everything connected with government and

1. Irwin. *Garden of India*, p. 86
2. Kaye, J. W. : *A History of the Sepoy War in India*, 1857-58 ; Vol. I, pp. 113-14.
3. *Sawanehat-i-Salatin-i-Avadh*, Vol. I, p. 91.



Rumi Darwaza

the state, gathered there. The market for the camp-followers, troops and all servants of the Government, old and new, left Faizabad and went to Lucknow".[1]

Four months after his accession he had to sign a fresh treaty on the 21st May, 1775, which while affirming "friendship and perfect union", between the contracting parties provided that the Nawab should employ no Europeans without the sanction of the Company, that neither party should consent to any proposals made to it by the Emperor of Delhi against the other, that Karha and Allahabad should always remain in the possession of the Nawab, and Varanasi, Jaunpur, Ghazipur and other possessions of Raja Chet Singh, yielding an annual revenue of 23 lakhs, should by ceded to the Company. The monthly cost of the brigade stationed in Avadh was raised from Rs. 2,10,000 to Rs. 2,60,000.[2] All arrears due against his father were to be paid by the Nawab. The Company, on its part, undertook to defend Avadh, Karha, Allahabad and the recent acquisitions of Shuja-ud-daula in Rohilkhand and the Doab. In addition to the permanent brigade stationed in Avadh a temporary brigade was practically forced on Asaf-ud-daula in 1776 or 1777, and from time to time several detached corps were added, at a further aggregate cost of 12 lakhs a year. Besides the Resident a Company's agent was also sent to Lucknow, whose salary of Rs. 2,20,000 per annum was to be paid by the Nawab.[3] In 1778 the Nawab petitioned the Governor General for removal of part of the troops stationed in Avadh, as they were not needed and were ruinously costly. The request was not granted until 1781, and the province was relieved of a detachment only in March 1784, when Warren Hastings paid a visit to Lucknow.[4]

Captain Edwards, who was examined as a witness at Warren Hasting's trial, deposed that "in the general aspect that the country bore, and the cultivation of the country, it was infinitely better cultivated in 1774 than in 1783...... In Shuja-ud-daula's time the country was in a very flourishing state in merchandise, cultivation, and every article of commerce and the people then seemed to be very happy under his government, which lately was not the case, because the country in reality, in the year 1774, appeared in a flourishing state, and in the year 1783 it appeared comparatively forlorn and desolate."[5]

In 1786 the Nawab again approached Lord Cornwallis for some relief by withdrawing part of the Company's troops. A commercial treaty

1 Hoey, William : *Memoirs of Faizabad*, being a translation of the "*Tarikh-i-Farah Bakhsh*" of Muhammad Faiz Bakhsh, (Allahabad 1889), pp. 24-26. The translation of the above passage is inaccurate, however the sense is apparently correct.

2 *A Collection of Treaties, Engagements and Sanads*, Vol. II, pp. 106-107, Treaty No. XLVII.

3 Irwin : *Garden of India*, pp 87-88.

4 Irwin : *Garden of India*, pp. 90-93 ; *A Collection of Treaties Engagements and Sanads*, Vol. II, pp. 111-12, Treaty No. XLIX.

5 Irwin : *Garden of India*, p. 95.

was, however, concluded in 1788 between the Company and the Nawab Wazir in a comparatively fair and liberal spirit. It provided that "the contracting parties shall not claim any exemption from duties either for themselves, their subjects, or dependants, or any other person or persons, of whatever country or nation which were to be levied at rates of two and a half to five per cent on permits granted by th . respective Government."[1] "The exaction of transit duties by *zamindars* was forbidden under penalties. The office of Governor-General's Agent was abolished, an economy of one hundred thousand pounds a year......; the claims of private creditors of the Nawab were refused recognition and sundry monopolies which had been acquired by European adventurers under colour of the Company's authority were abolished."[2] Avadh again became to some extent prosperous, happy and solvent.

But the succeeding Governor General, Sir John Shore required the Wazir to add to his former subsidy, the expense of the European and one Indian regiment of cavalry, but the Wazir declined. Maharaja Jhau Lal was then working as a minister and was a great favourite of the Nawab. He was suspected of plotting with Zaman Shah, King of Afghanistan, Ghulam Muhammad Khan, the Rohilla Chief, Scindhia and some other chiefs of India to oust the English from Avadh. The Governor General could not succeed as long as the Maharaja held the office of the minister and despite severe protests from the Nawab,[3] Shore got the minister banished early in 1797. In March 1797 Shore proceeded to Lucknow and the Nawab was forced to accept the additional troops. Thus an additional body of troops consisting of two regiments of cavalry and one of European and two of Indian infantry was quartered in the kingdom of Avadh at an additional charge of Rs. 5,50,000 per annum. Asaf-ud-daula felt this treatment so much that he fell ill and refused to take medicine.[4] A few months later, on 20th September, 1797, he died and was laid to rest in his magnificent Imambara.

Asaf-ud-daula made extensive additions to the city and built the well-known Imambara. His extravagance and munificence became proverbial, but he left the treasury empty. It was during his time that General Claude Martin came to Lucknow and acquired such an influence as to be practically a prime minister. He amassed great wealth and built the Martiniere in which he was buried. Asaf-ud-daula spent his time and money in the gratification of his personal ambition. He was a great builder but, however was not a great administrator.

He was succeeded by his son Wazir Ali whose accession was challenged by his uncle Saadat Ali on the ground of his spurious birth, but Wazir

1. *A Collection of Treaties, Engagements and Sanads*, Vol II, pp. 120-21.

2. Irwin : *Garden of India*, p. 97.

3. *Imad-us-Saadat*, p. 129 ; P. Basu : *Oudh and the East India Company*, (Lucknow 1943), pp. 20-22.

4. *Imad-us-Saadat*, pp. 129, 157-58.

Ali's claim was admitted by the British Government. About this time the Court of Directors instructed the Governor General to increase the subsidiary force of Avadh. Sir John Shore undertook a journey to Avadh, but Wazir Ali had already courted the enmity of the British on account of his strong personality and a spirit of independence. He did not yield to the threats of the Governor General, with the result that Sir John Shore reversed the previous decision and offered the throne to Saadat Ali who entered into a new agreement with the Company accepting all their terms.[1] "He was the creature and the friend of the English," says J.W. Kaye, "but Wazir Ali, whom he had supplanted, had intrigued with Zaman Shah, and would not only have welcomed, but have subsidised also an Afghan force in his own dominions. At the bottom of all our alarm, at that time, were somewhat unreasonable apprehensions of the ambitious designs of the first Napoleon.[2]"

Saadat Ali Khan was summoned from Varanasi, and was proclaimed Nawab Wazir on 21st January, 1798. On the 21st of February, 1798, a treaty of seventeen articles was signed in pursuance of the previous understanding between Saadat Ali and the Governor General. The Nawab Wazir was accordingly required to give up the fort of Allahabad and to pay 8 lakhs of rupees for its repairs.[3] The annual subsidy paid by the Nawab Wazir, which amounted to something over 56 lakhs was raised to 76 lakhs.[4] In return, the Company agreed to maintain not less than ten thousand troops in Avadh, but a provision was made for enhancement or abatement of the subsidy according as the total strength of the Company's troops increased or decreased above 13,000 or below 8,000.[5] Thus a million sterling and the fort of Allahabad were obtained in a single year by the East India Company. In October 1798, the Resident was instructed to induce the Nawab Wazir to disband his own army and replace it by the Company's troops, but Saadat Ali firmly refused to yield to the Governor-General's demand. Lord Wellesley, later on, ordered a British force to march into Avadh without the consent of the Nawab whose local officers were ordered by the Resident to welcome the troops and supply provision for their use. They obeyed this order. The Nawab's troops were vastly reduced. The total amount of the subsidy was increased to £ 1,300,000 per year while there was a saving of only £1,65,000 effected by the reduction of the greater part of the Avadh troops.[6] By the treaty of 20th March, 1772, the East India Company had taken the fort of Chunar[7] and by that of the

1. *Sawanehat-i-Salatin-i-Avadh*, Vol. I, pp. 129-92. J. F. Davis: *Vizeer Ali Khan or the Massacre of Benares*, (1844), Allahabad; P. Basu: *Oudh and the East India Company*, pp. 157-64, Chaudhury, S. B.: *Civil Disturbances during the British Rule in India*, (1765-1857), Calcutta 1955, pp. 74-6.
2. Kaye, *A History of the Sepoy War in India*, 1857-58, Vol. I, p. 116.
3. *A Collection of Treaties, Engagements and Sanads*, Vol. II, p. 125, Treaty No. LIII, Article 8.
4. *Ibid.*, p. 126, Article 2.
5. *Ibid.*, p. 127, Article 7.
6. Irwin: *Garden of India*, p. 104.
7. *A Collection of Treaties, Engagements and Sanads*, Vol. II, p. 103.

21st May, 1775, they took the districts of Varanasi, Ghazipur and Kanpur.[1] They took the fort of Fatehgarh in 1787 and that of Allahabad in 1798 and now preparations started for annexing the whole of the 'Doab'. In a letter, dated the 22nd January, 1801, Lord Wellesley peremptorily required Saadat Ali either to abdicate his throne and accept an annual stipend or to cede part of his territories to the Company by way of indemnity for the expenses incurred on account of the two bodies of troops belonging to the Company stationed in Avadh. When Lord Wellesley's intention to take half of the Nawab's territory was announced the latter apprehending that the 'end' had commenced, exclaimed that His Lordship's power could dispose of the whole of his territorial possessions, and of his treasures; he neither had the inclination nor the strength to resist it, but he could not yield to a voluntary consent to propositions injurious to his reputation.[2] But no amount of resistance on the part of the Nawab Wazir could prevail and a new treaty was signed on the 10th November, 1801. The Nawab was stripped of the districts of Rohilkhand, Farrukhabad, Mainpuri, Etawah, Kanpur, Fatehgarh, Allahabad, Azamgarh, Basti and Gorakhpur. The other provisions of the treaty were that the subsidy should cease for ever, and that no future charges should be made for the protection of Avadh. The Nawab was to retain only four battalions of infantry, one regiment of *Najibs* (irregulars), 2,000 cavalry and 300 artillery men.[3] "The possession of one-half of the territories of Avadh thus passed to the Company by a stroke of the pen", says H. Beveridge, "and the possession of the other half was so imperfectly guaranteed to the Nawab that the Company could be at no loss at any future time for a plausible pretext for seizing it."[4]

After 1801, for the remaining thirteen years of his life, Saadat Ali devoted himself mainly to the task of administration. He resumed many of the rent-free grants which had been granted lavishly by Asaf-ud-daula and also a great deal of *talukdari nankar*. "He upheld", writes Colonel McAndrew, "the Government right to the whole assessment, which was *mauzahwar* (i.e. imposed village by village, and not in the lump) making an allowance for each *mauzah* called *dehi nankar*. Besides the *nankar*, which was originally allowed to the *malguzar* (revenue-payer) only, the proprietors enjoyed their *sir* land up to 10 per cent of the cultivated area at favourable rates." He abandoned the vicious *ijarah* system of getting in the revenue through irresponsible contractors, and adopted the *amani* or trust mode of management, i.e. instead of letting out a district in farm for a fixed sum to the highest bidder, leaving the latter free to make what he could out of it, he required his collectors to account for their collections without binding them to pay any fixed amount. "The result of his administration," again to quote Colonel McAndrew "was that

1 *A Collection of Treaties, Engagements and Sanads*, Vol. II, pp. 105-107.

2. Beveridge, H. : *A Comprehensive History of India*, Vol. II, p. 729.

3. *A Collection of Treaties, Engagements and Sanads*, Vol. II, pp. 130-33, Treaty No. LV.

4. Beveridge, H.: *A Comprehensive History of India*, Vol. II, p. 730.

the people became contented and prosperous, much waste land was broken up, and a very general conversion of rents in kind into rents in money took place in the more populous parts of the province.... At his death Saadat Ali left behind him the name of 'the friend of the ryot', and a full treasury".[1] Mir Ghulam Ali[2] and Kamal-ud-din Haidar[3] have also paid glowing tributes to the administrative measures adopted by him. Sir Henry Lawrence says, "We are specially struck at his being in advance of Bengal Government of the day on revenue arrangements,"[4] and further that "his mal-administration was mainly attributable to English interference, to the resentment he felt for his own wrongs, and the bitterness of soul with which he must have received all advice from his oppressors, no less than to the impunity with which they enabled him to play the tyrant."[5]

Saadat Ali died in July 1814. Ghazi-ud-din Haidar succeeded his father, but so much had been squeezed out of his reluctant father that the Company could really have no hope of further bargain with him. As he was free from interference, he governed effectively, and instead of a deficit, he left, upon his death, a considerable surplus in his exchequer In Ghazi-ud-din Haidar's reign, strange measures were adopted by the British to obtain benefits from the flourishing treasury of Avadh. "In 1814 a million was borrowed for the Naipal War at 6%, the Resident being instructed to make it appear as a voluntary offer on the part of the Nawab. A second million was borrowed in the following year, but this debt was liquidated in 1816 by the cession of Khairigarh and the strip of *tarai* country under the Naipal hills, extending from Koriala on the west to the border of Gorakhpur on the east." Ghazi-ud-din Haidar also furnished a fully equipped regiment of cavalry at his own expense to the Company and supplied a large number of elephants.[6] In 1819 Lord Hastings persuaded Ghazi-ud-din Haidar to assume the title of '*Shah*' or King, who according to Sir Henry Lawrence, "calculated on thus exciting a rivalry between the Avadh and Delhi families, the Nawabs having hitherto paid the descendants of the Mogul all outward homage, and affecting still to consider themselves only as lieutenants of the Emperor. This arrangement was somewhat akin to some of the masquerades with which the Company commenced their career".[7]

1. Irwin : *Garden of India*, p. 109.
2. *Imad-us-Saadat*, p. 173.
3. *Sawanehat-i-Salatin-i-Avadh*, Vol. I, pp. 181-87.
4. 'The Kingdom of Oude', *Calcutta Review*, Vol. III (January-June 1845), p 412.
5. *Ibid.*, p. 413.
6. Irwin : *Garden of India*, p 112.
7. 'The Kingdom of Oude' *Calcutta Review*, Vol. III, p. 416. cf. *Sawanehat-i-Salatin-i-Avadh*, pp. 243-46. The author confirming the conclusions of Sir Henry Lawrence has also given a copy of the proclamation issued on the occasion. The title of King was assumed on 21st October, 1819.

A very interesting glimpse of Lucknow and the adjoining districts is available in Bishop Heber's journal of 1824-25. He had come from Kanpur in October of that year and had gone straight to Lucknow. "We had heard much" says he "of the misgoverned and desolate state of the kingdom of Oude; its peasant, it is true, being a martial race, were all armed, but we found them peaceable and courteous; in the village the shops were neat, and the appearance of the people comfortable and thriving; some of the King's elephants were scantily kept by roguish commissaries, but I was pleased however, and surprised after all which I had heard of Oude, to find the country so completely under the plough......." Lucknow remained the traveller of Dresden, and one of its streets of the High Street of Oxford. Notwithstanding the cautions he had received against moving freely among its armed population, he says, "we found invariable civility and good nature, people backing their carts and elephants to make room for us and displaying on the whole a far greater spirit of hospitality and accommodation than the foreigners would have met with in London." The King also impressed him and suggested a comparison with James I. "He was fond, as I have observed, of study and in all points of Oriental Philology and Philosophy, is really reckoned a learned man, besides having a strong taste for mechanics and chemistry." But these, as Heber remarks, tended rather to divert his mind from the duties of his station; yet "no single act of violence or oppression has ever been ascribed to him or supposed to have been perpetrated with his knowledge." "He urges that all his difficulties have arisen from his entire confidence in the friendship of the Company. That they induced him and his ancestors to disband an excellent army, till there were not left sentries enough for the palace; and thus they have become unable without help, to enforce payment of their ancient revenues. That this induced him to lend to the British Government all the money which would have also enabled him to ease the people of their burthens and to meet without inconvenience whatever loss of income a new assessment may, for some times, render inevitable. That he never has refused, and never will refuse, to give the best consideration in his power to any measures of reform which may be in a friendly manner, proposed to him; but he refers those who represent him as a tyrant, or who speak of his country as depopulated, to every traveller who has marched along its principal roads, and had observed the extent of cultivation through which they are carried...... I can bear witness certainly to the truth of the King's statement, that his territories are really in a far better state of cultivation than I had expected to find them. From Lucknow to Sandee, where I am now writing, the country is as populous and well cultivated as most of the Company's provinces. The truth perhaps is, that for more than a year back, since the aid of British troops has been withheld, affairs have been in some respect growing better......Though I have heard a good deal all the way of the distressed state of the country as well as its anarchy and lawlessness, except in the single instance I have mentioned, where the treasure was attacked, I have seen no signs of either or had any reason to suppose that the King's writ does not pass current, or that our *Aumeen* would

have the least difficulty in enforcing it in our favour...... I cannot but suspect, therefore, that the misfortunes and anarchy of Oude are somewhat over-rated,.........."

"I asked also if the people thus oppressed desired, as I had been assured they did, to be placed under English Government. Captain Lockitt said that he had heard the same thing; but on his way this year to Lucknow, and conversing, as his admirable knowledge of Hindostanee enables him to do, familiarly with the *suwaars* who accompanied him, and who spoke out, like all the rest of their countrymen, on the weakness of the King and the wickedness of the Government, he fairly put the question to them when the *Jemautdar*, joining his hands, said with great fervency, miserable as we are, of all miseries keep us from that."[1]

"As a fact there was probably a good deal of more wealth in Oudh", says Irwin, "at that time than in our own surrounding districts taxation being lighter and being expended inside the province...... The *amani* system of revenue collection, which Saadat Ali had worked so successfully, soon fell into disuse under his son. It required close supervision, which Ghazi-ud-din Haidar had neither the will nor the power to bestow. The *ijarah*, or farming system soon revived, with all its attendant abuses. The *taluqdars* again began to assert themselves, and to raise head against the local officials, who, being unable to exact the full revenue demand from the large land-holders, tried to make up the deficiency by piling it on the small *zamindars* and coparceners. These latter soon fell into arrears under the increased pressure put upon them, and were then in many cases handed over to the nearest *taluqdar* who would undertake to pay the sum demanded, but who had generally no intention of paying it for more than a year or two, and was willing to submit to a temporary loss on the chance of ultimately evading or obtaining a reduction of the demand. The *zamindars* in such cases generally retained their *sir*, and sometimes their *dehi nankar* as well; but there was a constant struggle, conducted in a spirit of watchful jealousy, going on between them and the *taluqdar*, and their best chance of keeping their heads above water lay in being always ready to resist his encroachments."[2]

Ghazi-ud-din Haidar died on the 18th of October, 1827.[3] The interference by the Resident had by this time taken a peculiar shape. "At Lucknow for years". says Sir Henry Lawrence, "the residents held public *durbars*, where the guaranteed attended and pleaded against their own sovereign or his servants. Thus were the monarch and his subjects arrayed against each other; thus was the sovereign degraded in his own capital."[4]

1 Right Rev. Reginal Heber, D. D.: *Narrative of a Journey Through the Upper Provinces of India from Calcutta to Bombay*, 1824-25. (London MDCCE XXVIII), Vol. I, pp. 368-405. The account has been summarised in the words of the author.

2. Irwin : *Garden of India*, p. 114.

3. *Sawanehat-i-Salatin-i-Avadh*, p. 265. Irwin gives 20th October, 1827.

4. 'The Kingdom of Oude', *Calcutta Review*, (1845), Vol. III, pp. 414-15.

Nasir-ud-din Haidar, son of Ghazi-ud-din, succeeded his father after his death. People of Avadh regarded him as a very benevolent prince, and his charities are still remembered in Lucknow. During his short reign he granted a monthly allowance of 3,000 rupees to the students of Lucknow College. He established hospitals for dispensing medicines and food to the poor patients and is said to have prohibited,[1] the buying and selling of slaves, a practice, which though it had become considerably rare in Avadh, still prevalent in several parts of India. Moreover, he made zealous efforts to provide means for the protection and security of his subjects.[2] Yet the assertions made in the narrative titled, *The Private Life of an Eastern King*, are the only particulars concerning him which his astute enemies have encouraged their libellers to communicate to the British people.

By 1835 it was generally believed that the province would be annexed within three or four years, at the most, and the measure was earnestly deprecated by Mr. Shore on the ground that the people were at least as well off and much more contented than was the case in the territories under the direct rule of the Company. Weighing fully the reports of Mr. Shore and the bitter criticisms of Dr. Butter on the contemporary administration of Avadh, Irwin remarks, "taking the country as a whole, the population were far more lightly taxed than those of the British dominions, and benefited by the expenditure in the country of the revenue that was raised, instead of being subject to a few foreigners, by whom as much wealth as possible was carried out of the country."[3]

Nasir-ud-din died suddenly on the night of the 7th July, 1837, and his step-mother, the Padshah Begam, who was the widow of Ghazi-ud-din Haidar, tried to enthrone his putative son Munna Jan in the Lal Baradari.[4] This state of confusion was fully exploited by the British and the treaty of (18th September, 1837) was concluded which, in part, superseded the treaty of 1801. Muhammad Ali Shah, the successor of Nasir-ud-din, was called upon to contribute £ 1,60,000 per annum. He was to take measures in concert with the Resident for conducting the police, revenue and judicial administration. In accordance with Article VII of the treaty, "that if His Majesty should neglect to attend to the advice and counsel of the British Government or its local representative, and if (God forbid) gross and systematic oppression, anarchy, and misrule should hereafter at any time prevail within the Oudh dominions, such as seriously endanger the public tranquillity, the British Government reserves to itself the right of appointing its own officers to the management of whatever portion of the Oudh territory, either to a small or to a great extent, in which such misrule as that above alluded to may have occurred,

1. *Sawanehat-i-Salatin-i-Avadh*, pp. 310-11.
2. Masih-ud-din: *Oudh and Its Princes*, (1857), pp. 147-49.
3. Irwin : *Garden of India*, p. 126.
4. Abdul Ahad bin Maulvi Muhammad Faiq : *Waqa-i-Dilpizir* (Aligarh University Persian Manuscript); *Sawanehat-i-Salatin-i-Avadh*, pp. 336, 339-46.

for as long a period as it may be necessary; the receipts to such a case, after defraying all charges, to be paid into the King's treasury, and a true and faithful account rendered to His Majesty of the receipts and expenditure of the territories so assumed." And in accordance with Article VIII, "that in case the Governor-General of India in Council should be compelled to resort to the exercise of the authority vested in him by Article VII of this treaty, he will endeavour as far as possible to maintain (with such improvements as they may admit of) the native institution and forms of administration within the assumed territories, so as to facilitate the restoration of those territories to the sovereign of Oudh when the proper period for such restoration shall arrive."[1] The agreement was entered into with great reluctance by Muhammad Ali Shah. But the British Government altogether refused to sanction it, and directed restoration of the previous relations as they existed under the treaty of 1801. According to Kaye, "Such is the history of the treaty of 1837. It was never carried out in a single particular, and seldom heard of again until after a lapse of nearly twenty years—except in a collection of treaties into which it crept by mistake. And, for some time, indeed little was heard of Oudh itself."[2]

With the accession of Muhammad Ali Shah commenced a period of considerable administrative reforms. The court no longer remained a paradise for fiddlers and buffoons. He attempted to revive the *amani* system of revenue management over a portion of the territory paying 35 lakhs of rupees.[3] He died on 16th May, 1842 and was succeeded by his son Amjad Ali.[4] Sir Henry Lawrence writing in 1845 during his reign sums up the then conditions in Avadh as follows :—

"......The condition of Oude is yearly becoming worse. The revenue is yearly lessening........ The *Amils* and other public officers are men of no character, who obtain and retain their position by court bribery. Only the weak pay their revenue; those who have forts, or who, by combinations, can withstand the *Amil*, make their own revenue arrangements.....The Oude rulers have been no worse than monarchs so situated usually are; indeed they have been better than might have been expected. Weak, vicious and dissolute they were, but they have seldom been cruel, and have never been false... . We have tried every variety of interference. We have interfered directly, and we have interfered indirectly; by omission as well as by commission, but it has invariably failed. One great error has been our interference in trifles, while we stood aloof when important questions were at issue. Another crying evil has been the want of any recognised system of policy in our negotiations with the Lucknow Court. Everything seems to have been mere guess work and experiment, ...The Nawab or the King, the Minister, and the Resident, have each

1. *A Collection of Treaties, Engagements and Sanads*, Vol. II, p. 169.
2. Kaye, J. W. : *A History of the Sepoy War in India*, 1857-58, Vol. I, pp. 129-30.
3. Irwin : *Garden of India*, pp. 131-32.
4. *Sawanehat-i-Salatin-i-Avadh*, pp. 367-69.

had their turn. One or the other has been alternately everything and nothing ....Had any one of the many Governors General who spoiled Oude, remained a few years longer in office, he might have righted her wrongs. But, unhappily, while several have been in authority long enough to wound, not one has yet had time to bind up and heal. Hastings began 'stand and deliver' system with the Nawabs. More moderate Governors succeeded, who felt ashamed to persecute a family that had already been so pillaged. They pitied the Monarch, but they forgot that misdirected mercy to him, was cruelty to his subject millions....The Oude Government therefore, suffered by diplomatic quebbles, the Oude subjects by revenue one. In each case the weakest have gone to the wall. The result is before our eyes; the remedy is also in our hands. No one can deny that we are now authorised by treaty to assume the management of the distracted portions of the Kingdom. All are more or less distracted and mis-governed. Let the management of the province be assumed under some such rules as those which were laid down by Lord William Bentinck. Let the administration of the country, as far as possible, be native. Let not a rupee come into the Company's coffers. Let Oude be at last governed, not for one man, the King, but for him and his people."[1]

Amjad Ali Shah's reign lasted 5 years and was uneventful. There was no change in the administration except that it went from bad to worse. Amjad Ali Shah built Hazratganj and a mausoleum for himself. He died on 13th February, 1847.[2]

Wajid Ali Shah his son and successor was the last king of Avadh. He was weak and given to pleasure and was unable to resist either the machinations of his own court or the threats of the British Resident. The administration had fallen completely in the hands of corrupt ministers and court favourites.

Colonel Sleeman was appointed as Resident in 1849 and was authorised by Lord Dalhousie to make a tour throughout Avadh and to report upon the general condition of the people. A grim determination of the Governor General to assume sovereign powers over Avadh could easily be read in between the lines of the letter communicating the appointment of Colonel Sleeman.[3] This tour of Avadh was made during the three months of the winter season of 1850, in utter disregard of the veiled opposition of the Avadh Government. The expenses for it also amounted to £30,000 and were charged from the King's treasury.[4] The Burmese War of 1851-52 which engaged the attention of the British Government at that time spared Avadh the lot which befell it four years later. General

1. 'The Kingdom of Oude', *Calcutta Review*. 1845, Vol. III, pp. 421-24.

2. *Sawanehat-i-Salatin-i-Avadh*, p. 385.

3. Sleeman: *Journey through the Kingdom of Oude*, Vol. I, (London 1885) pp. 18-9.

4. Wajid Ali Shah, *Jawab Blue Book* (Urdu), pp. 2-4.

Outram was sent as officiating Resident to Lucknow, in December, 1854, and was directed to furnish a report on the affairs of Avadh.[1]

At length on the morning of 4th February, 1856, the British Resident, Major General Outram proceeded to the palace of the King and, having obtained the King's audience, submitted for the King's signature, a treaty which required him to surrender into the hands of the East India Company the exclusive government of his territories. The King refused to sign the 'treaty', but had to yield to the superior might of the East India Company and resigned himself to a life of exile as a pensioner of the Company. Major General Outram assumed the charge of administration of Avadh on 7th February, 1856 and a proclamation was issued announcing to the people of Avadh that they must thenceforth consider themselves subjects of the British Government.[2]

CONSEQUENCES OF THE ANNEXATION

On the 14th of March, 1856, the last king of Avadh left Lucknow for Calcutta where he lived as a pensioner of the British until his death in 1887.

General Outram was appointed Chief Commissioner of Avadh. Great dismay was caused in Lucknow by the annexation of the kingdom. "That the people", says H.C. Irwin, "were generally grossly misgoverned and often clearly oppressed, there can be no doubt. But had they been allowed a choice, it is almost certain that they would have chosen still to bear the ills they knew rather than to be brought under the rigid, irresistible action of bureaucracy of foreigners, whose ways were not as their ways, whose principles, and motives were generally beyond their comprehension, and those laws and regulations, though not intentionally unjust, appeared to be hemmed in by every species of pitfall and man-trap, from which a plain man however innocent and well meaning, could hardly hope to escape."[3]

The discharged soldiery of the Nawab numbering about 60,000 men, naturally looked on the new administration with hostility. The settlement officers were desired to deal with the proprietary coparcenaries which were believed to exist in Avadh and not to suffer the interposition of middlemen. But the changes were, however, happy neither for the landlords nor for the tenants. The village communities considered the rough-and-ready patriarchal sway of their chiefs but an ill-exchange for the harsh and unbending revenue system and the tedious and expensive law processes

1. *Oude Blue Book*, 1856, pp. 12-46.
2. *Oude Blue Book*, 1856 ; pp. 286-89 ; Oudh Abstract Proceedings, for the week ending 1st March, 1856 ; Rizvi and Bhargava : *Freedom Struggle in Uttar Pradesh*, Vol. I, (Lucknow 1957), pp 94-107.
3. Irwin : *Garden of India*, p. 2

of the Company.[1] The forts of the *taluqdars* were demolished (of which, it was reported there existed 92 within the district of Lucknow alone).[2] The taxes on salt and restrictions on the import and export of grain dealt a heavy blow to every class of society.[3] The royal palaces, parks, gardens, manageries, plates, jewellery, household furniture, stores, wardrobes, carriages, rarities together with the exhibits of the Royal Museum and the Library containing 200 thousand volumes of rare books and manuscripts of immense value were all sequestered.[4]

Chiefs benefited by the British Government as the Leaders of the Rebellion—All these measures had far-reaching consequences. The cause of the struggle with foreign power was championed by the entire population of Avadh including those who were materially benefited by the change, a fact, which speaks volumes of the importance of the struggle in Avadh. The Governor General in his letter to the Chief Commissioner, dated 31st March 1858, remarked: "No chiefs have been more open in their rebellion than the Rajahs of Churda, Bhinga and Gonda. The Governor General believes that the first of these did not lose a single village by the summary settlement, and certainly his assessment was materially reduced. The second was dealt with in a like liberal manner. The Rajah of Gonda lost about thirty villages out of 400; but his assessment was lowered by some 10,000 rupees."

"No one was more benefited by the change of Government than the young Rajah of Naunpara. His estates had been the subject of a Civil War with a rival claimant for three years, and of these he was at once recognised as sole proprietor by the British Government, losing only six villages out of more than a thousand. His mother was appointed guardian, but her troops have been fighting against us at Lucknow from the beginning."

"The Rajah of Dhawrera, also a minor, was treated with equal liberality. Every village was settled with his family; yet these people turned upon Captain Hearsey and his party, refused them shelter, pursued them, captured the ladies, and sent them into Lucknow."

"Ushraf Bux Khan, a large *Talookdar* in Gonda, who had long been an object of persecution by the late government was established in the possession of all his property by us; yet he has been strongly hostile."[5]

1 *Freedom Struggle in Uttar Pradesh*, Vol I, pp. 124-37, 182-232.

2. *Ibid.*, p. 116.

3. *Ibid.*, pp. 238-56

4. *Ibid.*, pp. 272-84.

5. Foreign Secret Consultations, 30th April, 1858, Nos. 116-18 ; National Archives, New Delhi ; Rizvi and Bhargava : *Freedom Struggle in Uttar Pradesh*, Vol. II, (1958), pp. 334-38.

THE FREEDOM STRUGGLE OF 1857-58

The Maulvi and Nana Saheb in Lucknow—Quite alive to the tense atmosphere prevailing at that time in Avadh, some important leaders of the movement did not lose time in turning the situation to their advantage. On the 17th January, 1857, Maulvi Ahmad Ullah Shah, who was also known as Sikandar Shah, being expelled from Agra, reached Lucknow with some followers and camped in Ghasiari Mandi. He preached war against the infidels (British), at the same time distributed proclamations exhorting the Muslims and even the Hindus, to arise or be for ever fallen. The Maulvi and his people were arrested after a conflict, and when released, the former left for Faizabad.[1]

In April 1857, Nana Saheb accompanied by a large retinue visited Lucknow, 'on the pretence of seeing the sights there'. He departed suddenly, and this circumstance together with his arrogant and presuming demeanour excited the suspicions of Mr. Gubbins, Financial Commissioner, who after consulting Henry Lawrence, the Chief Commissioner, wrote with his sanction to convey to Sir Hugh Wheeler at Kanpur their joint impressions of the Mahratta chief.[2]

Early outbursts—Henry Lawrence was also able to foresee the danger in September, 1856, eight months before the commencement of the struggle, and he had urged that some portion of the Avadh levies should change places with certain of the Punjab regiments then stationed on the Indus.[3] Early in April 1857, symptoms of disaffection and revolt came to the surface at Lucknow, and then speedily assumed a formidable aspect. Dr. Wells, a European Surgeon of the 48th Native Infantry in Cantonment of Lucknow, had inadvertently tested a bottle of medicine before handing it over to a sick Brahman soldier. The act was immediately construed into a flagrant violation of the privileges of caste and a premeditated attempt to break down its distinctive barriers. The incident was reported in all the contemporary newspapers with bitter comments The sepoys forthwith revenged the insult by burning down the doctor's bungalow. They also began to hold nightly meetings, and conflagrations were a frequent occurrence.[4]

On the 1st of May indiscipline in the army was again found and was immediately punished by imprisonment of some of the recruits in the quarter-guard. On the 2nd of May, Captain Watson addressed

1. *Sihr-i-Samri*, Lucknow, 9th March, 1857, p. 6, (Aligarh University Library), Rizvi : '*Swatantra Dilli*' (Photostat of documents), p. 30.
2. Ball, Charles : *The History of the Indian Mutiny*, Vol. I, p. 40.
Gubbins, M. R. : *An Account of the Mutinies in Oudh*, (London 1858), pp. 30-31; *Freedom Struggle in Uttar Pradesh*, Vol. I, pp. 376 77.
3. Lawrence. H : Articles on 'Army Revolt', *Calcutta Review*, September, 1856.
4. Gubbins : *The Mutinies in Oudh*, pp. 3-4; *Sihr-i-Samri*, (Lucknow, April 1857), *Freedom Struggle in Uttar Pradesh*, Vol. I, p. 42.

the men, "pointing out the folly of the conduct attributed to the young recruits". Though they listened to it respectfully, he observed such a doggedness among the troops that he brought the matter to the notice of his superior officer, Brigadier Grey. Indian officers, when put to the test, declined to take steps to enforce obedience in their men. On the morning of the 3rd, the grenadier Company of the regiments went through the lines, threatening to kill some of the European and Indian officers. But they managed to allay in some degree, the excitement of the sepoys.

While this was going on at the station of Musabagh a messenger was sent by the 7th Regiment to the cantonment at Mandiaon with a letter inciting the 48th Native Infantry to join them in revolt. A considerable force was sent from the cantonment to the place where the rebels were posted. The sepoys stood firm for some time; but when they noticed cannon pointed at them, some of them turned and fled while the others quietly surrendered their arms. Next day Henry Lawrence wrote to the Governor General, saying, "the coup is stated to have had great effect in the city. But people go so far as to tell me that the 48th last night abused the Seventh for running away, and said, that if they had stood, the 48th would not have fired." On the 7th of May the lines of the 48th were burnt down. The fire commenced from the hut of the *Subedar* who had handed over to the authorities the letter addressed by the 7th Irregulars to the men of his regiment. There could be no doubt that it was the work of an incendiary.[1]

In the wake of the outbreak of the struggle for freedom at Meerut and Delhi, the rising at Lucknow was anticipated by the British authorities as very probable. "The people of Avadh were so bitterly hostile to the British *Raj* that in the course of ten days" as Forrest puts it, "English administration in Oudh had vanished like a dream and not left a wreck behind."[2]

Fortification of Machchhi Bhavan and Residency—Fortification of the Machchhi Bhavan and of the Residency claimed the prompt attention of the British. As Machchhi Bhavan occupied a commanding position with respect to the town, advantage was taken of this fact by mounting cannon on its walls and by strengthening it where necessary. All the magazine stores previously under the charge of the sepoys were removed to the Machchhi Bhavan and a company of Europeans was placed on guard there. They also laid in supplies of wheat and all sorts of provisions. The Residency which formed a fortified city in itself occupied the highest point of an elevated and irregular plateau, sloping down sharply towards the river. On the north side a strong battery of heavy guns, afterwards called the 'Redan' was commenced on the 18th of June, by Captain Fulton. The formation of Kanpur Battery, so called

1. G. W. Forrest, *Selections from State Papers*, Vol. II, pp. 4-19; *Freedom Struggle in Uttar Pradesh*, Vol. I, pp. 335-42; W. H. Carey: *The Mahomedan Rebellion*, (Roorkee 1857), pp. 30-35; *Freedom Struggle in Uttar Pradesh*, Vol. II, pp. 5-8.

2. Forrest: *A History of Indian Mutiny*, Vol. I, p. 217.

from its position commanding the Kanpur Road, had begun some days earlier by Lieutenant Anderson.[1]

Popular Uprising at Malihabad—While the fortifications and the arrangements for the defence of the city were being openly made by the officers of the East India Company, the sepoys were left with no alternative but to organise themselves secretly. On 27th May, 1857, the villagers of Malihabad showed the first signs of open armed revolt, as it is evident by a report of Captain Hutchinson, Military Secretary to the Chief Commissioner in which he said, "Our march through Malihabad was watched by armed villagers, and this only 14 miles from Lucknow, where three months previously they dared not have lifted a finger and where the year before, in September, I had encamped in perfect security."[2]

Battle of Chinhat—On the 30th of May at about 9 P.M. half of the 84th N. I., half of the 71st, a few men of the 13th N.I. and two troops of the 7th Light Cavalry defied the British authority and started the war.[3] Henry Lawrence spared no pains in keeping order in the city. The events characterising the first three days of June provided sufficient evidence to the authorities of the existence of a net-work of conspiracy in the city and the cantonments, and it convinced them that they were sitting on a volcano which might burst out any time, thereby threatening their very existence. During this period of three days the civil population of Lucknow revolted at Muftiganj and in several other quarters of the city.[4] These outbursts put Henry Lawrence on his guard and forced him to take immediate defensive measures and to put the Residency in a state of defence.

The revolutionary current swept the surrounding districts, and news arrived that the troops at Faizabad had broken out on the night of 8th June and that thence they were marching upon Lucknow under the leadership of Maulvi Ahmad Ullah Shah.[5] On the evening of the 29th June the Avadh forces were reported to have reached Chinhat. Henry Lawrence, therefore, resolved to make a 'strong reconnaissance' in that direction on the 30th of June, with a view to meet the Avadh forces in their disadvantageous position, either at their entrance into the suburbs of the city or at the bridge across the Kukrail *nala*. The camp of the Avadh forces lay to the west of Chinhat. The village of Ismailpur, where the action was really fought, lay to the left of the road by which the British were advancing and was occupied by the sharp-shooters of the Avadh

1. Gubbins : *The Mutinies in Oudh*, pp. 153-60; Forrest : *State Papers*, Vol. II, pp. 21-23.
2. Hutchinson : *Narrative of Events in Oudh*, pp. 55-56 ; *Freedom Struggle in Uttar Pradesh*, Vol. II, p. 9.
3. Forrest . *State Papers*. Vol. II, p. 25.
4. Hutchinson : *Narrative of Events in Oudh*, p. 72; *Freedom Struggle in Uttar Pradesh*, Vol II, pp. 11-13.
5. *Freedom Struggle in Uttar Pradesh*, Vol. II, p. 35; Kamal-ud-din Haidar, *Qaisar-ut-Tawarikh*, Vol. II, pp. 203-204.

forces. From behind the loop-holed walls of Ismailpur, a deadly fire was poured down on the British, and they were compelled to retreat from the battle-field.

Machchhi Bhavan and Residency Invested—The pursuing Avadh forces were stopped at the Iron Bridge by the guns of the Redan Battery, and at the Stone Bridge by the fire from the Machchhi Bhavan. They, however, opened fire upon both these posts from guns which they put in position across the river, and in no time, put the captured 8 lb. howitzer also in position. They threw several shells into the Residency post. Large numbers of their cavalry soon entered the city by fording the river lower down. Many of the infantry followed, guns were brought over, and by the afternoon the British forces were completely besieged.[1]

Machchhi Bhavan blown up—Machchhi Bhavan and the Residency were invested by the Avadh forces on the 1st of July. According to the author of Qaisar-ut-Tawarikh the populace of Lucknow played an important role in the siege of Machchhi Bhavan.[2] But it was soon discovered by the British that they could not defend both the places and maintain communication between them. On the evening of the 1st of July, Sir Henry Lawrence was, with great difficulty, able to communicate his orders for the evacuation of the Machchhi Bhavan to the officers there. They were ordered to blow up the fort and repair to the Residency at midnight. Accordingly, the British forces blew up the Machchhi Bhavan and, in the confusion, following the event, were able to reach the Residency safely.[3]

Avadh Government—The task before the people was not an easy one. They had to invest the Residency, as well as to maintain order in the city. This could not be possible unless an organised government was established. So they set up Brijis Qadar, a natural son of Wajid Ali Shah, as King of Avadh, on condition of payment of tribute to the Mughal Emperor. The government was entrusted to Begam Hazrat Mahal, the mother of Brijis Qadar, as Regent. She was faced with the double task of maintaining law and order in the city, and of counteracting and controlling the reactionary and conspiratorial activities of the ladies of the harem. A shrewd lady as she was, she knew well the undesirable consequences resulting from palace intrigues, and to ward them off she supervised all civil as well as military matters herself. Under her orders Sharf-ud-daula was appointed *Naib*, Mammu Khan, *Diwan*, Hisam-ud-daula, General and Raja Jai Lal Singh, Collector of the Army. Within a week of the installation of Brijis Qadar as King of Avadh a democratic Court was formed, which used to assemble for deliberations twice or thrice a week, in the Tarawali Kothi (the present State Bank). The cooperation and support of the people and the *taluqdars* of Avadh which this

1. *Freedom Struggle in Uttar Pradesh*, Vol. II. pp. 35, 51-73.
2. Kamal-du-din Haidar : *Qaisar-ut-Tawarikh*, Vol. II, p. 217.
3. Gubbins : *The Mutinies in Oudh*, pp. 195-96.

dependent government was able to enlist, was astonishing indeed. Contemporary documents abound in evidence that after the overthrow of the British rule, the sepoys set up a government wherein a strange sort of democracy had been wedded to despotism, for the sepoys elected their own officers, and the officers their own commander, and those who had built up felt that they had the right to pull down. Maulvi Ahmad Ullah Shah, inspite of his large following, could not be tempted to accept any office; he rather acted as a motive force behind all the engagements which took place later on.

The proclamations issued from time to time both in Hindi and Urdu, in the name of Brijis Qadar, exhorted the people of Avadh, Rohilkhand, Moradabad, Azamgarh, etc. to sink all their mutual differences including those of caste and creed, and join hands to offer unified resistance against the foreign authority. They were cautioned against falling a prey to the 'divide-and-rule policy of the British'[1].

Investment of the Residency—As soon as the forces of Avadh completed the investment of the Residency they occupied the adjoining mosques and houses some of which were within easy reach of pistol-shot from the British barricades. In the official despatch prepared afterwards by Brigadier Inglis, a fair justice has been done to the ingenuity and perseverance of the besiegers.[2]

Mining and counter-mining characterised the entire process of the investment of the Residency. Raja Gur Bakhsh Singh of Ram Nagar Dhameri and Raja Nawab Ali Khan of Mahmudabad with their forces displayed great activity from the very beginning of the siege. Maulvi Ahmad Ullah Shah was a great source of inspiration to the revolutionaries. The Afridis of Malihabad had also come in, and were known to have been incharge of that part of the investing post which lay to the west of Gubbins' enclosure.[3] Many general and energetic actions, almost partaking of the character of a stormy assault of a beleaguered city, were organised by the besiegers on 20th June, 7th July, 17th July, 20th July, 10th August, 12th August, 20th August, 24th August, and 5th September.[4] Lawrence was mortally wounded on 2nd July and died on the 4th of July, 1857. Major Banks who succeeded Lawrence as officiating Chief Commissioner, while examining a critical outpost on the 21st July, received a bullet through his head and died instantaneously. The siege lasted for 87 days.

First Relief of the Residency—On the 19th of September, Outram, Havelock and Neill, with a force of three thousand, left Kanpur for the

1 Rizvi and Bhargava : *Freedom Struggle in Uttar Pradesh*, Vol. II, pp. 77-145.

2. Forrest : *State Papers*, Vol. II, pp. 41-2.

3. Gubbins : *The Mutinies in Oudh*, p. 209

4. Innes : *Sepoy Revolt*, (London 1897), pp. 163-66 ; Forrest : *State Papers*, Vol. II, pp. 63-6.

relief of the Residency. They found the forces of Avadh drawn up in considerable strength within and without the walls of Alambagh, and it was only after a hot and fierce battle that they could capture that important post. They encamped there on the night of the 23rd and had to suffer many attacks by the Avadh forces lying near that spot, on the 24th. They advanced towards Lucknow on the 25th of September. Brigadier-General Neill was killed on the 25th of September, 1857, by a sharp shooter, from the top of a gateway of Kaiser Bagh known as Sher Darwaza.[1]

The result of the fighting on 25th and 26th September gave to Havelock a larger portion of the city than the Residency enclosure, but he could not make the Residency and Alambagh component parts of one stronghold; and he very soon found that the British were in the same manner besieged in both these places and could not maintain inter-communication.[2] On 26th September, Sir James Outram assumed command of all the British forces throughout Avadh, together with the highest civil authority as Chief Commissioner. During the months of October and November a large number of fierce assaults were organised by the Avadh forces.[3]

Second Relief—The British Commander-in-Chief Campbell (later Lord Clyde) marched for the succour of the garrison at Lucknow and crossed the Ganga at Kanpur on the 9th November. He joined Hope Grant's column on the same day at the Banthara camp, six miles short of Alambagh. He left Banthara on the morning of the 12th and knowing that Havelock and Outram, two months before, had to face several encounters in cutting their way through the city, formed a plan of approach through the south-eastern suburbs and of battering down the defences of the Avadh forces step by step. He accordingly commenced his operations on the morning of the 14th November with a force of about four thousand men. As he approached the Dilkusha Park, his advance-guard encountered a long line of sepoys who opened a deadly fire on the advancing British troops. After a grim fight lasting two hours the sepoys had, on 16th November, to retire from Sikandar Bagh. Campbell described this encounter as a very desperate one.

Captain Peel's Royal Naval siege-train was then ordered to advance towards the Shah Najaf and a heavy cannonade was maintained for three hours. At last Campbell ordered the place to be stormed. Thus on the 17th of November Campbell and his forces were able to establish communication with the Residency. Fighting continued for four more days. Almost immediately after his arrival General Campbell made an announcement that every European was to leave Lucknow and go to Kanpur.

1. Forrest : *State Papers*, Vol. II, Introduction, pp. 224-41; Innes : *The Sepoy Revolt*, pp. 156-57.
2. *Freedom Struggle in Uttar Pradesh*, Vo. II, p. 236.
3. *Ibid.*, pp. 243-55.

Campbell had come merely to liberate them as it was impossible for him to hold Lucknow at this stage with the troops at his command. The Avadh forces notwithstanding their losses still numbered fifty thousand fighting men in and near Lucknow and showed no signs of retreat. They were determined to defend the portion of the city still in their hands street by street and house by house. The evacuation of the British from the Residency took place on 22nd November in the midnight, via Dilkusha and Sikandar Bagh.

On 27th November Campbell had to leave for Kanpur for its defence and he assigned the liberation of Lucknow to Outram. A picked force of three to four thousand men was left to hold Alambagh.[1]

Defence of Lucknow—In preparing for the struggle which the Avadh forces were well aware was before them, they occupied the buildings of the Kaiser Bagh as their citadel, and interposed between it and the expected besiegers a series of formidable barricades. The three lines of defence which they had formed stretched at one end upto river Gomati and, at the other, upto the great street, called the Hazratganj. Nearly one hundred guns and mortars, though of very poor quality, were placed in position upon the various barricades. The number of troops collected for the defence of the place were computed as ranging between 90,000 and 1,00,000.[2]

Proclamation of the Avadh Government—No means, however, were left to excite the patriotic feelings of the populace, necessary for a life and death struggle with the British. Among other methods, printed proclamations were pasted up at the instance of Begam Hazrat Mahal in all the *thanas*.

Attacks of Avadh forces on Alambagh—In the course of three months, from the end of November 1857 to that of February 1858, during which he held his position, Outram was attacked six times, i.e., on 22nd December, 12th and 16th January, and 15th, 21st and 25th February. Each attack brought the Avadh forces nearer to the British Camp, yet they could not face the superior military tactics and resources in arms and ammunition of the British. The Begam also organised and led an attack on the British posts at Alambagh, herself seated on an elephant, though success could not be achieved in the final stage.[3]

Fall of Lucknow—By the end of February, 1858, Campbell was free from other operations and his victories told very badly on the defence of

1. Innes: *Sepoy Revolt*, pp. 195-98; Gubbins: *The Mutinies in Oudh*, pp. 355-427; Forrest: *State Papers*, Vol. II, pp. 339-47; Ball: *Indian Mutiny*, Vol. II, pp. 83-98.

2. Ball, Charles: *Indian Mutiny*, Vol. II, pp. 246-47; *Freedom Struggle in Uttar Pradesh*, Vol. II, pp. 259-60.

3. Innes: *The Sepoy Revolt*, pp. 208-09; Further Papers (No. 8) relative to *The Mutinies in the East Indies*, Inclosure 37 in No. 6, p. 11; *Freedom Struggle in Uttar Pradesh*, Vol. II, p. 265.

Lucknow by the Avadh forces. On the 1st of March, 1858, he reached his camp at Banthara, situated within a few miles from Lucknow. On the 2nd he advanced on the Dilkusha for the second time.

On the 6th, James Outram advanced from the opposite side of the river, and on the morning of the 9th, he was able to bring his right flank forward to occupy the Faizabad Road. While he was engaged in these operations on the left bank of the Gomati, a heavy fire was kept up against the Martiniere from mortars and guns placed in position by the Avadh forces on the Dilkusha plateau.

Stubborn resistance continued till the 15th, when the Muhammad Bagh, the Dilkusha, the Martiniere, the Bagam Kothi, the Sikandar Bagh, the Imambara, the Mess House, the Shah Manzil, the Moti Mahal and the Kaiser Bagh were turn by turn occupied by the British troops. Some of the British officers had entertained a belief that the Kaiser Bagh was the key to the position of the Avadh forces, whereas others thought it was the Begam Kothi. The latter proved to be right. The Avadh forces had greatly relied on the last-named building; and when it was captured, they rushed in great confusion to the Kaiser Bagh, intent upon retreat rather than resistance.

Those, whether officers or spectators, who have described the scene which presented when the Lucknow palaces were captured, tell plainly of a period of wild licence and absorbing greed displayed by the British forces composed of Europeans, Sikhs and Gurkhas. Costly articles which were too large to be carried away were broken, glass chandeliers were hurled to the ground, mirrors shattered to countless fragments, statues mutilated and overturned, pictures stabbed and destroyed, doors of costly wood torn from their hinges, and so on.

Still the Avadh forces did not lose heart. They renewed their attack on the Alambagh on the 16th, and Rana Jang Bahadur of Nepal who was ordered to march against them with his Gurkha forces, could expel the Avadh forces with great difficulty. Outram and Jang Bahadur took part in a series of operations on the 17th and tried to get control over the North-Western section of the city. This was also not easy and they had to face a fierce struggle. On the 19th, a grim battle took place at Musa Bagh to which place the Avadh forces had retired. Begam Hazrat Mahal and Maulvi Ahmad Ullah Shah also took part in the battle.

Maulvi Ahmad Ullah Shah, who wielded great power within Lucknow and whose influence had not died out, appeared to have returned to the city again and occupied a stronghold in the very heart of the city on the 21st. Edward Lugard was ordered to dislodge him and it was with great difficulty that he could achieve his object.[1]

1. Innes : *The Sepoy Revolt in India*, pp. 215-26; Ball : *The History of the Indian Mutiny*, Vol. II, pp. 254-62 ; W.H. Russell : *My Indian Mutiny Diary*, (London 1957), pp. 78-114 ; *Freedom Struggle in Uttar Pradesh* Vol. II, pp. 289-327.

As soon as the operations of the Commander-in-Chief rendered the ultimate conquest of Lucknow a matter of certainty, a proclamation was prepared under the order of the Governor-General, addressed to the Chiefs and people of Avadh explaining the intentions of the British Government. In due course the document was forwarded for publication and soon became a topic of warm and frequent discussion in the British Parliament as well as in India.[1]

Destruction of Buildings—Simultaneously with the restoration of order in the city, arrangements were made for its occupation and defence. Brigadier Napier, the Chief Engineer, submitted to the Chief Commissioner and Commander-in-Chief a report on the most practical method of clearing away the so-called obstructions to military operations, so that troops might act efficiently in case of a sudden outbreak of the inhabitants. In his plan, the Machchhi Bhavan which was situated upon an elevated portion of the plain, was selected to be the key position of the British defence plan. Wide streets diverging from it were to be cleared through the winding lanes and mass of houses that intervened between it and the various strategic points. These streets were to form military roads connecting the several points with each other and with the Machchhi Bhavan. On the north side, the Badshah Bagh or (King's Garden) was to be made an outpost, and the suburbs on the same side, lying between it and the bridges over the Gomati, were to be entirely swept away. The desolation thus rendered was looked upon as a just and natural consequence of the rebellion.[2]

Avadh Resists—The capital had fallen, no doubt, but the rural areas still remained unsubdued. The feelings of the people were bitterly hostile to the English rule and all efforts to conciliate them were for a long time unavailing. The country people round about Lucknow, upon whom depended much the sustenance of the British garrison, would neither bring provisions into the city, nor supply the troops with them, and to such an extent was their vindictiveness carried that the men in search of food dared not wander from the main body. Raja Drigbijai Singh of Mahona continued to offer stubborn resistance to the authority of the re-established British Government in the vicinity of Chinhat and Bakshi-ka-talab[3] and in Malihabad, Faqeer Lakkarh Shah continued to be active for a long time.[4]

Queen Victoria was proclaimed supreme ruler of India on the 1st day of November, 1858, and it was declared in her name that 'claims of retributive justice had ceased at the bidding of mercy'. But the Begam and her supporters were not slow in adopting means that were meant to

1. *Freedom Struggle in Uttar Pradesh*, Vol. II, pp. 328-64.
2. Ball : *The History of the Indian Mutiny*, Vol. II, p. 280.
3. *Freedom Struggle in Uttar Pradesh*, Vol. II, pp 380-92, 457.
4. Ball : *The History of the Indian Mutiny*, Vol II, pp. 518-19, 542-44; *Freedom Struggle in Uttar Pradesh*, Vol II, pp. 525-31.

counteract the effect which the Proclamation of the Queen was likely to produce on the people. Among other expedients to this end, the counter-proclamation of the Begam was extensively circulated, not only through the distant province of Avadh but even in the capital (Lucknow) itself, though it was at that stage at the mercy of the British.[1]

Post-1857 Period—The history of the district after re-occupation is mainly a history of administrative changes and of political awakening, giving rise to various movements which culminated in the declaration of independence for the country in August 1947 and the withdrawal of the British Government from India. The East India Company had died and the government of the country was taken over by the British Crown. The administration of the district, like other districts of Avadh, was designed on the Punjab pattern. Avadh was formed into a separate Chief Commissioner's province with a separate judiciary of its own. Lucknow became the capital of Avadh with a Chief Commissioner as head of the administration. It was only in January 1877 that the administration of Avadh was amalgamated with that of the neighbouring province of Agra, by appointing Sir George Couper, who had worked as Chief Commissioner of Avadh, a Lieutenant Governor of Agra also, and the capital of the combined province shifted to Allahabad. The amalgamation of several departments which were administered on the same principles speedily followed and soon the heads of those departments were in full working charge of the combined offices in both the provinces. This amalgamation was, however, not viewed with favour by the wealthier persons and big landed proprietors in Avadh who were afraid that this combination might affect their special privileges and position. In 1902, the title of Chief Commissioner was finally dropped and with the exception of the judiciary, separate existence of Avadh as a province ceased. Lucknow, however, continued to be the seat of the Chief Court—the highest court of appeal for all the districts of Avadh, until 1951 when with the coming into force of the new constitution the Chief Court and the separate judicial service were amalgamated with the High Court and the common judicial service for the entire State. However, a Bench of the High Court was established in Lucknow. The special laws of Avadh continued to be operative, until the abolition of the *zamindari*. The tenancy laws had already been unified in 1939 by the U. P. Tenancy Act which applied equally to the districts of Agra and Avadh.

With the growing consciousness of nationhood, a national awakening was afoot in the country. The Congress which was established in 1885, held its annual session in Lucknow in 1899. R. C. Dutta was the President of the Congress. At this session the Congress for the first time defined its objective as "to promote welfare and interests of the Indian nationals by all lawful means".

1. Ball: *The History of the Indian Mutiny*. Vol. II, pp. 518-19, 542-44; *Freedom Struggle in Uttar Pradesh*, Vol. II, pp. 525-31.

The Muslim League was from its inception a body principally designed for the protection of the special interests of the Muslim community. Many rich Muslim *taluqdars* lent their support to it in every way, and Lucknow thus became an important centre of Muslim League politics. This is not the place to go in detail into the policies and activities of the Muslim League or the other political parties of an all-India character but it is intended to mention only such events as took place in the district. For further study of the political parties reference may be made to the relevant works that exist on the subject.

The Muslim League had passed through many changes, but it always thought of national affairs only from the narrow point of view as to how they affected the Muslim community and whether they could squeeze from any situation any concessions for their own community. The League's policy thus diverged from that of the Congress which thought only in terms of the country as a whole and for all communities residing in it irrespective of religion, caste or creed. The Muslim League advocated separate representation for minorities in the legislature and in services and separate electorates. It did not think of self-government as a matter of immediate practical politics. In March 1913, however, the League accepted at Lucknow, a new constitution including in its aims, the attainment of a system of self-government suitable to India but under the auspices of the British Government. In 1916, Lucknow figured prominently in the politics of the country, being the venue of the sessions of the Congress and the Muslim League. The leaders of both these parties composed their differences and came to an agreement on a common scheme of reforms. This came to be known as the Lucknow Pact of 1916. It demanded elected majorities in the Legislature, expanded powers of the Legislative Councils, and Indianisation of the Viceroy's Executive Council to the extent of half its strength. The agreement conceded separate electorate for the Muslims and representational weightage for the minorities in the Legislature.

The Congress held its annual session in Lucknow in this year. This session was important from several points. For the first time, the leaders of the Congress and the Muslims came on a common platform and joined hands in the struggle for freedom. A reunion of the two wings of the Congress, the Moderates and the Extremists, who had parted company at the Surat Session in 1907, came about. This was also the first session of the Congress attended by Mahatma Gandhi who had returned to his mother-land only a short while earlier after his exploits in South Africa.

The political life in the district was mainly moderate and was in the hands of such leaders as Ganga Prasad Verma, A. P. Sen, Rai Rajeshwar Bali, Jagat Narain and others. But the Congress under the leadership of Mahatma Gandhi, soon plunged into the struggle for freedom. The Non-Cooperation Movement of 1920-21 spread throughout the country and Lucknow had its due share in it and followed the programme of boycott of foreign goods, picketing of liquor shops and boycott of schools and colleges, etc. Mahatma Gandhi himself paid a visit to the city on

20th October, 1920. In the course of this Movement, many persons went to jail. The district authorities tried to encourage a counter-movement by some persons setting up an Anti-Revolutionary League; but the attempt did not meet with any success. In the villages the tenants were agitating against their indiscriminate ejectment, exactions of *nazrana* or illegal dues. This led to a widespread agrarian movement in all districts and in particular in this district. The movement started in tahsil Malihabad and was called '*Eka* Movement' or unity movement, calling upon the tenants to present a united front to the landlords. Although no political party had a hand in it, the local leaders of Congress and Khilafat lent their support to it. The Non-Cooperation Movement had, however, to be suddenly suspended due to the Chauri-Chaura incident in district Gorakhpur. The principal characteristic of the Movement was that it was completely non-violent and peaceful but since this ideal could not be maintained by the people in Chauri-Chaura, Mahatma Gandhi withdrew the Movement altogether. The withdrawal of this Movement came as a great disappointment to many enthusiastic workers and in the meeting of the All-India Congress Committee held at Lucknow in June 1922, an attempt was made to revive the Movement. A Commission was appointed with Hakim Ajmal Khan as Chairman, and such eminent leaders as Motilal Nehru, Dr. Ansari, C. Rajagopalachari, V. J. Patel and S. K. Aiyangar to enquire into the conditions prevailing in the country and report if the people were ready for civil disobedience.

On 9th August, 1925, took place what is called as the Kakori Train Dacoity. Kakori is a small station on the Northern Railway a few miles from Lucknow. Certain persons armed with pistols stopped the 8-Down Moradabad-Lucknow passenger train between Kakori and Alamnagar by pulling the alarm chain and forceably took away a sum of Rs. 4,679-1-6 from the Guard's compartment. This dacoity was alleged to be the work of the underground Revolutionary Party which required funds for its activities. The police spread their net very wide and arrested fifty-six persons belonging to the Revolutionary Party from various districts in the State and from other States. The case attracted a good deal of attention and after a protracted trial lasting about 2 years the case ended in conviction. Four persons, Ram Prasad Bismil, Roshan Singh, Rajendra Nath Lahri and Ashfaq-ullah Khan, were sent to the gallows. Sachindranath Bakshi and Jogesh Chatterji—prominent leaders of the Revolutionary Party—were sentenced to imprisonment for life and others were awarded various terms of imprisonment.

In 1927 the British Government appointed a Statutory Reforms Commission under the Chairmanship of Sir John Simon to tour the country, take evidence of the leaders of various political parties and to suggest measures for further reforms in the Government. The leaders of the various political parties held an All-Parties' Conference in Lucknow. The Conference appointed a Committee under the Chairmanship of Motilal Nehru to draft a "Swarajya Constitution" for India which could be presented as a unified common demand to the British Government. The Con-

ference met on 28th August to hear the report of the Committee. The Congress decided to boycott the Simon Commission and when the Commission came to Lucknow on 30th November, 1928, it was met with demonstrations led by Pt. Jawaharlal Nehru and Pt. Govind Ballabh Pant. The demonstrators were forceably dispersed by the police. In 1930, Mahatma Gandhi launched the country-wide Civil Disobedience Movement by breaking the salt laws, the picketing of liquor shops and boycott of foreign goods. The great slump in prices which had set in 1930-31 affected the cultivators seriously and there was agrarian trouble in many districts but nothing remarkable took place in Lucknow.

As a result of the recommendations of the Simon Commission, the Government of India Act of 1935 was passed by the British Parliament. The 49th Session of the Congress was held at Lucknow in 1936 under the presidentship of Pt. Jawaharlal Nehru. The Congress decided to contest the elections to be held under the new Government of India Act, both for the State Assembly and at the Centre. The Congress party won 143 seats in the State Assembly while the only organised party in opposition was the Muslim League with 36 seats. The first Congress ministry in this State came into office on 1st April 1937, under the leadership of Pt. Govind Ballabh Pant. During less than two years during which the Congress party formed the Government in the State, it succeeded in putting through important legislation for the tenants. In place of the separate rent laws for Agra and Avadh, a unified law was passed for the whole State, that is the U. P. Tenancy Act of 1939 This was an important milestone in the long line of Tenancy Acts, and for the first time the tenants in Avadh received the same rights as their counterpart in the Province of Agra. This paved the way for further tenancy reform later. But the Second World War intervened, and India was dragged into it along with the United Kingdom. All the activities of the Government of India were geared to support the 'war effort' and following the breakdown of negotiations between the British Government and Mahatma Gandhi, the Congress withdrew its ministries in all the States where it formed the Government. The Viceroy suspended the constitution and took the Government in his own hands under section 93 of the Government of India Act, 1935, and the Governor assumed the administration of the State with the help of Advisers. This was followed by the Congress launching the 'Quit India Movement' in 1942. The Government declared the Congress Working Committee an unlawful body and Mahatma Gandhi and other leaders were arrested. The people reacted in a characteristic manner and attempts were made to dislocate the railways, posts and telegraphs. Excited mobs burnt down the Alambagh railway station near Lucknow and some isolated post offices were also looted. In the city there was unrest among students in the schools and colleges many of which had to close down. The police opened fire in one or two places.

In April 1944, prominent public men who did not belong to any party, held a conference in Lucknow under the presidentship of Sir Tej Bahadur Sapru. The conference called for an early restoration of constitutional

government in the States, and the establishment of a national government at the Centre. The conference urged the Government to release Mahatma Gandhi and other leaders and to convene a national conference to settle the communal problem by agreement. In 1945 the War ended and the political prisoners were released, and it was decided to restore the State Legislature. General elections were held in 1946 and the Congress again came out as the majority party having won the largest number of seats in the State Assembly. The Muslim League again formed the Opposition. The year 1946 was marred by communal disturbances elsewhere but Lucknow remained peaceful. The events which led to the British finally withdrawing from India are recent history and do not concern the district as such. The British Parliament passed the final Act, transferring power to the Indians themselves, and India gained full independence on 15th August, 1947.

CHAPTER III

PEOPLE

GROWTH OF POPULATION

The first assessment of the population in this district took place in 1869. The total number of inhabitants returned was 9,82,278 or 700 to the square mile. Lucknow district then included within its boundaries, the parganas of Dewa, Kursi and Auras Mohan. These were later on transferred to Bara Banki and Unnao districts, and after deducting their population, the net figures for the district according to its present boundaries would come to 7,78,195 persons.

It was said that the population was over-estimated in this census. In 1881 began the decennial enumeration, which system is still in vogue. The enumeration of 1881 disclosed a striking decrease in population to 6,96,824. This decrease was due to the famines of 1873, 1877 and 1878 and the poor harvests of 1869 and 1880. The periods of scarcity not only raised the death rate to an unusual height but also caused an extensive migration from the district. The mortality from fever in 1879 was also responsible to some extent for the decrease, and lastly it was considered, that the population of the district had been somewhat over-estimated in 1869, thus showing a greater decrease than was really the case.

In the next census of 1891 the population regained its earlier level, at 7,74,163 giving a density of 806 to the square mile. During these ten years there were no famines or any epidemic of importance.

In the census of 1901, the increase was not much and the figures were 7,93,241, showing a nominal increase of 2.4 per cent. The density rose to 811.9, a higher figure than in any other district of Avadh, and in fact in any district of the U. P. The growth of population from 1901 to 1951 can best be seen by the following figures :—

Census Year	Population			Variation		
	Total	Rural	Urban	Total	Rural	Urban
1901	7,93,241	5,12,007	— —	— —	—	— —
1911	7,64,411	4,89,146	2,75,265	−28,830 (—3.6)	—22,861 (—4.5)	—5,969 (−2.1)

—(*cont.*)

Census Year	Population			Variation		
	Total	Rural	Urban	Total	Rural	Urban
1921	7,24,344	4,61,364	2,62,980	−40,067 (−5.2)	−27,782 (−5·7)	−12,285 (−4·5)
1931	7,87,472	4,87,642	2,99,830	+63,128 (+8.7)	+26,278 (+5.7)	+36,850 (+14.0)
1941	9,49,728	5,34,038	4,15,690	+1,62 256 (+20.6)	+46,396 (+9.5)	+1,15,860 (+38 6)
1951	11,28,101	6,07,577	5,20,524	+1,78,373 (+18.8)	+73,539 (+13.8)	+1,04,834 (+25.2)

The above table shows that during the decade, 1901—11, there was a decrease in the population which continued upto 1921, but after that the increase has been continuous and from 8.7% in 1931 it has risen to 18.8% in 1951. The growth between the years 1931 and 1941 has been comparatively higher than that between 1941 and 1951.

The following table shows the total urban population male and female in the year 1951 :—

Town	Tahsil	Persons	Males	Females
1. Lucknow	Lucknow (city total)	4,96,861	2,78,604	2,18.257
	Municipality	4,44,711	2,46,506	1,98,205
	Cantonment	37,377	23,096	14,281
	Charbagh-Alambagh (Notified Area)	14,773	9,002	5,771
2. Malihabad	Malihabad	7,604	3,958	3,646
3 Kakori	Lucknow	6,992	3,623	3,369
4 Amethi	Mohanlalganj	5,855	3,104	2,751
5. Gosainganj	Mohanlalganj	3,212	1,704	1,508

Total Population (male and female) according to sub-divisions, tahsils and thanas

The district population in 1951 was 11,28,101. Of these males outnumbered the females, the former being 6, 12, 443 and the latter 3,15, 658. The density of, the district per square mile was 1,141 which, as said earlier, is a higher figure than that of any other district in U. P. The reason of this unusual density as against 557 for the State is the presence of a large city whose density including Cantonment and Notified Areas was 16,795. The rural density of the district was 640 per square mile.

Lucknow tahsil is more densely populated than the tahsils of Mohanlalganj and Malihabad. Its general density was 1,927 and that of its rural area alone, 678. Tahsil Malihabad has a density of 657 and Mohanlalganj that of 610. The population of tahsils (which are co-extensive with sub-divisions) was as follows :—

POPULATION

Tahsil	Persons		
	Total	Rural	Urban
1	2	3	4
District Total ..	11,28,101	6,07,577	5,20,524
1 Lucknow ..	7,45,758	2,41,905	5,03,853
2 Malihabad ..	2,14,687	2,07,083	7,604
3. Mohanlalganj ..	1,67,656	1,58,589	9,067

Tahsil	Males			Females		
	Total	Rural	Urban	Total	Rural	Urban
1	5	6	7	8	9	10
District Total	6,12,443	3,21.450	2,90,993	5,15,653	2,86,127	2,29,531
1. Lucknow ..	4,11,385	1,29,158	2,82,227	3,34,373	1,12,747	2,21,626
2. Malihabad ..	1,13.245	1,09,287	3,958	1,01,442	97.796	3,646
3. Mohanlalganj ..	87,813	83,005	4,808	79,843	75,584	4,259

Tahsil Lucknow .. 7,45,758
Tahsil Malihabad .. 2,14,687
Tahsil Mohanlalganj .. 1,67,656

The present population is progressive, the proportion of younger people being over four times that of older people. In the urban areas the proportion of the age group 15—54 is higher than in the rural areas.

EMIGRATION AND IMMIGRATION

The people of Lucknow city do not seem to be very migratory, as it appears that most of the families have been living permanently for more than 50 years. In the rural area migrations have taken place, specially to the city. Lucknow city, being the headquarters of the State Government and the centre of a few industrial units, has added attraction to the people from the rural areas as well as from other districts of the State.

The figures of variation from 1921 to 1931 are 5.7 per cent, from 1931 to 1941, 9.5 per cent. and from 1941 to 1951, 13.8 per cent.

Figures of the immigrants are not available for the decade 1931—41; but during the years 1934-35, when the *de facto* capital was shifted from Allahabad to Lucknow, a large number of officers, clerks, peons, and their families moved in from Allahabad. With them many traders who catered for them, also migrated to Lucknow. Large migrations took place during the decade 1941—50. Movement of labour from the villages during the War and the immediate post-war period and the influx of displaced persons from West Punjab and East Bengal account for the increase in the population. This immigration was mainly to the city and cantonments. The proportion of immigrants per 10,000 is 525 (males 298, females 227).

The census of 1951 shows that the district had a large number of immigrants. Only 73.5 per cent of the district population was born in the district, 19.2 per cent in other districts of Uttar Pradesh, 2.2 per cent in other parts of India and 3.1 per cent in countries outside India, including Pakistan.

Distribution between Urban and Rural areas

The proportion of the urban to the rural population in the district is greater than in any other portion of the State. In 1951, the population of the rural area was 6,07,577 and that of the urban area 5,20,524. Thus the urban population amounted to 46.14 per cent, which is very much higher than anywhere else, except perhaps in Dehra Dun. Comparing the census figures of the district for the last 50 years, it will be noticed that the population had been declining between 1901 and 1921, both in rural and urban areas. Since 1921, however the district has recorded a gradual increase. The rise and fall is prominent in the urban area. During the last 50 years, the total population of the district has increased by 42.2 per cent, the increase in the urban population being 85.1 per cent, as against 18.7 per cent in rural areas. No less than 95.26 per cent of the urban population reside in Lucknow city alone.

Displaced persons

The number of displaced persons in this district is 29,478. The majority of them, 90.3 per cent have come from West Pakistan, about 81 per cent of whom came during the year 1947. The proportion of females among them is 881 per 1,000 males.

The position with regard to displaced persons from East Pakistan is different. The influx is still continuing and their claims for properties left behind, if any, have not been recognised.

The facilities allowed to displaced persons include educational assistance, technical and vocational training, loans and other help to facilitate settlement in industry and business, loans and allotment of land to facilitate their settlement on land and absorption in other employments.

Language

In the census of 1931, there were specific orders to the enumerators to enter the ordinary language of the citizens as 'Hindustani' and they were prohibited from recording their mother-tongue as either Hindi or Urdu. In the census of 1951, the citizens were left free to describe their mother-tongue in any way they desired, i.e., either Hindi or Urdu or Hindustani. Hindustani is not a language included among the 14 languages mentioned in the IV Schedule of the Constitution. The returns of 1951 showed that out of a total population of 11,28,101 in the district, the number of persons who returned Hindi as their mother-tongue was 7,16,809 or 64 per cent. Those who returned Urdu as their mother-tongue numbered only 1,66,438 and 2,25,675 described their mother-tongue as Hindustani.

In the rural areas, generally speaking, the language is Hindi (its *Avadhi* dialect). In the urban areas the language of literature and the educated people can be described either as Hindi or as Urdu. Hindustani as a language of literature does not exist. In the city the spoken language is predominantly Hindi with an admixture of words derived from Persian and even English. Urdu as a language of literature is recognised both by the Hindus and the Muslims, but as spoken language it is mostly confined to the Muslims, with whom it has a considerable admixture of words derived from Persian. In view of the considerable influx of persons from other States, there are groups who have maintained their own mother-tongues which they use among themselves and in their homes; but the common language of intercourse between people of different strata of society or coming from different States is *kharhi-boli*, a dialect of western Hindi, which is understood by all. There is a considerable amount of bilingualism so far as the population of the city is concerned. Persons from other States speak their own languages, such as Punjabi, Bengali, Sindhi, Marathi, Gujrati, etc., amongst themselves and in their family circles; but they all speak *kharhi-boli* in addition. In the census of 1951, the number of persons speaking Punjabi was

given as 19,360 and Bengali 3,128; while English as mother-tongue was returned by only 1,548 persons. The largest group of persons speaking a language not belonging to Uttar Pradesh is the Punjabi followed by the Bengali. These languages do not represent so much bilingualism as immigration of people coming to Lucknow bringing their own languages with them. After the partition there was a large influx of displaced persons from the West Punjab, hence the number of Punjabi-speaking people has gone up since the previous census. The Bengalis and the Punjabis have established schools for the education of their children through the media of their respective mother-tongues.

During the reign of the Nawabs of Avadh, Urdu was the official language in which all work in the law courts and offices was carried on. It was also the language of the nobles, the officials and the members of the royal family. Urdu, however, did not appear to have reached the common people of the villages who continued to speak their own tongue, the *Avadhi* dialect of Hindi. A distinctive style of Urdu was, however, developed in the city which is generally called the Lucknow style. When the Secretariat was shifted to Lucknow from Allahabad, a number of officers, office staff and peons came with it. Many businessmen and shopkeepers followed in the wake. The new-comers occupied influential places and their number was large. They changed the spoken language of Lucknow beyond recognition, and now in the offices and the bazars one hears the same *kharhi-boli* which one hears in other big cities. Thus, Lucknow lost its distinctive Urdu style of language which is now confined to a few families in a few *mohallas* in the old portion of the city.

Lucknow has now acquired a cosmopolitan status where language has to serve as a medium of intercourse on a business footing, and under the present economic conditions there is no time for the people in general to acquire that polish, politeness and formality which characterised the speech of a Lucknow citizen, a hundred years ago.

The language of the district was described by Grierson in his *Linguistic Survey of India*' as follows: "In extreme south, on the borders of Unnao and Rae Bareli, the language is slightly different. The language of Lucknow city is, of course, principally Urdu. The specimens as received were written in the Persian character. This not being the genuine local character in which the local dialect is written, I have contented myself with giving the specimens in transliteration only". This position holds good no longer. The spoken language of the common people in the city, i.e., of the labouring classes, the shop-keepers and others is Hindi in *Avadhi* dialect. It is only amongst the educated Muslims that a very Persianised form of Urdu is in use.

Hindi is a language spoken and written by the majority of the people in the city as well as in the rural area, the only difference being that in the city and other urban areas it is the *kharhi-boli* dialect which is in common use, while in the villages it is *Avadhi* dialect.

The scripts used are the *Deva Nagari* for Hindi and the Persian script for Urdu. This, of course, does not apply to immigrants from other States who bring their own languages with their respective scripts.

RELIGION AND CASTE

The primary classification of the population in Lucknow, as in the rest of State, is between the Hindus and the Muslims. The Christians and Anglo-Indians form only small minority groups. The figures of 1951 census for each community were as follows :

Hindus	8,84,605	or	78.4 per cent.
Muslims	2,27,427	or	20.2 per cent.
Christians	6,554	or	0.6 per cent.
Sikhs	8,313	or	0.7 per cent.
Jains	966	or	0.08 per cent.
Parsis (Zoroastrians)	163	or	0.01 per cent.
Buddhists	73	or	0.006 per cent.

Their tahsil-wise distribution is as follows :—

Tract		Total Population	Hindus	Sikhs	Jains
District Total	.	11,28,101	8,84,605	8,313	966
Rural Total	..	6,07,577	5,46,163	355	25
1. Tahsil Lucknow (rural)	.	2,41,905	2,17,244	301	1
2. Tahsil Malihabad (rural)	..	2,07,003	1,92,047	3	24
3. Tahsil Mohanlalganj (rural)	..	1,58,589	1,46,877	51	.
Urban Total	..	5,20,524	3,38,437	7,958	941
1. Urban non-city	..	23,663	12,310	47	2
2. Lucknow city	..	4,96,861	3,26,127	7,911	939

Tract		Buddhists	Zoroastrians	Muslims	Christians
District Total	..	73	163	2,27,427	6,554
Rural Total	..	.	..	60,967	62
1. Tahsil Lucknow (rural)	.	..	.	24,320	39
2. Tahsil Malihabad (rural)	.		.	21,997	12
3. Tahsil Mohanlalganj (rural)	.	.	.	11,650	11
Urban Total	..	73	163	1,66,460	6,492
1. Urban non-city	..	7	.	11,295	2
2. Lucknow City	..	66	163	1,55,165	6,490

The Hindus are in a majority both in the town as well as in the rural areas. The Muslims who form 20.2 per cent of the district population are concentrated in the city, where they are 1,66,640 forming 31.9 per cent of the population and are only 60,967 in the rural area spread over 930 villages. The percentage of the Muslims in the area is about 10. All the other communities, the Sikhs, the Jains and Parsis are mostly found in the city, there being only 355 Sikhs and 25 Jains in the rural area; while there are no Buddhists and Parsis in the rural area at all. The Christians are also to be found mostly in the city, there being only 62 Christians in the rural area.

Scheduled Castes

The number of persons belonging to the scheduled castes is 2,43,242 distributed as follows :—

	District Total	...	...	2,43,242
	Rural Total	...	...	2,19,129
1.	Lucknow Tahsil (rural)	...	...	73,755
2.	Malihabad " "	...	...	82,419
3.	Mohanlalganj " "	...	...	62,955
	Urban Total	...	...	24,113
1.	Urban non-city	...	...	3,839
2.	Lucknow city	...	...	20,274

The above table will show that only a fraction of the persons belonging to the scheduled castes live in Lucknow city or in other urban areas. The majority i.e., 2,19,129 live in villages and are dependent either on daily labour in the fields or are small cultivators. There are no scheduled tribes in the district.

Principal Communities

No figures of castes and sub-castes were compiled in the census of 1941 or of 1951. The last census which mentioned the distribution of castes and sub-castes was that in 1931, but since then considerable changes might have taken place, and it does not appear that any estimate of the relative numbers of the different castes and sub-castes can now be hazarded with any degree of accuracy. It is not, therefore, proposed to give those figures and the subsequent narrative will be confined to the principal castes found in the district without evaluating their numerical strength.

Hindus—The division of the Hindus into castes and sub-castes follows the general pattern of the Hindu society found elsewhere. There are the usual traditional castes, the Brahman, the Kshattriya and the Vaish,

besides the other castes who may be grouped together under the general classification of the Shudra. There are numerous sub-castes in each caste, even amongst persons who fall under the category of scheduled castes. The rigidity of the caste has, however, considerably relaxed, particularly in the city and amongst the educated classes. The immigrants from Bengal, who have settled permanently in the city, brought their own caste-structure which follows the general pattern of castes amongst the Hindus. They marry only amongst their own castes or permissible sub-castes and do not marry into corresponding castes amongst the local population. The same holds good in the case of the immigrants from the Punjab and Sindh, although there have been a few cases of inter-caste and inter-state marriages, chiefly among the educated.

Among the Brahmans, those of the Kanyakubja sub-sect form the majority. They had settled in Lucknow long ago, followed by the Saryuparin and the Kashmiris. Many of them were land-holders, money-lenders and businessmen in the city, while those in villages are either small land-holders, money-lenders or cultivators, only a few devoting themselves to priestly avocations. With their education, they form an appreciable proportion in the learned professions, like those of lawyers, doctors, vaidyas, etc , and the services. The general custom that a Kanyakubja Brahman does not touch the plough still prevails, but with the new economic conditions the prejudice is slowly dying out. The Kanyakubja Brahmans are well-known for their orthodoxy and have strict rules of inter-dining and inter-marriages. They can dine only with families belonging to their own sub-castes, at least so far as *kachcha* food (rice, boiled or unfried food) is concerned. Their marriage customs will be described later in their proper place.

Formerly the Kshattriyas or the Rajputs, formed the main land-owning class in almost all the tahsils of the district. They are also cultivators, though like the Brahmans, they used to depend on hired labour for ploughing their fields as they themselves would not touch the plough. It is difficult to trace the origin of this taboo about touching the plough, but possibly the high position the Brahmans and the Kshattriyas occupied in society together with plentiful supply of labour might account for it. Both these castes used to receive a slight concession in the matter of rent, a fact which was taken notice of as 'caste privilege' in the settlements. Many educated Kshattriyas, however, have taken to other professions like those of the lawyers or the doctors, or have entered the services, of which they usually prefer the military or the police. With the abolition of the *zamindari*, the *taluqdars* and *zamindars* have taken to other employments since *zamindari* is no longer a profession, as it used to be.

The Vaish community is the rich trading class devoted to business as grain-dealers, whole-sale or retail shop-keepers, jewellers, contractors and money-lenders. Many of them have acquired extensive landed properties. In the city, many members of this community are persons of considerable wealth and standing. The Vaishs also take to profes-

sions like those of lawyers and doctors and also enter the services. Amongst the Vaishs, the Agarwala sub-sect forms the majority. Most of these people reside in the city, those living in villages being of little importance though they also perform a very essential function as almost the sole distributors of consumer goods and as the channel for marketing agricultural produce of the villages.

The Khattris form a sizeable community in the city and are mostly devoted to trade and money-lending or own landed property. They are not agriculturists but have acquired considerable properties as a result of their money-lending. They have a high proportion of educated persons and a considerable number of them find their way into learned professions and Government services.

The Kayasthas are numerous in the district, and a majority of them live in the city. This caste supplied most of the *Diwans* or Revenue Ministers to the kings of Avadh and occupied other high positions in almost every branch of Government service. They have a high degree of education which has enabled them to maintain their hold in Government and other services and in the learned professions particularly law, medicine and teaching.

Scheduled Castes—The scheduled castes, according to the census of 1951, formed 21.6% of the total population, only a small minority of whom lived in the city itself Prominent amongst the scheduled castes are the Pasis, the Chamars and the Bhangis. Of these, again, the Pasis form the majority. They are engaged mostly in agriculture as small cultivators, and also along with the Chamars supply the bulk of the agricultural labour. Most of the village *chowkidars* are also Pasis. They trace their descent from certain ancient clans which are said to have held sway in the district, along with the tribe of the Bhars. Some call themselves Rajpasis, to indicate their exalted ancestry. The Chamars (Sanskrit *Charmakar* or workers in leather) form the other major group. Various schemes for the uplift of the scheduled castes have been undertaken through general and vocational education. These measures have been described elsewhere. Amongst the other educationally backward castes may be mentioned the Kurmi, the Murao and the Ahir. The Kurmis and the Muraos are excellent cultivators and have almost a monopoly in market-gardening. The Ahirs, besides being cultivators. also keep cattle. Numerically they form a majority amongst the cultivators and along with the Kurmis, the Muraos and the Lodhs form the main bulk of the agriculturists in the district.

Muslims—The Muslims form only 20.2% of the total population of the district. A majority of them reside in the city and in the old Muslim settlements of Amethi in tahsil Mohanlalganj and of Kakori in tahsil Lucknow. They form 31.9% of the population in the city of Lucknow and only 10 % in the rest of the district, including other urban areas. In the villages, the Muslims are either cultivators or artisans. Most of the Muslim land-owners with few exceptions live in the city. The Muslims

are divided into two main groups, the Shias and the Sunnis. In the census of 1881, the Shia population was given as 23% of the total Muslim population. As no such figures were collected in the census operations of 1931, 1941 and 1951, it would be idle to hazard any guess at their percentage in the total Muslim population of today. Lucknow, however, continues to be one of the most important centres of the Shias, their other centres being Faizabad, Jaunpur and Amroha (district Moradabad). The reason why Lucknow has been their stronghold is to be found in the fact that the Nawabs of Avadh were rigid followers of the Shia sect and were great patrons of the Shia creed. With the abolition of the kingdom of Avadh, the Shias no longer commanded the influence they were used to wield, but they counted among themselves several big landholders and men of property. The Sunnis, however, form the majority among the Muslim population. The Shia influence over the Muslim society is discernible in the celebration of Muharram. The *Marsia* or elegy form of poetry reciting the tragic story of Hasan and Husain and the events of Karbala, is a peculiar product of Lucknow. Handsome provisions exist in the trust deeds of Husainabad and Shah Najaf Trusts for the illumination of the *Imambaras*, for the holding of *majlises* and for the distribution of alms to the poor People of all communities go to see the illuminations and the *tazia* processions.

The other sub-divisions amongst the Muslims are the Saiyids, the Mughals, the Pathans, the Shaikhs and some lower classes like those of the weavers or Julahas, the Dhunias, the Kunjras or vegetable sellers, etc The Muslims in the villages are cultivators and in 1928, held 7 8% of the cultivated area as against 8.5% held by the Brahmans, 9.8% by the Rajputs, 17.3% by the Ahirs, 14.5% by the Pasis. But as proprietors, the Muslims held 30.6% of the land in the district as against 28.6% by the Rajputs and 12.4% by the Brahmans. It has not been possible to find out whether the relative positions still hold good. After the partition many Muslims have migrated to Pakistan, the exact number being unknown.

Religious Beliefs

Hindus—The religious beliefs of the various communities in the district are in no way distinguished from the general beliefs held by the various communities in Uttar Pradesh or, in fact, all over India. Hinduism is a very wide term and covers a multitude of beliefs and religious practices. It is a way of life which distinguishes a Hindu from the followers of other religions. Most of the Hindus follow the traditional beliefs and practices which can be broadly grouped and can only be termed as "Sanatan Dharma". They believe in monotheism and in *avatars* which are considered to be manifestations on earth of the Supreme Being. They usually worship Sri Ram Chandra, Hanuman or Mahabir, Mahadeva or Shiva and Sri Krishna, to one or the other of whom, the temples are dedicated The *Ramayan*, the *Bhagwatgita* and the *Bhagwat* are the principal religious books, read and recited by the Hindus all over the district. They also observe the

usual festivals of Ram Naumi, Janmashtmi and the Dashehra. The worship of Hanuman or Mahabir in the temples in Aminabad and Aliganj is very popular. The various *sanskars* common to all Hindus everywhere are also followed here. In the villages and even amongst the poorer and less educated persons in the city, the worship of many deities including Shitla Devi (the presiding deity of small-pox) continues to be prevalent. Small shrines are also erected in their honour. Worship of the *peepal* tree and of the snakes on the Nag Panchmi is common. The belief in ghosts and spirits continues in the villages though not so much in the city. It is unnecessary to give a detailed description of such beliefs and practices as they are not peculiar to Lucknow.

The Jains, who are outwardly akin to the Sanatan Dharmi Hindus, but have their own independent religious beliefs and practices, worship in their own temples dedicated to their Tirthankaras. They are mostly of the Agarwala or Oswal sub-castes of the Vaish community. The Jains are divided in two sub-sects, the Digambaras and the Swetambaras of whom the Digambaras are in majority. The Jains are usually a rich community and principally engaged in trade. They are strict vegetarians. They also have some of their own religious festivals.

Muslims—The faiths of the Muslims, Sunni as well as Shia, are too well known to be given here in detail. In fact, the tenets of Islam are the same all over the country and so are their basic religious practices and the rites attendant on births and deaths. There are, however, some customs more prevalent here than elsewhere, specially among the Shias and they are mentioned in their appropriate places. The lower strata of Muslim society, who came into it by conversion from the Hindu faith, however, keep on their old beliefs and practices, though they do not form part of the Muslim religion, e.g. they are as superstitious as their counterpart in the Hindu fold and worship at the tombs of their favourite *Pirs* (holymen) and *Saiyids*. The tomb of Shah Mina in Lucknow draws Muslims of all sects for homage, specially on the occasion of his *Urs* or annual fair of the death anniversary. No mention need be made of the ceremonies attending births and deaths as there is nothing which calls for special notice in connection with them. But a practice which is prevalent amongst the Shia Muslims of Lucknow city and which is not to be found anywhere else, is one connected with the disposal of the dead. There are professional undertakers, so to say, who take charge of the dead body. They are called *Ghassals* or persons who give the last bath to the corpse. They also provide a troupe of professional mourners. The dead body is taken out in a box corresponding to a coffin but it is not buried with the body under a canopy. The richness of the canopy and the number of mourners provided depend on the amount of money settled for this service The dead body is taken for its last bath either to a bathing place in Patanala or to the bathing place on the banks of the Gomati, depending on the money paid to the *Ghassals*. It is also said that some article of value is left on the dead body, which is taken charge of by the *Ghassals* as their pre-requisite. The body is then taken to the burial-ground and buried in the usual manner and the burial

service is read over it, the box and the canopy being taken back by the *Ghassals* to be used again for other dead bodies. It is said that this practice originated like many other things, with the Shia Nawabs of Avadh and the Shia nobles, who would not touch a dead body.

The other sects, like the Sikhs, the Jains and the Christians follow their own beliefs and religious practices. The Sikhs have their own Gurdwaras in Lucknow where congregational prayers are held every day. The Sikhs also observe the days of their Gurus and take out processions. The Jains have some fifteen temples of their own. The Arya Samaj is a vigorous body and has its own Arya Samaj Mandir but the number of Arya-Samajists is not large. There is a temple dedicated to the Buddha but the number of Buddhists is very small. Among the Christians, there are Roman Catholics and Protestants of various denominations, like the A. P. Mission, Methodists, Seventh-day-Adventists and those following the Church of England. The Roman Catholics have their churches and seminaries. The Bishop of the Roman Catholic Church is their head.

The relations between the castes and sub-castes amongst the Hindus and between the Hindus and persons of other religions have undergone a change in keeping with advancing education and economic conditions, wealth, education and influence being greater determining factors in a social status than caste. The old orthodoxy in the matter of social intercourse is slowly disappearing. Most youngmen do not hesitate to take tea or food in restaurants and coffee-houses, without distinction of caste and creed. There is a greater catholicity in social intercourse and strict orthodoxy is confined to the older generation. Many orthodox Shias also do not partake of food prepared by Hindus. In the case of the Shias also this kind of orthodoxy is slowly disappearing, specially among educated youngmen.

The joint-family system which was a distinguishing feature of Hindu society is breaking up under the stress of economic conditions. The competition for earning a living, the tax-structure and the needs of services, all contribute to the breaking up of the joint-family. It is no longer possible for one earning member of a family to feed and support a host of relations and dependents Even where every member of a family is an earning member, it seems difficult to make both ends meet. Another factor which assists in this process is the growing tendency of late marriages, both for boys and girls. The days are gone when a boy of 18 married a girl of 12 or 14 years, and both had to depend on the father until the boy was old enough to earn his own livelihood and order his own life. The age of marriage for the boys is progressively increasing to 20—25 and unless a boy comes of a rich family with assured income, youngmen do not think of marriage until they become financially independent. When boys and girls marry at a comparatively advanced age, they desire to live independently and have their own life. Those who enter Government or other service, have naturally to go wherever they are appointed and they cannot move the entire family with them from place to place according to the exigencies of service. In

the villages where people depend almost solely on agriculture, this process of breaking up of the joint-family holding is also going on. The average holding is too small to support a joint- family whose membership grows with the birth of each new baby in the family. It is inevitable, therefore, that some members of the family should go out in search of service in the city or elsewhere to supplement the meagre family income. Those who migrate to the cities try to settle down there with their families and leave the farm to those members of the family who stay behind in the village. This feature also accounts for the fact that the proportion of younger men to older men is higher in the city than in the villages, as only younger men with earning capacity migrate to the city.

The traditions of the old Avadh Court have left a mark on the older residents of Lucknow, both Hindus and Muslims. In their life, there is a kind of fusion of the culture of the Muslim Court and their ancestral culture. Many of them, particularly those belonging to old landed families or those residing in the Chowk and the *mohallas* surrounding it, continue the typical dress and behaviour for which Lucknow was so well-known. These are, however, slowly vanishing under the impact of modern times.

In the villages there is a considerable similarity in the matter of language, dress and behaviour between the Hindus and the Muslims.

Scheduled Castes—With spreading education and extending social services, the gulf that separated the scheduled castes from the higher caste Hindus, is narrowing. In the city itself, there is hardly any trace of untouchability in ordinary social contacts, and members of the scheduled castes freely utilize the public amenities, the bus services, places of public entertainment, restaurants, etc., as well as places of worship. The old discredited system of *begar* or forced labour had vanished long ago. The labourer in the villages is free to choose his employer and to fix his own terms. The scheduled castes themselves, however, have their own sub-castes which are mutually exclusive and the restrictions about marriage and dining between these sub-castes are almost as rigid as those amongst the higher castes. This is particularly so in villages and to a lesser extent in the city.

Religious Practices

It has been said that religion plays an important role in the life both of the Hindus and the Muslims. The common religious practices of the Hindus are almost uniform throughout the State, as are the main religious festivals. There are, however, considerable variations in details not only from caste to caste but also in individual families. These variations derive their root from customs peculiar to the caste, sub-caste or family or from traditions handed down from times immemo-

rial, but they do not affect the general pattern of religious life or the celebrations of the various festivals or observance of rites and practices enjoined by their religions. It is not intended to describe these festivals in detail except where their observance in the district shows any important variation or other feature peculiar to the district.

Amongst the Hindus, temple worship is not compulsory and is not common. It is more or less confined to only few persons who regularly go to the temples for prayers, but larger numbers go there for *darshan* only, the worship and the ceremonies connected with it being performed by the priest. Persons belonging to educated and higher castes prefer to perform their daily *puja* in their own homes. Some keep the image or idol of their favourite deity in a room set apart for worship and the men (and mostly women who are more devout) perform their daily prayers there. On special occasions where *puja* is called for, the assistance of a *purohit* or *pandit* is requisitioned. Such occasions arise when it is necessary to perform special prayers either for the fulfilment of a desire or for the propitiation of evil stars (*grah shanti*) or to seek the assistance of benevolent *grahs* or stars on the occasion of sickness in the family. Similarly, ceremonies are performed at the time of the foundation-stone-laying of houses as well as when a new house is first occupied (*grah-pravesh*), such ceremonies usually terminating in a dinner or service of refreshments to the guests

Kathas—A common form of *puja* is the *katha* which is coming into fashion even in educated families. The *katha* of *Satyanarain* is the one most frequently held. The *pandit* recites the *katha* in Sanskrit *sloks* which are translated in Hindi for the benefit of the audience. At the end of the *katha, prasad* is distributed. It consists of *charnamrit* (prepared of curd, *ghi*, honey, ganga-water and fruits) and sweetmeats, the *charnamrit* being a necessary part of the ceremony. An important development is congregational prayers. Generally, the Hindu religion enjoins individual meditation and prayers and there was no system of communal or congregational prayers. The practice of congregational prayers is thus a comparatively new development in Hindu society. These prayers consist of *Hari Kirtan* or *Kirtan* in which the names of Sri Krishna and Sri Ram are repeated by the congregation in unison. This is often accompanied by music. Another form is the *Ramdhun* which is held in honour of Sri Ram Chandra, both Sri Ram Chandra and Sri Krishna being the leading *avatars* in this matter. Those who follow the Shiva cult, hold congregational prayers where the ceremony called *Shivarchana* is held in which a number of *pandits* recite the verses of *Shivarchana* in praise of Shiva or Mahadeva. The *Kirtans* or *Shivarchana* are held at one's residence to which friends, relations and other persons are invited. The *Kirtans* are also performed in the *Vaishnav* temples dedicated to Sri Ram Chandra and Sri Krishna. These congregational prayers are open to every one who is interested and wishes to take part in the prayers. A society by the name of *Pradosh Mandal* has been formed with offices in *mohalla* Ashrafabad for the celebration of *Shiv-puja*. This is purely a social

and religious organisation. The members celebrate such worship at the houses of private persons when invited to do so. The expenses of the society are met by subscriptions. These *pujas* are held twice in a month on the *pradosh* day. Orthodox persons also keep fasts on stated days of the year or the week. Fasts are kept on Shivaratri and Krishna-Janmashtmi. Many persons also keep fast on *Amawasysa* or the last day of the dark fortnight, on every Sunday (in honour of the Sun) or on every Tuesday (in honour of *Mangal* or the planet Mars). Married women keep fast on Mondays for the long life and happiness of their husbands.

The practice of observing *Shraddha* in commemoration of the dead ancestors during the fortnight called *Pitrapaksh* is common, and even sophisticated educated persons do not omit to perform the *Shraddha* of their dead ancestors or relatives. The real significance of the *Shraddha* is that it is a day of commemoration of one's ancestors or relatives. Many beliefs are attached to this ceremony, but it is commonly believed that the spirits of the dead ancestors visit their descendants on the day of the fortnight corresponding to the *tithi* (or date according to the Vikram Calendar) of their death.

Festivals

The common festivals observed by the Hindus are the same as in the rest of the State, viz., Holi, Krishna Janmashtmi, Durga Puja, Vijaya Dashmi or Dashehra and Diwali. The minor festivals are Shivaratri, Ramnavmi (birth day of Sri Ram), Nag Panchmi, Rakshabandhan, Bhaiyadoij, Caitraguota Puja, Kartiki Purnima and Basant Panchmi.

The Holi is the spring festival and every one joins in celebrating it by throwing coloured water and *kumkum* or *abir*. It is unnecessary to give the legend behind this festival, but it is the one festival in which every one takes part without consideration of wealth, status or caste. This festival, in fact, is held to celebrate the successful conclusion of the spring or the *rabi* harvest, samples of wheat and barley ears being dedicated to the Holi fire and then distributed to relations and friends. It is an occasion for exchange of greetings too. People visit their friends and relations to offer their best wishes.

Krishna Janmashtmi commemorates the birth in prison of Sri Krishna. On this day, persons keep a fast which is broken at midnight after the time of the birth of Sri Krishna. Janmashtmi is celebrated throughout the district but with greater splendour in the city, where it is celebrated in schools, colleges, the Reserve Police Lines, and in all the temples. Some persons hold the celebrations in their own homes, where they install what are called *Jhankis* with an idol of Sri Krishna swinging in a tastefully decorated cradle. Devotional songs in praise of Sri Krishna and his adoptive mother Yashoda are sung. At the conclusion of the festivities *prasad* is distributed, with which the devotees break their fast. The celebrations last two days.

The Durga Puja is celebrated for nine days beginning with the first day of the *Shukla-paksh* of Ashwin and ending on its ninth day on which goddess Durga is worshipped and children are fed. Special worship is held on the 7th, 8th and 9th day. This festival is an important festival of the Bengali community, and they celebrate it in their own way. The tenth day is observed as *Vijaya-dashmi*. This day marks the day of victory of Sri Ram over Ravan (or the victory of Truth and Virtue over Evil). This is also the culminating day of the *Ramlila* which is held to depict the life and career of Sri Ram upto the stage of *Rajgaddi* or coronation of Sri Ram on his return to Ayodhya. The Dashehra is a festival attended by huge crowds including a larger number of persons from the neighbouring villages. Men, women and children flock to the city to see the fair and the burning of the effigy of Ravan. Though all Hindus join in celebrating it, Dashehra is particularly the festival of the Kshatriyas who celebrate it by worshipping arms and horses.

The Diwali falls on the *Amawasya* or the last day of the dark fortnight of Kartik (*Kartik Krishna-paksh*). This marks the end of the rainy season and the beginning of the cold weather. Every one cleans his house to make it fit to receive Lakshmi, the goddess of prosperity. This is principally the festival of the moneyed or business class, the Vaishs. They close their annual accounts on this day. All houses are illuminated with myriads of small earthen lamps and electric-light bulbs. Everywhere sweetmeat-sellers display their wares and have a roaring trade. Two days before the Diwali or on the *Dhanteras* people, who can afford it, buy some utensils, however small, as a token of the prosperity they hope will come to them in the following year.

Among other festivals, the Ramnavmi marks the birthday of Sri Ram and a big fair is held in Ayodhya, the birth-place of Sri Ram Chandra. The Nag Panchmi is held in the city as well as in the villages. On this day, there used to be open air wrestling-matches in the villages, a practice now falling into disuse. This festival is held to worship snakes. The snake-charmers bring their snakes and reap a good harvest of presents. It is also called the festival of *gurhia* or dolls in which women and children take part.

The Kayasthas have their special festival, the Chitragupta-puja which comes off two days after the Diwali, i.e., on Bhaiya Dooj. On this day, they worship their pen and inkpots in honour of their patron god Chitragupta.

Scheduled Castes—The members of the scheduled castes observe all the festivals in the same manner as the other Hindus do, though the actual details of the ceremonial may differ. Some of the scheduled castes have, however, their own festivals in addition, e. g., the celebration of Ravi Das Jayanti by one community. The lower castes follow more or less the same practices, and in addition, resort to some other forms of worship which are not found

among the higher castes. They worship the village gods and goddesses of their own, such worship having its roots in superstitions and practices which have been designated as animistic. They believe in the worship of goddess Shitla who is the goddess of small-pox, and when an epidemic strikes a village, the village people resort to special worship of gods and goddesses who are, to their mind, responsible for sending those diseases. But this is not peculiar to Lucknow district alone. Such practices are to be found in almost all the districts, only the form and details varying.

Muslims—Apart from the usual festivals the Muslims observe everywhere, the Muslims of Lucknow hold *Urs* at the tomb of Shah Mina to which even Hindus flock. The Muharram festival of Lucknow, however, occupies a unique place and it is celebrated with such splendour and enthusiasm as are not found elsewhere. The *Imambaras* and the Shah Najaf (tomb of King Ghazi-ud-din Haidar of Avadh) are tastefully illuminated on two days, i.e., on the 8th and 9th of the Muharram. These celebrations are held under the management of the Husainabad Trust out of funds left by the kings of Avadh for such celebrations and for charity. The Muharram is a period of mourning, specially for the Shias whose women observe all the customs connected with death in a family, e.g., break their bangles and give up the use of ornaments during this period. Many Shias hold *majlises* in their homes where their friends and relations congregate to hear the *Marsia* or elegy depicting the life of Imam Husain and the scenes of the battle of Karbala, accompanied by loud lamentations and beating of chests. Big *majlises* are aslo held in the *Imambaras* during this period. On the tenth day of the Muharram (*Ashura*) the *tazias* are taken out in procession, the Shias taking their *tazias* to a separate burial ground at the Talkatora while those of the Sunnis terminate at a place called Phulkatora. On the *Chehlum* or the fortieth day of the *Ashura* the *tazia* processions of the Sunnis are taken out in the morning, while those of the Shias in the afternoon, according to a settlement arrived at long ago between the two communities. This was done to prevent any clashes between the processionists of the two communities. On the 8th day of the third month of the Hijri era, i. e., Rabi-ul-awwal, mourning concludes and a procession of *tazias* is taken out by the Shias. In this procession there are no demonstrations of grief and the procession marches in silence. This is called the *chup tazia* or silent *tazia*, and the procession terminates at Kazmain. Shias from other parts of the country also come to participate.

The other festivals are Barawafat, Shab-e-barat, and the two Ids which are celebrated by all the Muslims as elsewhere. The birthday of Imam Ali is celebrated by the Shias on the 13th Rajab, and Shah Najaf is again gaily illuminated. The Shias also celebrate Navroz which is a peculiarly Iranian festival. This is held on the 21st March every year and the Shias indulge in the sprinkling of coloured water and other similar manifestations of joy.

Property and Inheritance

The normal laws governing succession and inheritance are applicable to the Hindus and the Muslims. In the case of the *taluqdars* who had received *Sanads* under the "Oudh Estates Act, 1869", succession was governed by that law, irrespective of whether the *taluqdar* was a Hindu or a Muslim. In the case of these estates, the ordinary law of primogeniture applied, in which the eldest son succeeded to the estate. Where there were no descendants in the male line of the *taluqdars*, the nearest male agnate was entitled to succeed. This law applied to intestate successions and the *taluqdars* were entitled to otherwise bequeath by will or give away by gift to any one the estate or any portion thereof. The Muslim *taluqdars* who were childless were entitled to adopt an heir, or with his written permission his widow would also have been entitled to do so, as if the *taluqdar* was a Hindu. The *taluqdars* were also entitled to apply to the Government that they would not like to be governed in the matter of succession by the provisions of the "Oudh Estates Act, 1869", and on acceptance of his application, the succession of such estates became subject to the personal law applicable to the *taluqdar*. It will be seen, under the provisions of the "Oudh Estates Act, 1869" that no daughter could succeed to an estate. In the case of other properties not governed by the "Oudh Estates Act", the ordinary personal law of succession and inheritance applies. In the case of the Hindus and those governed by the Hindu Law, succession will now be regulated by the "Hindu Succession Act of 1956". So far as disposal of property by will or codicil is concerned, the *taluqdars* were entitled to bequeath their estates to whomsoever they liked by properly executed wills, but the practice of executing wills does not appear to have been very prevalent. In the case of ancestral property, this cannot be done. The ancestral properties which belonged to joint-Hindu families are being partitioned with the break-up of the joint-family. A majority of the population at least in the villages depends on agriculture. In their case, the succession and partition of the holdings are regulated by the U. P. Zamindari Abolition and Land Reforms Act, 1951. No holdings can be partitioned where divided portion is less than six acres. This is intended to restrict fragmentation of holdings. The 'estates' have now been abolished and the land that remains with the landlords is only such land as was under their own cultivation as *sir* or *khudkasht* or groves of which they have now become *bhumidhars*, the succession to which being governed under the Zamindari Abolition and Land Reforms Act, 1951.

Marriage and Morals

Marriage among the Hindus—For a Hindu, marriage is a sacrament and its rites are prescribed by rigid laws; variations in the various ceremonies, however, occur according to the custom of the caste and the family. But in all cases, *Kanyadan* and the *Saptpadi* are essential

Though there was no legal restriction in the number of wives a Hindu could take, in practice, by and large, monogamy prevails. There are

very few cases of men marrying a second wife during the life-time of the first wife. Such marriages are resorted to only when the first wife is childless or has failed to present her husband with a son. Economic conditions and the higher age of marriage in the case of both boys and girls, are effectively preventive of plural marriages. Now, with the passing of the Hindu Marriage Act, polygamy has become illegal. In the case of Government servants, Government have framed a rule prohibiting the marrying of a second wife during the life-time of the first, without the sanction of the Government. This rule applies equally to Hindu and Muslim employees, though according to Muslim Law, plural marriages upto four are permissible. However, the pressure of economic conditions and of public opinion are sufficient to discourage polygamy even among the Muslims. The Hindus (the term Hindu includes the Sikhs and the Jains for the purposes of the Hindu Marriage Act) and the Christians are now by law monogamous.

Amongst all castes of the Hindus, there are certain degrees of prohibition in marriage. The general prohibited degrees are that no marriage can take place among families of the same *gotra* or where the *gotra* coincides either on paternal or maternal side upto six degrees in the case of male line and four degrees in the maternal side.

Marriages among families of the same *gotra* are made permissible under the Hindu Marriage Act, but marriages among *sapindas* are totally prohibited by law as well as by custom. The marriages are, therefore, confined not only to the caste but to the sub-castes. The caste is essentially an endogamous unit and no man is allowed to marry a woman but of his own caste. In practice, however, the endogamous group is not the caste but the sub-caste. Inter-sub-caste marriages are also not frequent, but have begun to take place now in larger number than before, except probably in the case of the Kanyakubja Brahmans who are very strict in these matters. In their case, marriages have to take place not only within their own sub-castes of Kanyakubja but also only in families which are considered eligible according to their degrees of eligibility. The system of hypergamy allows the Kanyakubja of higher number of *biswas* to marry a woman coming from a family with a lesser number of *biswas*; but the reverse process is not permissible and, in fact, it is always the ambition of a family to marry its daughters in a higher sub-division of their sub-caste. Inter-caste marriages are now becoming more frequent, specially among the educated persons, but marriages by registration are still not common, inspite of the fact that they are now permissible under the new law. Even where a marriage takes place between two castes and by registration, the religious rites are also gone through in addition. Such marriages are, however, not approved by the general society.

Among the backward and scheduled castes, while marriage is still considered to be a sacrament and the normal rites attendant in such marriage are gone through, the system of taking a bride in *dola* or *paipuja* ceremony is still prevalent. In this form of marriage a bride is taken

to the bridegroom's house, where the marriage rites are gone through. The widow-marriage was always permitted in certain castes among the Hindus. In their case no formal marriage ceremony takes place, but the form of marriage is called *Chala*. The intending suitor goes to the house of the widow with presents and a set of bangles of either shellac or *kansa* (an alloy), and fills the parting on her forehead (*mang*) with *sindur* or vermilion. The bangles and vermilion are marks of wifehood. No other ceremony takes place.

The system of dowry is prevalent specially amongst the Kanva-kubja Brahmans and the Kayasthas, though in one form or the other it exists in nearly all the castes. By this is meant a definite settlement of the payment of a sum of money by the father of the bride before any settlement of the marriage takes place. The amount settled is paid either at the time of the settlement of the marriage, or at the time of the *tilak* ceremony, or a part is given at the *tilak* and the balance in connection with the various ceremonies which precede the actual marriage. However, every family tries to give dowry in the shape of ornaments, clothes, furniture and household goods to the bride. The dowry system as generally understood, refers to the compulsory settlement of cash payment and not to the presents which are usually given to the bridegroom by the father of the bride and her other relations.

Marriage Customs and Rituals

The marriage rituals, at least, among the higher castes, are the same as elsewhere with minor variations. Marriages still continue to be arranged by the parents of the boys and girls. It is part of the negotiation to verify whether the family proposing the marriage of a girl is eligible, that is, comes within the accepted circle of the bridegroom's family, in caste status and general financial condition and is not within the prohibited degrees. The consideration in selecting a boy for a marriage has undergone some changes. The mere fact that the boy belongs to the higher group in the sub-caste is not sufficient. His education and his economic independence or his prospects are the main considerations. Some presents in cash are made to the prospective bridegroom and his guardian at the time of the settlement of the marriage. This ceremony is called *barikchha*. The next ceremony is that of the *tilak* which is held at the house of the bridegroom and in which the bride's father sends presents both in cash and kind, e.g., silver utensils, clothes, sweetmeats and fruits, according to his status and capacity. Along with this ceremony there is also the *lagan* ceremony or the time fixed for the marriage, which is intimated by the bride's father. The bridegroom then goes with his party or the *barat* to the bride's house on the date fixed for the marriage. The bridegroom is received at the ceremony called the *dwar-puja*. This is followed at the appointed time by *Kanyadan* and the *Bhanwar*. At the time of the *Kanyadan* or the giving away of the bride, besides the parents, other members of the family or elder relations of the bride and friends of the family take part in the *Kanyadan*. This ceremony is per-

formed by anointing the palms of both the bride and the bridegroom with turmeric (*haldi*) and in making a present either in the shape of a small ornament or coin, or in some castes by washing the hands and feet of the bride and the bridegroom. This is followed by various customary ceremonies like the *tika* or *rochna* in which members of the family and friends put the *tilak* mark on the forehead of the bridegroom accompanied by cash presents. The last ceremony is that of *bida* or the going away of the bride.

Muslims—Marriage ceremonies among the Muslims are much simpler than in the case of the Hindus. The actual *Nikah* ceremony differs somewhat in the case of the Shias and the Sunnis. With the Muslims marriage is a contract and the dowry or *mehr* is always fixed before the ceremony takes place, the amount of the *mehr* varying according to the status of the two families who are united by marriage. The marriages are, as in the case of Hindus, usually settled by the parents of the parties, the proposal being initiated by the parents of the bridegroom rather than those of the bride. In Muslims also the ceremonies of *mangni* or settlement of the marriage and the *barat* take place. The actual marriage ceremony is called *Nikah*. Among Sunnis, *Nikah* is performed by a *Qazi* who keeps a marriage register and the contract of marriage is witnessed by witnesses, who sign the register. The consent of the parties to the marriage is obtained through *vakils* since the girls are in *purdah*, and, in any case, they cannot be expected to give a consent openly out of modesty. The ceremony is a simple one. As soon as the consent of the parties to the marriage has been communicated and announced and the *mehr* fixed, the *Qazi* recites the *khutba* and the marriage is complete. The friends and relations and other persons who join the marriage are then entertained and the auspicious dates and candy are distributed. Persons belonging to higher castes entertain the *barat* to dinner or to tea. The bridegroom is then introduced to his family relations and the *bida* or the *rukhsat* takes place, the bridegroom leading the party with his bride and followed by the dowry. Sometimes, among middle class people the dowry is taken out in a procession to the house of the bridegroom. Among the Shias the ceremony is slightly different and the marriage is performed by *vakils* (*Mujtahid*) of both the parties who obtain the consent of the bride and the bridegroom. The prohibited degrees for marriage among the Muslims are not large and marriages among cousins are permitted and indeed considered desirable. But marriages between uncles and nieces cannot take place. Marriages are thus closely endogamous. Among the Shias the practice of *Mutah* marriage still continues in Lucknow, though it is confined generally to persons of means but this practice is not very common. When a *Mutah* marriage is for a long period, it is hardly distinguishable from an ordinary marriage, but *Mutah* marriages for short periods are merely marriages of convenience.

Civil Marriage—Civil marriages are not common either among the Hindus or the Muslims and they take place only where the parties belong either to different castes or to different religions. These marriages are

confined almost to educated parties. The number of marriages performed under the Special Marriages Act 1954, are as follows :—

1955	...	...	...	16
1956	...	...	...	9
1957	...	...	...	17

Marriage Registrars are appointed under the Act, the District Magistrate acting as *ex-officio* Marriage Registrar. The procedure for a civil marriage, in short, is that either of the two parties to a marriage can give notice to the Registrar of their intention to marry. The notice must be of 15 days before the date of the proposed marriage. The notice of marriage is exhibited on the notice board of the Deputy Commissioner for any objections. After the expiry of 15 days and if no valid objection is raised, the marriage is performed. The parties sign the register and the marriage certificate signed by the Registrar is issued.

Divorce—The dissolution of marriage in the various communities is regulated either by custom having the force of law or by special legislation. The Christians have their own law, the Indian Divorce Act, for marriages registered under the Christian Marriage Act. Under the Muslim Law divorce is allowed but only at the instance of the husband. Among some communities of the Hindus, divorce or dissolution of marriage was permitted by custom and their society recognised such divorce and permitted remarriage of the separated couple. But by and large, divorce was not permitted under the Hindu Law, until the passing of the Hindu Marriage Act of 1955, which enabled the Hindus to seek divorce through court under certain circumstances. When the new law was passed there was an apprehension that it would disrupt Hindu domestic life but this fear has proved to be unfounded. In the last four years, 1955, 1956, 1957 and 1958, the number of applications for divorce filed by Hindu husbands and wives, in court was 14, 59, 42 and 29 respectively, total 144. Of these, only 57 were moved by husbands and 87 by wives. The number of suits for judicial separation was 98 and for divorce 46, but the final decrees for judicial separation and divorce were only 28 and 18 respectively, the number of divorces granted being 2 in 1955, 5 in 1956, 2 in 1957 and 9 in 1958, the balance of the petitions for divorce apparently ending in reconciliation.

Widow Marriage—The marriages of widows among Hindus is still not common, but in backward and scheduled castes a woman is a help and an extra earning member in the family. Widow-marriage among these classes, therefore, is common. Women even in educated families do not take to a profession, but amongst the economically poor and backward classes women have to assist their family in earning a livelihood. They work as domestic servants, or keep small shops, or work as ordinary daily labourers. There is, however, a tendency in educated middle-class families for the wife to take some kind of service to add to the family income, if she is also educated. The professions which they generally

choose are : teaching, typing or clerical work. Some women who still observe *purdah* take in piece-work of tailoring, embroidery or *chikan* work.

Home Life

By 1951, the urban area of the city had expanded considerably. Owing to the changes in the system of enumeration it is not possible to compare the number of houses per square mile in the city in 1901 and now, but some figures taken from the census of 1901 and 1951 will show the increase in the pressure on accommodation in the city. In 1901, the term 'house' was intended to include a household or one independent family; according to its definition, the average number of 'houses' in the city in 1901 was 2,920.5 per square mile. In 1951, the number of households in the city was 98,035 giving an average of 3,267.8 per square mile, or 10.4 persons for each house. This shows that in spite of the urban area and the establishment of so many new colonies, the building of new houses has lagged behind the demand of the growing population by a very wide margin, leading to congestion and extraordinarily high rents. In the villages, the average number of persons per house was 5.5. In the villages there are few houses for letting and it is easier to build new houses where necessary. The village site now belongs to the *Gaon Sabha* and land for building a house can be easily allotted. In the city the cost of land itself is a big factor in the total cost of construction of a tolerable house. The cost of land is reported to vary from Re. 1 per square foot to Rs. 3 or more per square foot according to the locality.

Houses in the City

According to a sample survey by the U. P. Ethnographic and Culture Society, 62% of the houses in the city are made of bricks and masonry, 25% are partly *kachcha* or made of unbaked bricks and partly of backed bricks and only 13% are entirely *kachcha* or made of mud, or unbacked bricks and thatching for roof. The single storeyed houses are still in a majority, being 59% and double or multi-storeyed houses number about 41%. The houses in the city are mainly multi-storeyed with shops on the ground floor. In the mainly residential areas, and in the new housing colonies, the houses are of the detached bungalow type or of the semi-detached variety, built of bricks in cement with reinforced concrete slabs for roofs. The number of multi-storeyed houses in these localities is now great.

The Municipal Board and the Cantonment Board have their own building by-laws which regulate the construction of houses. Before any building plan is sanctioned, they have to satisfy the Municipal authorities that the prescribed minimum provision for sanitation and drainage is made. The old portions of the city like the Chowk ward and its neighbourhood have old style buildings mostly multi-storeyed built of bricks but separated only by narrow streets. But the later buildings

as in Aminabad, Hazratganj were of the modern type built according to one particular style of architecture. The new colonies and the new Government buildings are, however, built on the latest designs of which the building of the Income-tax Commissioner's Office, and the offices of the North-Eastern Railway are examples. The Improvement Trust and the Municipal Board have built many residential houses which are sanitary and comfortable. The system of residential flats is increasingly coming into practice. Most of the houses have piped water supply but in the older and more congested areas the Municipal Board has installed public standposts for water and common latrines to serve the people of those localities.

A courtyard is always considered essential in all houses in the city. It is the only place where the ladies can sit in the sun in winter or sleep in the summer. Its need is all the greater in families the ladies of which observe *purdah*. The courtyard is used by Shia families for holding *majlis* congregations during the Muharram. Some of the older Shia families set a room in their houses apart for keeping their *tazias* during Muharram before they are taken out in procession on the tenth day of Muharram.

Houses in the villages

In the villages the pattern of houses has not changed very much. The houses are compact, congested and thickly populated, generally the houses of members of a caste are built continuous to each other and the *mohalla* is named after the caste. The houses of the scheduled castes are found either on the outskirts of the village or in the form of a hamlet separated from the main village.

The houses are built more or less on a uniform pattern. The houses are mostly of unbaked bricks or partly of masonry work, usually the front portion, and partly of mud or unburnt bricks. The pattern usually met with is a closed verandah, with a courtyard inside along the sides of which are built 3 or 4 rooms and a kitchen.

The cattle are kept in cattle-sheds attached to the houses, but in poor families who cannot afford to have separate cattle-sheds, the cattle are kept for the night in the room called a *barotha* or the front enclosed verandah through which lies the main entrance into the house or in the courtyard in the day.

Most of the houses are single-storeyed. Some of these have a staircase to go up to the roof, while in some a ladder has to be used. There is no proper or planned drainage system. People generally avoid making drains in front of the houses, and prefer keeping them either at the back or on the sides. A drain is generally made leading from the *angan* (courtyard) to the outside where it empties in a pit. In the rainy season it overflows in the lanes and causes stagnation and insanitation. Generally, there are no latrines in the houses and all members including women and children go to the nearby fields for calls of nature.

The building materials used in the villages are those which are easily available locally, like clay, bamboo, wood, beams and baked and unbaked bricks. Straw, bamboo and dry stalks of *arhar* plants go to make the thatches for roofs. Tiles are also used for roofing. Now cement is also being used for *pakka* houses; while lime has nearly gone out of use in spite of plentiful supply of *kankar* in the district. Burning and crushing the lime make it costlier than cement.

Furniture and Decoration

In the matter of furniture, there is hardly any, except ordinary beds and a wooden *takht* or so. Comparatively well-to-do cultivators and small landholders, however, keep chairs or reed *mudhas* for visitors. The upper middle class, the officials and the businessmen in cities have more pretentious furniture, a drawing room suite, small tables and a *takht* being the usual items of furniture in addition to string beds or *charpais* and one or two *niwar* beds. The richer persons maintain a drawing room on western lines, with carpets, sofa sets, bric-a-brac and curtains. The general practice is to take their meals in metal utensils and the diners sitting on the ground either on wooden planks or *chowkis* or on carpets. The orthodox like to take their meals in the kitchen, wearing only a *dhoti*. Educated persons in city, however, prefer to eat on dining tables. The use of china plates or enamel-ware is common in Muslim families. The Hindus prefer metal utensils, or on ceremonial occasions, silver utensils in the case of the rich persons. In the older families the practice of having a sitting room furnished with *daris* carpets and pillows (*musnad*) is still prevalent, but it is giving place to western style furniture.

Food

There is not much difference in dietary habits amongst the Hindus and the Muslims except in the matter of food which is prohibited to the members of the particular religion. A majority of the people are vegetarians by habit and even those who can take non-vegetarian food do not do so habitually. The Muslims in the villages have almost the same kind of food as the Hindus of corresponding status. Animal food is not generally available in villages and poorer persons cannot afford it. In the city, western style restaurants and hotels are popular with certain sections of the people. These restaurants serve a fixed fare, both vegetarian and non-vegetarian meals being available, but served in western style. The common people use wheat supplemented with rice and *dal* or pulses, and vegetables. Among poorer sections of the populace coarse grains like maize, barley, *juar* flour and *kodan* and *sawan* in place of rice, are also used. In the city and towns, food is more varied. With the coming of the displaced persons from Western Punjab and Sindh, a number of restaurants serving the food (vegetarian and non-vegetarian) on Punjab style have come into being and are becoming popular, specially non-vegetarian dishes. Noted for its special brand of

Mughal food, Lucknow gourmets have a wide selection of spiced meats, curries and special kinds of bread. Some of the popular dishes are *qorma*, *biryani-pulav*, *murgh-mussallam* and *Shami and Nargisi kababs*. Amongst sweets, the chief delicacy of Lucknow is *gilori* made from special preparation of cream called *balai*; the city is, however, famous for its *reorhis* or *khutiyas*.

Dress

Remnants of the old Avadh Court are still to be seen in the dress worn by older men of certain predominantly Muslim quarters, viz., the *angarkha* and waist-coat, usually embroidered, with wide *pyjamas* and a cloth cap. The cap is also embroidered or plain. The ordinary, Hindus, however, did not take to this dress and continued with their own dress of *kurta* and *dhoti*, or for ceremonial use, an *achkan* or *sherwani* or *pyjamas* and cloth cap or turban. Now-a-days the dress of the common man in the city is the same as everywhere else in north India, i.e., those who are officials, lawyers or professional men use Western style clothes, suits, shirts and ties, or combinations of coats and slacks or bush-shirts of various designs. *Kurta* and *dhoti* of *khaddar* are becoming popular and Gandhi cap of *khaddar* or other cloth is worn by common men. The *pyjama* worn in Lucknow is of a distinctive style with wide *mohri*, while the older stlyle is the *churidar pyjama* still worn with a *sherwani* and a cloth cap. The fez for the Muslims and the old Hungarian cap have more or less completely vanished as headgears. The Shias sometimes use the Rampuri cap of black velvet.

In the villages, the usual dress for man is *dhoti* with a turban or a Gandhi cap. Even Muslims in the villages seldom use *pyjamas*, and turban is the usual headgear. For the ladies, *sari* is the most popular dress even for Muslim ladies, the *churidar pyjama* and *kurti* and *dupatta* used by Muslim women is still there but is confined to the poorer Muslim families. The young Muslim girls wear *gharara*, a kind of *pyjama* with wide legs with flounces either of the same cloth or matching cloth, and a chemise. The upper garment is the blouse or *choli*. Ladies of position use a short coat or a ladies coat in winter but others cover themselves with woollen *chadars* to keep the cold away. The *shalwar* suite and *dupatta* is popular with the Punjabi ladies and young girls. The under-garments worn are the usual petticoat and brassiers. In the villages, Hindu women invariably use the *dhoti* or *sari*, and among poorer families, even a *lahnga* with a *dupatta*. A *choli* or a blouse is the upper garment and, as the *saris* are generally of coarse cloth, no undergarment is worn.

Amusements and Festivities

During the days of the kings of Avadh and their Court certain aspects of life were very much patronised, e.g., music and poetry. Music and literature have been mentioned in some detail in the chapter on 'Education'. Music was patronised by a class of women who were called *paturias* (dancing girls) and most of whom are still found in the

Chowk, but with patronage from decent society which they once enjoyed. Cinema shows and the radio have almost completely swept off other forms of amusements of which, in any case, there were very few. The drama and the theatre are no longer popular, and even if they did exist, they would probably not have been able to command enough public support for survival. Some lawyers, doctors, businessmen and officials patronise one or the other of the good clubs, viz., Rifah-e-am Club, the Gymkhana, Muhammad Bagh Club, the Lucknow Club and the Dilkusha Club. These clubs provide places for recreation, bridge and tennis, etc., as well as places where people can gather. Many *mohallas* have their own clubs, but these are only for specific purposes, e.g., either games, athletics or music. There are seventeen cinemas or picture houses in the city, so spread as to cater for all parts of the city, though there are no cinema houses in New Hyderabad or Alambagh. The aggregate seating capacity of these picture houses is 9,542. Of these cinemas, six are said to be air-conditioned. There is a Race Club situate in the Cantonment. The old amusements of the people like kite-flying and quail and partridge-fighting are still found in Chowk and its neighbourhood, but are confined practically to certain classes of people only. A traditional type of entertainment amongst educated classes is the musical soiree usually lasting throughout the night. Lucknow is the home of light classical music especially *thumri* and *dadra*. A very sophisticated form of intellectual entertainment is the *mushaira*, where Urdu poets congregate in the midst of an appreciative audience and recite their verses. Similar to it is the Hindi *kavi sammelan*.

In the villages, there is no communal life, or at least, not much of it. However, during the rainy season, when there is no work to be attended to in the fields, people like to sing *kajri* and *malhar* accompanied with musical instruments like harmonium, or parties of persons who specialise in reciting the heroic tale of Alha and Udal visit the bigger villages. Nag Panchmi is the occasion for a fair in which wrestling matches take place. The other period of rejoicing is the month of Phagun when festival of Holi falls due. The spring season and the ripe crops act as stimulants to song and sometimes parties sing the *phag* till late at night. The singing is accompanied by a *dholak*. The merry making concludes with the Holi. Other pastimes are the religious discourses, i.e., the *kathas*.

The Planning Department has organized community radio listening in what is called the *Panchayatghar* programme, the radio sets worked with battery being provided by Government. Communal life is also stimulated by arranging for the singing of *bhajans* or devotional songs and other activities.

There are no pilgrim centres apart from the temple of Mahabiran in village Aliganj near Lucknow. A *mela* is held in May (or Jeth) every year; the attendance of visitors going up to a lakh of persons. Persons come from all parts of the district. Many devotees come to the temple not on their feet, but by prostrating themselves on the roadside, measuring

their length and repeating the process until they reach the temple. They take many days in covering the distance in this slow method of progression and then in the heat of the months of May and June. But their faith sustains them. One could see many such devout persons going on the roads a few days before the day of the fair. This is always done in fulfilment of a vow taken by the devotee. This fair is one of the principal fairs of Lucknow city, and of the district.

THE IMPACT OF ZAMINDARI ABOLITION ON SOCIAL LIFE

Unlike the rest of the State, Avadh was predominantly the land of the *taluqdars* who were described as the barons of Avadh. The social and economic life of Avadh was naturally much influenced by them. They were the aristocracy. The luxury trades in the city depended on the *taluqdars* for patronage. In the villages, there were only two classes, the *taluqdars* and *zamindars*, and the peasants. Thus there was an absence of rich and sturdy middle class in the rural areas. Many *taluqdars* maintained city residences in Lucknow in addition to their country seats the management of the estates mostly left in the hands of their servants. It was the rich *taluqdar* who set the pace in social life and entertained lavishly. They provided employment to many persons engaged in luxury trades like jewellers, tailors, embroiderers, perfumers, manufacturers of tobacco, etc. The two World Wars, however, brought into existence a rich mercantile community who tried to imitate the ways of the old aristocracy, but being shrewd businessmen, their way of life was essentially different and their expenditure was directed either for utilitarian objects or to assist them in their social climb. With the abolition of the *zamindari* and the appearance of new economic forces things have undergone a change. The *taluqdars* can no longer afford to live lavishly. Those who were wise and circumspect had invested their savings either in business or real estate, but others who depended entirely on their rent rolls found adaptation to changed circumstances rather trying. Some had their own farms which they still maintain, others have gone into politics or business and the smaller *zamindars* are reduced to the same level as the cultivators. The trade in the city has to depend for custom on the rich middle class or the numerous government officials and their families. Luxury trades have thus deteriorated and the business in the city is confined largely to retail trade or distribution of consumer-goods imported from outside.

The change in the rural area is, however, more important. Many cultivators have acquired *bhumidhari* rights and with it a greater sense of individual dignity and status. They owe allegiance to no landholder and hold land on fair rents with complete freedom from ejectment. Even those who did not become *bhumidhars*, but are *sir-dars* only have gained in stature and dignity, and they also hold on fair rents paid directly to the State. The high prices of agricultural produce and fixed

rents leave them sufficient margin for comfort and security. The *bhumi-dhar* and the *sir-dar* thus now occupy the position of a substantial middle class which can hold its own in society. The old inferior position of the cultivator and his subordination to the whims of the rent collectors has given place to a new sense of dignity and independence. When the cultivator has money he is a good customer and the trade has taken note of his needs instead of depending on the tastes of the landed aristocracy. Thus the abolition of the *zamindari* has brought about a social revolution almost as much as an economic one.

CHAPTER IV

AGRICULTURE AND IRRIGATION

LAND UTILIZATION AND RECLAMATION

The following table gives the cultivated and uncultivated areas ...e district during 1956-57 :—

...gana		Cultivable area in acres							
		Total area in acres	Culti-vated	Groves and orch-ards	Land under Forest Act	Other forests	Pastu-res	Roof-ing grass and bam-boos	Other culti-vable waste land
...bad	..	1 17,680	75,784	5,082	..	5,747	.	45	10,481
...a	..	92,823	60,063	2,963	251	3,376	7	.	7,326
...an	..	45,595	26,510	1.262	382	2,802	..		6,528
...alganj	..	27,497	72,106	1,422	273	4,648	191	4	15,450
...w	..	99,114	64,986	2,016	1,650	402	47	50	7,523
	..	37,725	22,379	864	..	9	3	1	2,932
	..	94,487	50,327	2,991	389	59	2	..	4,599
...for District		6,14,321	3,72,155	16,600	2,945	17,043	250	100	54,739

...ana		Uncultivable area in acres							
		Old fallow	Curr-ent And other fallow	Total culti-vable area	Land under waste	Land occu-pied by Rly. bldgs. etc.	Burial gro-unds	Land unfit due to other causes	Total
Malihabad	.	1,114	4.674	27,143	3 941	4,138	71	6,608	14,753
Mahona	..	906	5,014	19 843	3 786	4,108	17	5,006	12 917
Nigohan	.	109	1,835	12,918	2,091	1,462	6	2,696	6 167
Mohanlalganj	..	274	7,647	29,909	6,929	4 311	31	14,211	25,482
Lucknow	.	1,080	7,854	20,632	3,499	6,451	330	3,226	15 506
Kakori	.	255	1,779	5.943	1,598	1.387	27	6,291	9.403
Bijnor	..	308	6,125	14,473	3,928	3 187	27	22,645	29,687
Total for District	..	4,016	35,128	1,30,851	25,772	25,044	511	60,548	1,11.915

Thus, in 1956-57, of the total area, about 60.52% was under cultivation, 3.26% covered with forest, 18.7% was lying as waste (cultivable and barren) and about 18.2% was not available for cultivation because of rivers, roads or village sites used for other non-agricultural purposes. The percentage of the cultivated area to the total area in the district varies from tahsil to tahsil, the highest percentage being about 64 in Malihabad and the lowest being about 56 in Mohanlalganj.

Irrigated and Unirrigated

The cultivated area falls, mainly, under two major heads, namely, irrigated and unirrigated. During 1955-56 the percentage of land irrigated from all sources amounted to 27.3 only and the rest was unirrigated.

Forest

In the first chapter mention has been made of the area of the forest in different tahsils. A review of the figures given in that chapter shows the decrease in the forest land which has now been reduced to a nominal 19,988 acres constituting only about 3.26% of the total area of the district. In 1901-02 the acreage of the forest was 75,000. With the growth of population there has been a gradual clearing of the forest lands for agricultural purposes. During the period of the war and before the Zamindari Abolition, the conditions worsened and there was a rush for inconsiderate cutting of the trees for fuel etc. Most of the land so cleared was converted into agricultural fields, except in a few cases where cultivation was impossible due to erosion etc. Land covered by forest or jungle vested in Government on the abolition of the *zamindari* and was handed over to the Forest Department for afforestation.

Culturable waste

The following table shows the area of culturable waste land in the different parganas of the district, in 1926-27 and 1956-57 :—

Pargana	Waste land in acres 1926-27	Waste land in acres 1956-57
Kakori	1,141	2,832
Bijnor	1,906	4,599
Lucknow	2,752	7,523
Mohanlalganj	17,954	15,450
Nigohan	9,964	6,528
Malihabad	15,536	10,481
Mahona	10,902	7,326
Total ..	60,157	54,739

The figures indicate a decrease of 6,418 acres in the culturable waste lands of the district. The reasons for this decrease are the land reclamation operations in the district, to meet the increasing food demand of the growing population.

In order to reclaim the culturable waste the State Government acquired 3,026.497 acres in Malihabad tahsil under the Usar Reclamation Scheme which had been sanctioned in 1949. Under this scheme two *Usar* Reclamation Farms were opened : one at Rahimabad with an area of 1,380.437 acres and the other at Katiyar with an area of 1,646.060 acres, total 3,026 497 acres. The first of these farms is situated adjacent to the railway station Rahimabad, and the latter (the Katiyar Farm) is 9 miles north-east from Rahimabad. After the acquisition of the land the jungle clearance work was taken in hand and the land so cleared has been developed in a most economical way. The land is first levelled and thereafter the field bunds are made. From April to June the land is flushed to wash out the saline salts and then paddy is transplanted. The results of these operations have been encouraging, as is clear from the following table showing the growth of yield per acre in these farms:—

Year	Average yearly production per acre in mds.
1950-51	6.0
1952-53	7.54
1953-54	9.5

It should be noted, however, that at present only 500 acres have been brought under the tests and the rest are untouched and are to be tackled later. The produce of the farm is mostly directed to the Basic Seed Stores of the Department of Agriculture from where it is distributed among the farmers, for multiplication.

Cultivated area

The figures of the cultivated area prior to the annexation of Avadh are not available. The reliable figures, that can be given, are from the time of the first regular Settlement, completed in 1873, when the area under plough was found to be 3,32,352 acres or about 52% of the total area of the district. During the second Settlement, in 1895, this area increased to 3,45,875 acres or to 56 per cent.

The last Settlement of 1926-28 showed an increase of 3,551 acres, which is considerable taking into account the large acquisition of land for the Sarda Canal and the Lucknow Improvement Trust.

In subsequent years, the area went on gradually increasing uptil 1947-48, when the normal cultivated area amounted to 36,000 acres. But in that only 3,50,722 acres could be sown because the *rabi* crop had failed due to delay in rainfall. In the following year the *kharif* was considerably damaged and, consequently, despite favourable conditions for *rabi* the net area sown was only 3,50,159 acres. Next year the rainfall distribution was sufficiently good and the net area sown increased by 15%. Later on, during the First Five-Year Plan period as a result of the steps taken by the Government there was an increase of 10,000, acres in the cropped area of the district. In 1955-56 the cultivated area was 365,493 acres, and 61,929 acres were double cropped (*dofasli*) making the total cropped area 4,27,422 acres.

The following table shows the distribution of cropped area in Lucknow district, in 1956-57:—

Pargana	Area under food crops		Area under non-food crops	
	Rabi	Kharif	Rabi	Kharif
Lucknow	35,513	33,037	451	5,922
Kakori	14,058	14,295	116	696
Bijnor	27,672	29,847	256	2,523
Malihabad	43,707	44,413	729	5,704
Mahona	38,543	37,524	295	3,152
Mohanlalganj	42,060	37,909	97	2,286
Nigohan	14,370	11,971	51	60
Total for District ..	2,15,923	2,08,996	1,995	20,343

IRRIGATION

Frequent failures of monsoon causing famines and scarcity conditions in the district have attracted considerable attention. The problem of finding water is more acute in the tahsils of Mohanlalganj and Malihabad than in Lucknow, because they are slightly deficient in rainfall. The irrigation is mainly required for the *rabi* crops but is also occasionally required to make up the deficiency of rainfall in the *kharif*.

In the year 1955-56, in the whole district 1,01,292 acres or about 23.7 per cent of the gross cropped area was under irrigated farming. Out of this, 1,576 acres were irrigated more than once.

Trends in Irrigation

The total irrigated area in the year 1928 recorded a decrease of 23,000 acres since the Settlement of 1894, when 33% of the cultivated area was actually irrigated from all sources, whereas in 1928, only 26% of the recorded area was irrigated. The decrease was more apparent than real and was apparently due to the unusually heavy rainfall in the preceding years. During the inter-settlement period, facilities for irrigation were considerably increased, as is clear from the table given below : —

Wells	Settlement of 1862	Settlement of 1894	Settlement of 1924	No. of wells per sq mile		
				Regular Settlement of 1862	Settlement of 1894	Settlement of 1924
Masonry	3,045	4,952	9,243	6	9	17
Earthen	6,700	6,690	12,979	13	12	24

The settlement of 1928 recorded 91.782 acres as irrigated in the district. In the year 1928 the Sarda Canal was opened for irrigation and the facilities for irrigation increased considerably. This resulted in an increased irrigation from canals and the irrigated area rose to 1,34,297 acres by 1941-42. Subsequent years showed a decrease in the irrigated area due to excessive rains, which made artificial irrigation unnecessary. That the increase in the rainfall resulted in lesser irrigated average is clear from the following table*:—

Year	Area irrigated in acres	Rainfall in inches	Departure from the normal
1940-41	125,145	27.67	—8.31
1941-42	134,297	27.38	—8.60
1942-43	111,130	40.03	+4.05
1943-44	Not available	30.00	+2.02
1944-45	116,868	32.70	—3.41
1945-46	124,549	32.36	—4.44
1946-47	108,451	36.07	—0.75
947-48	Not available	49.81	+2.99
1943-49	107,618	48.57	+11.75
1949-50	76,979	48.80	+11.96

* From Season and Crop Reports of Uttar Pradesh for the respective years.

Irrigation Facilities

Till 1866, the district relied mainly on water reservoirs like the lakes and the *jhils* for the supply of water, and the poor farmer had to be satisfied with the same. In the year 1866, however, all these failed him and he had to dig in the earth to get his lifeblood—water—and thus irrigation by *kachcha* and *pakka* wells began.

Another land-mark in irrigation was reached in December 1928 when the Sarda Canal was opened. The latest development has been the addition of a parallel canal branch of the Sarda Canal and the construction of tube-wells in areas which cannot be reached by the canal system.

The following table shows the sources of water and area (in acres) irrigated therefrom during 1955-56 :—

Sources	Area irrigated
1. Government Canals	64,312
2. Private Canals	138
3. Tanks	18,763
4. Wells	13,780
5 Others	2,723
Total	99,716

Irrigated area under different crops

The following table shows the area (in acres) of crops irrigated in the district during 1955-56 :—

Crops	Area irrigated	Percentage of total irrigated area
1. Rice	4,798	4.7
2. Wheat	63,898	63.0
3 Barley	7,960	7.8
4. Gram	3,660	3.7
5. Sugarcane	5,277	5.2
6. Potatoes	4,931	4.8
7. Misc. food crops	10,240	10.1
8. Non-food crops	528	.5
Total	1,01,292*	

* This figure includes area irrigated more than once.

Considering in absolute terms of irrigated acreage, wheat, with 63,898 irrigated acres, i.e. 63 per cent of the total irrigated area in the district, occupied the first place, followed by barley with 7,960 irrigated acres or 7.8 per cent of the total irrigated area and sugarcane with 5,277 irrigated acres or 5.2 per cent of the total irrigated area. The figures for the same year taken season-wise indicated that out of the total of 1,01,292 irrigated acres, *rabi* accounted for 85,957 acres and those of *kharif* and *zaid* 10,698 and 4,646 acres respectively.

Canals—At present the Sarda Canal irrigates about 67% of the total irrigated land in the district.

The Sarda Avadh Canal Project, first contemplated about 1856 and many times revived, was, for some sixty years, stoutly opposed by the *taluqdars* of Avadh. The opposition to the scheme having been withdrawn, the year 1919 saw the commencement of the headworks on the Sarda river, on the borders of Naini Tal district and Nepal State. Year by year, the work of survey and construction was extended down the doab. The canal enters the Lucknow district at mile 160 from the headworks. Construction within the district began in 1924 and the channels were opened for irrigation in 1928.

The district is served by all the three main branches of the canal, namely the Lucknow, the Kakori and the Hardoi branches. By far the greater part of the district is served by the Lucknow branch which comes along the watershed of the Gomati-Sai river Doab and enters the district from the north-west. It passes through the southern outskirts of the Lucknow city and carries the main branches through the district in a south-easterly direction, covering with its distribution channels all the land in the Doab suitable for irrigation.

The total mileage of these channels in the district is 471 and caters for an average of 1,54,088 acres. But in 1955-56 figures for which are available, the irrigation was done only in 64,312 acres. However, provision has been made in the Second Five-Year Plan for extending irrigation channels by 29 miles to serve the National Extension Service Blocks of Gosainganj, Bakshi-ka-talab and Mal

Tube-wells—These are 15 in number and irrigate 5,177 acres. They are mainly situated in the tract bound by Lucknow-Sitapur Road and Gomati river. They have not been very successful anywhere in the district and there is no scheme for their expansion.

Masonry Wells—The famine in the year 1866 had shown the cultivator that shallow reservoirs were not at all dependable as means of irrigation in a failing rainfall, and this was further confirmed in 1897 when another famine visited the district. And the result was that by 1902 as many as 6,533 wells had been built in the district. To these were added 10,466 *kachcha* wells. Their number has since then been on the increase. The trend for their construction continued and touched its height in 1947, when the figure of masonry wells rose to 10,944.

The *kachcha* wells do not last long and soon deteriorate. The cultivator can, however, dig these wells with little labour and very little expense. The number of such wells in actual use for irrigation thus varies from year to year. The statistics of such wells in any year cannot, therefore, be very reliable. These wells are shallow and water can easily be lifted by the "*dhenkal*" worked by one man. The *dhenkal* is a lever arrangement in which a long pole is fixed in two uprights with a heavy weight at one end and a rope with a bucket at the other. The operator pulls the rope until the bucket is dipped in water, the heavy end of the pole pulls the bucket out. The bucket is made of iron and has a round bottom so that the water spills out of itself without its being necessary to tilt it. In the case of deeper masonry wells, the water is pulled out in large leather buckets by a pair of bullocks. This ensures a continuous supply and one masonry well supplies to irrigate 10 acres. A persian wheel or '*rahat*' is often substituted for this arrangement. The persian wheel is worked by a pair of bullocks.

Water table—The water-level varies in different parts of the district, the average depth being 17 feet. It is the greatest in the neighbourhood of the Gomati, where water is not ordinarily met with a depth lesser than 30—40 feet. In parts of Malihabad and Mahona water-level is considerably above the average, the depths being 15½ feet and 14 feet respectively. In the parganas of Nigohan and Mohanlalganj the depths are 16 and 20 feet respectively, giving an average of 18 feet for the tahsil. The averages for Kakori, Bijnor and Lucknow parganas are 22, 16, and 14 feet respectively, but according to the settlement report, the average depth of water in the 11 villages comprising the *bhur* circle to the extreme south-east of Lucknow, is only 9 feet. In most places unprotected well lasting for about two years can be made without difficulty, but such wells are impossible where the soil is light and sandy

Other miscellaneous sources of irrigation—These include irrigation from lakes, *jhils* and rivers. There is a large number of lakes and *jhils* in parganas Mohanlalganj and Mahona. However, they serve as reservoirs in which water from the surrounding country accumulates. After the rains are over, the cultivators dig channels from these lakes and lift the water with baskets called *dauri* or *bery*. The drains cannot, however, be taken over long distances and the usefulness of the lakes as a means of irrigation is limited to the neighbouring fields.

The rivers form another source of irrigation but are not of much importance. The Gomati with its deep bed is of very little use for the purpose, except in the *tarai* tracts of Lucknow and Mahona. In Bijnor, the Nagwan and Bankh *nalas* are employed to some extent and in Nigohan also the latter is of some value. The water is usually raised by *dhenkalis*.

Water potential and possibilities of expansion of irrigation facilities

As has been mentioned elsewhere, a large tract of the district, viz. 2,49,634 acres, is still unirrigated. Of these only 77,468 acres are, *usar*.

Thus apart from the additional irrigation needed for the reclamation of these *usar* lands, there remains much scope for expanding the means of irrigation in the district. In the Second Five-Year Plan efforts have been made to cope up with this deficiency and the following schemes have been proposed:—

Proposed Canals—In addition to the existing canals, 14 miles of canal will be extended in the Gosainganj Block of tahsil Mohanlalganj, 9 miles in Bakshi-ka-talab and 6 miles in Mal Block of tahsil Malihabad.

Masonry Wells—Tube wells have been constructed in the Bakshi-ka-talab Block only and even these have not been very successful. So it has been suggested that in their place a larger number of masonry wells could be constructed. These should, wherever possible, be fitted with persian wheels. Accordingly, 446 wells to irrigate 4,460 acres are to be built. Apart from these, provision has also been made to bore 348 wells and to fit 356 wells with persian wheels. These, together, it is hoped, will irrigate 3,470 acres of more land.

Pumping Plants—They are becoming popular and the target in the Second Five-Year Plan has been fixed at 35, which will provide irrigation for 875 acres of extra land.

But apparently all these facilities are not sufficient and constant efforts in this respect must always be made to increase these facilities, which alone can protect the farmers' land from drought and famine.

Soil-erosion

Soil-erosion, though active, is not of any appreciable magnitude. Deterioration of soil is brought about by soil-erosion and soil-exhaustion, and soil-conservation implies prevention and control of both. Active soil-erosion can be seen only three miles away from Lucknow, along the banks of the Gomati. On account of the easy terrain in the basin, erosion started from the banks of natural drainage channels where the run off has to negotiate steep slopes. These banks have been denuded of their forest cover, and in almost all cases cultivation has been carried to the water line. This causes serious gullying and ravine formation along the banks; it is now slowly creeping inland. Afforestation of river and *nala* banks and their protection from grazing is the only way of saving these lands from destruction. Works of this nature have been undertaken in a section of the bank of the Gomati near Lucknow, and also in Rahman Khera near Kakori, where, though the bank is steeply sloping, there are no signs of active erosion and it has been permanently checked by afforestation.

Soil-conservation Scheme

Under the scheme of soil-conservation and reclamation of eroded lands, 4,167.717 acres were acquired in the Malihabad tahsil Out of this, 1,414.220 acres have been acquired for the State Soil Conservation

Farm in Rahman Khera. Unlike other *usar* reclamation farms of the district, no jungle clearance work was done at Rahman Khera since it would have induced further soil-erosion and land-cutting. Later on, the breaking of land and other agricultural operations were started. After the reclamation works are completed, the land is being gradually brought under the plough. However, a major part of the land is unfit for profitable cultivation and is being progressively afforested. The main crops on the reclaimed land are *juar, dhaincha,* and *arhar.*

Reclamation of eroded land

Reclamation of eroded land and control of erosion has been brought about by terracing, levelling and grading, contour cultivation, green manuring and application of bulky organic manures, growing of cover crops, close growing crops and leguminous crops, supplemented by plantations on the contour, on the ridge-ditch system. The large number of plants needed in connection with the afforestation work are supplied by the Government nursery at Kukrail.

Along with the land reclamation work, a large number of experiments are also carried on the farms. It is necessary that the heavy yielding grasses of high nutritive value should be sown in order to increase the value of the pasture. Thus grass-studies have been initiated at the farm. The achievements of the farm made during the period of the First Five-Year Plan can be gauged by the following data showing the increase in the productive capacity of the *rabi* crop:—

Year	Average yield of rabi grain per acre in maunds
1950—51	2.44
1951—52	2.62
1952—53	10.725
1953—54	11.86

AGRICULTURE INCLUDING HORTICULTURE

Soil

The soil of the district, resembling that of the rest of Avadh, consists mainly of light alluvial loam. Apart from it, the coarser particles mainly composed of silica and known as sand and the smaller particles or silts are also found at a number of places and may be grouped under the name of '*bhur*'. The clay-soils contain compounds of silica with alumina, iron, potash, soda and other substances. The best soil is an admixture of the two types in various proportions and is known as *dumat.*

Distribution—In the pargana of Malihabad across the centre, from the borders of Hardoi upto the town of Malihabad, runs a narrow irregular belt of excellent level light loam; the west and centre of the pargana is occupied by a somewhat low-lying and ill-drained tract of stiffish loam with patches of *usar* blocks; and the extreme west and south has a soil generally of light loam.

The north-western portion of pargana Mahona lies in the *tarai* of the Gomati, but the western centre has got a stretch of undulating sand. The soil, flanking these *tarai* and *bhur* soils and along the Sitapur Road is a narrow belt of *dumat*. Further south-eastward along the metalled road to Kursi there are *usar* lands with patches of *reh*. The land in the north-east is quite different and is covered with clayey soil.

In the tahsil of Mohanlalganj the tracts along the Gomati in the north-east and the Sai in the south-west are light and sandy and are represented by the *bhur* and Sai circles respectively. The rest of the tahsil consists of an extensive *matiyar* plain which is suitable for rice cultivation. The north-central tract, however, consists of well-marked *dumat* soil and forms the Dumat Circle. In addition to these some *tarai* areas, which are mostly inferior, exist along the Gomati and the Sai.

In the pargana of Lucknow the upland overlooking the Gomati and its tributaries is light and sandy. Further inland, there are villages on either side of the river, possessing fertile loam of a better texture. The area in and about the city of Lucknow is very highly cultivated with fields of tobacco, potato, *pondu* cane and other garden crops and spices. This tract is fortunate in having an abundant supply of manure, plentiful irrigation and a ready market for its produce.

In pargana Kakori the area north of the Ghazi-ud-din Haidar Canal has a soil very similar to the Gomati-valley, and is of a fair light loam character. In the southern area of this canal as well as in the extreme south of pargana Lucknow the soil is a stiffish heavy loam with extensive shallow rice depressions. Moreover, the cultivation is interspersed with desolate-looking patches of *usar*.

In the pargana of Lucknow, most of the central portion is occupied by the Matiyar Circle where the cultivation of rice is important. The north-eastern portion, comprising the Gomati Circle, has a fair light loam degenerating into sand on the slopes of ravines on the edge of the high banks of the Gomati.

Soil-classification—During the Settlement of 1862 two systems were employed in the different parts of the district. In pargana Lucknow the soil was divided in order of quality, into *goind*, *manjhar* and *palo*. For the rest of the district the classification was the same except the addition of *goind* as a separate class which was further sub-divided into *dumat* (or loam), *matiyar* (or clayey soil) and *bhur* (or sandy soil). At the last settlement of 1926-28, a new classification was adopted. The soils of the district were classified on the basis of mixed soil-classification, which

has the advantage of both the conventional and natural soil-classifications. A purely artificial soil-classification as well as an entirely conventional soil-classification were found to be equally unsuitable for the district. And thus the soils of each village have been classified on the merits into *chaks* or circles of similar natural quality or similar artificial advantage or both. Thus firstly the two main divisions of rice lands and *rabi* lands were made. The *ekfasli* rice lands and rice lands, which are primarily devoted to rice cultivation (though a scratch *rabi* is also sometimes grown) have been separated and designated as *matiyar* and sub-divided into three classes. The other soils in the homelands have been called as *goind* and sub-divided into two classes. The rest of the soil being designated as *har* has been further sub-divided into four classes into which all the gradations of *dumat* light and stiffish, and *bhur* can easily be fitted on the basis of their values. Betel-leaf plantation areas which were at time fairly large in number were separately demarcated as *bhitapan* or betel-leaf growing uplands. Similarly, *kachhiana* is a super class of highly-manured and well-irrigated land used for tobacco, potato, *ponda* cane and vegetable cultivation. In the city and suburban areas of Lucknow these have been further sub-divided into two classes. Class I includes *kachhiana* in villages lying within the Municipal limits where facilities for manure and irrigation are abundant and a ready market available. Class II includes the *kachhiana* outside the Municipal limits and octroi duty has to be paid on the produce brought to the market. Moreover cost is incurred in transporting manure from the city. The riverine soils are of a distinctive character and have been separately demarcated as *tarai*.

At certain places there are some patches of poor *bhur* in the Gomati-bhur-tract, which it was impossible to fit in *har* II and hence this was classed separately as *har* IV.

As regards the percentage of each type of soil, it was found that homelands or *goind*, including *kachhiana* occupied a little over 7% of the holdings area and good level loam fairly fully irrigated about 22%. Inferior loam comprised about 20% and the poor sandy stiff soil along the Gomati high bank about 12%. Rice lands occupied above 6%. Five per cent of the total holdings area was classed as *tarai*. Out of this 20% was fertile and was on a level surface.

Harvests

There are no peculiarities about the system of agriculture in vogue in this district. There are the usual harvests, known as the *rabi* or the spring crops and the *kharif* or the autumn harvests. Besides these there is the *zaid* or hot weather crops, which comprises only a few miscellaneous crops the chief of which are melons, for which Lucknow is famous, and tobacco, etc. The pattern of cultivation has considerably changed. Wheat, which at the time of the last Settlement, occupied 72,716 acres (37% of the *rabi* area) had increased to 95,376 acres in 1954-55. Though, in that year there was an excess of wheat sowing over the normal figures, there has been a general increase in wheat cultivation. So is the case with

rice cultivation also, which [illegible] ment and was sown in 71,5[illegible] [illegible] extensions under cane and maize were 1,4[illegible] and [illegible] were sown in 5,722 and 10,670 acres, respectively.

At the time of the last Settlement, crops sown in *kharif* covered [illegible] per cent of the total and those in *rabi* 56 per cent. The corresponding figures for the year 1954-55 are 60.09 and 59 per cent, respectively. The areas actually covered were 2,21,548 and 2,16,938 acres, respectively. The remaining 3,775 acres were sown under *zaid* crops. Thus in the year 1954-55, 78,532 acres were *dofasli* or were sown more than once. At the time of the last Settlement the double cropped area was only 75,359 acres. In recent years the double cropped area has further increased, and in 1956-57 it amounted to 1,02,105 acres. This increase is attributed to the increased facilities for irrigation, and the high prices of foodgrains.

Principal Corps

The following table gives for the year 1947-48 and 1955-56 the areas in acres under various cereals, in the district:—

Crop			Acreage 1947-48	Acreage 1955-56
1. Rice	..	..	66,772	77,640
2. Wheat	..	..	93,602	99,208
3 Juar	..	..	21,660	17,787
4. Bajra	.	..	30,838	21,811
5. Barley	..	..	31,593	31,077
6. Maize	.	..	12,912	9,154
7. Gojai	..	..	4,500	80
8 Millets	..	..	8	2,148
9 Kodon	..	.	10,132	4,606
10. Others	.	..	Not available	1,253
	Total	.	..	2,64,764

Rabi.—Wheat (Triticum Sativum)—Wheat is the most important cereal of the district. It is sown in the latter part of October, in the loamy soil, lighter clays and heavy sands. Preliminary work

on the fields starts in August, ploughing is done in the interval of rains and fields are reploughed after spreading the manure. Clod crushers are used to give final shape to the field for sowing. After sowing in the furrows of the ploughs the field is again levelled and then small square ridges are constructed to facilitate irrigation. The crop ripens in March or April and is cut by sickles and carried to the *khalihan* where the grain is trodden out by the cattle in the usual way. The pounded straw or *bhusa* is used as fodder.

As mentioned previously, this crop is the most important one and occupies the largest cropped area which amounted to 99,208 acres in 1955-56. It is the principal cash crop, and with the high prices of foodgrains, is the mainstay of the cultivator. It is sown together with barley or with mustard or sometimes with linseed. The area under wheat has considerably increased since 1944-45 when it amounted to only 80,111 acres. Under normal conditions the standard yield per acre in the district for the crop is 8.29 maunds, but during 1955-56 the crop was poor and the average yield amounted to only 6.25 maunds per acre. As a matter of fact, when high west winds set in early in February the outturn of wheat is reduced, because the grain in the ear tends to dry prematurely and to shrivel.

Among the producers of wheat the pargana of Lucknow occupies the premier position, where 35,966 acres were sown in 1956-57. It was followed by Bijnor and Moharlalganj in which 27,928 and 22,286 acres respectively were sown with wheat.

Barley (Hordeum Vulgare) —Next in order comes barley which occupied 31,077 acres in 1956-57. It is grown in the same season as wheat and generally in the same way, but with less labour and expense. Barley is seldom sown alone. It is sometimes mixed with wheat, but most commonly it is grown along with gram or peas or both and this mixture is known as *bejhar*. It is the staple food of the poor classes.

The area sown with barley increased from 21,292 acres in 1940-41 to 35,128 acres in 1954-55. The average yield of barley at 7.52 mds. per acre indicated a slightly poorer yield in comparison to other districts like Varanasi, Jaunpur, etc., where the yield was about 12.5 mds. Among the barley growers the parganas of Bijnor, Nigohan and Mohanlalganj are the leading ones.

Gram - Gram is an important *rabi* crop and during the year 1955-56, 66,822 acres were sown. In 1943-44, the acreage of gram was 77,612, but it fell to 56,696 in 1947-48. Since then the area has expanded considerably but it has not attained the previous level. The greater proportion of this crop is sown alone, and is generally grown after rice. Much of it, however, is mixed with barley and also peas. The yield per acre in the district is quite good and has been estimated at 7.1 mds. per acre. But if the yield of 1902 is taken into consideration it would be found that it has reduced to almost half the amount, which was 15 mds. per acre at that time.

Oil-seeds—Oil-seeds sown in *rabi* include rapeseed and linseed.

Mustard (sarson) and rapeseed (lahi) (Brassica Campestri) :—

There are numerous varieties of rapeseed and mustard bearing a strong general resemblance to one another. Rapeseed and mustard combined covered (in 1954-55) an area of 321 acres in the district and formed 3.7 per cent of the total for oil-seeds. The figures from the Season and Crop Report indicate that there has been much increase in their cultivation. In 1941-42 the area sown amounted to only 298 acres, which gradually decreased to 206 acres in 1951-52. These are generally sown in mixture with other *rabi* crops. The average yield comes to about 5.95 mds. per acre.

Linseed (alsi) Linum (Usitatissimum) :—

Just like castor it is also a minor crop and its cultivation has much declined, the area being only 70 acres in 1954-55. It does best in the heavy soils, and the average yield in this district is about 4.86 mds. per acre.

The other *rabi* crops consist of tobacco, spices and fodder, which occupied 303, 652 and 432 acres respectively during 1956-57. Among other crops that may be mentioned are *arhar*, peas, *kesari*, etc. The vegetables that are grown in this season have been dealt with later under vegetables and fruits.

Kharif:—Rice—Rice (*Oryza Sativa*) is the most important *kharif* crop of the district, which covers on an average 35.3 per cent of the area sown in *kharif*. The rice grown here is of two varieties, the early rice called *bhadai* or *kuari* and the late or transplanted *jarhan* rice which is harvested in October and November. They are grown in the clay and heavy loams which are practically undrained and hold the rainwater. The acreage of rice has much increased since the last Settlement, when it amounted to only 55,800 acres. Regarding the importance of each variety Mr Neville in his Gazetteer (p.24) wrote:—

"The former is of little importance, except in the Mohanlalganj tahsil, but it there only occupies one-tenth of the area sown with the latter. In Malihabad tahsil there is very little early rice, the average being less than 150 acres. The *jarhan* or transplanted rice is grown in the heavy clay lands which abound in this district and specially in Mohanlalganj, Bijnor, Kakori and Mahona. There has been an enormous increase in the rice area of late years, and between 1866 and 1896 its cultivation had extended by over 123 per cent" But the conditions have now reversed and the earlier variety occupies nearly three times the area occupied by *jarhan*. The corresponding areas during 1956-57 were 63,945 and 19,325 acres respectively. Most of the earlier variety of rice is grown in the Mahona and Mohanlalganj parganas where it occupies 16,511 and 13,479 acres respectively. Improved varieties of

rice have also been introduced and Malihabad took the lead where 1,341 acres were sown with improved paddy crops.

Transplanted rice is first sown very thickly in seed-beds of highly manured lands. When the seedlings are about a foot high, usually about the beginning of August, they are taken up and planted out in the fields in regular lines. This variety of paddy, though grown in all parts of the district, is more common in the parganas of Bijnor and Mohanlalganj where they occupied 5,863 and 4,658 acres respectively, during 1956-57. Next is Kakori in which 3,158 acres were sown with this variety of paddy. As regards the yield per acre, in 1955-56 it was 8.29 mds. whereas the standard yield was only 6·52 mds. This improvement is due to the improved methods of cultivation in recent years, which has resulted in better harvests.

Rice straw, which is known as *pual* is an exceedingly poor fodder, and cattle eat it when they get nothing else.

Bajra—Next in importance is *bajra* which occupied 21,811 acres during 1955-56. This being a hardy crop, is confined to poorer soils and requires very little rainfall. This is why they are best in the years in which rice crops do not flourish. The crop is mostly grown in Lucknow, Mohanlalganj and Mahona parganas, where it occupied 6,120, 3,688 and 3,127 acres respectively, during 1956-57, out of the total of 15,495 acres for the whole district. It is generally sown alone, but sometimes it is mixed with *arhar*. The crop is reaped about the end of October.

Juar—It is a crop similar to *bajra* and forms a staple food of the poor classes. It is grown under similar conditions and environments. During 1955-56, the area occupied by the crop was 17,787 acres which was less than the normal. In normal years the crop occupies about 21,640 acres or about 10.6% of the total *kharif* area. The standard yield for the crop is fairly high in comparison to other districts of U. P., and 10.97 mds. are obtained from every acre of land. The yield, however, was very poor in 1955-56, due to the excess of rainfall, when it was only 4.46 mds. The crop is mostly grown in Mohanlalganj and Lucknow parganas, in the sandy tracts in the *bhur* circles. The smallest area of *juar* lies in the Kakori pargana where such sandy lands are almost non-existent.

Oil-seed:—The main oil-seed of the district, which is sown in *kharif*, is *til* or sesame (*Sesamum Indicum*). During 1939-40 it occupied 119 acres or about 2.6% of the total area for oil-seed. This area further increased to 133 acres during 1951-52, but in 1954-55 it was sown only in 110 acres; the decrease appears to be due to other crops which were given priority. *Til* is very commonly sown along with *juar*, *bajra* and cotton, and ripens in October or November. Sometimes, it is broadcast along with the other crops. Now and then it is sown separately, but is also sown along the borders of

the fields of other crops. Generally it is used as a border-line crop as the cattle do not relish its stems. *Til* oil is used for cooking and toilet. The residue is good cattle food and the stalks are used by the peasants as fuel.

Castor (Ricinus Gommunis) :—

It is a minor crop and in normal years occupies a negligible area of 165 acres.

Ground-nut (Arachis Hypoges) :—

This is a favourite oilseed and occupies the largest area among the oilseeds. It was sown in 7,979 acres or 93.6% of the total oilseed area in 1954-55. During 1939-40, only 3,715 acres were sown with ground-nuts, but later due to the high demand of vegetable oil its importance increased and in 1951-52 it was sown in 9,116 acres. The crop does best on light well-drained loam; it is particularly sensitive to water-logging. The nuts are sown locally for food, but are exported to the neighbouring districts of the State for oil-pressing. The crop is sown in May and is ready for digging in November or December. The average yield per acre comes to about 15.8 maunds.

Other Kharif Crops—The other *kharif* crops are very numerous, but few are of any importance. Maize, *urd* and *mung* occupy the largest areas. The cultivation of maize has greatly increased of late and this crop is largely grown in the Malihabad and Lucknow tahsils. The total area covered by maize during 1955-56 was 9,154 acres.

Mung and *urd* are chiefly gorwn in Malihabad and Lucknow tahsils but they occupy a very small percentage of land devoted to pulses. *Moth* is grown everywhere, but the area occupied by it is not appreciable.

Besides these, a large number of other crops like *kodon* and *mandua*, which are minor food crops of the poor and are grown almost everywhere, are also sown in the district. During 1955-56 *kodon* occupied 4,606 acres. *Kodon* is largely sown in Mohanlalganj. It is also sown with *juar* and *arhar*.

The cotton crop, which at the time of the second Settlement was fairly distributed in the north and was sown mixed with *arhar*, is now completely absent. In 1896, the crop covered 3,045 acres but in 1955-56, only 1 acre was allotted to it in the whole district.

The other crops like vegetables and fruits and sugarcane which are very important for the district are dealt with in detail below:—

Fruits and Vegebtales

The following table gives the statement of the area in acres under orchard and garden produce in the Lucknow district, in 1956-57 :—

Pargana			Area under fruits and vegetables
Lucknow	.	..	6,110
Kakori	..	..	2,210
Bijnor	.	..	1,726
Mahona	.	..	1,219
Malihabad	..	..	1,744
Mohanlalganj	..	..	1,198
Nigohan	.	..	84
Total	..	..	14,291

Market gardening is widely practised in all the tahsils. The position of Lucknow pargana is the leading one, with 6,110 acres under fruits and vegetables. The last in the list comes Nigohan where a nominal area of 84 acres is devoted to such crops. The high position of Lucknow pargana is due to the presence of a large city which is the biggest market for such crops. Moreover, Lucknow is also a very big distributing centre for such crops to the adjacent districts like Bahraich, Gonda, Bara Banki, etc.

Chief among the vegetables are potatoes, turnips, carrots and onions, which are grown for the Lucknow markets and are of much value. The total area occupied under vegetables in the district during 1956-57 was 8,964 acres. In 1955-56 however, this area was higher than the normal and occupied 9,785 acres.

Root vegetables

Potatoes--Before sowing the crop, the land gets through tillage, usually being dug over with *phaora* as well as frequently ploughed and very heavy dressings of manure are applied. The potatoes are planted in ridges between which water is allowed to flow at intervals of a week or ten days, from November to January, and the crop is usually ripe by February, when the roots are dug. During 1956-57 about 5,249 acres were sown with potatoes, and in this Lucknow pargana led.

Carrot, Radish and Turnip - The carrot (*Daucus Carota*) or *gajar*, is usually sown in September, but there are no large fields of carrot. Odd patches of land and the waste patches near a well are the most suitable places for carrot growing. The root is ready for digging after two months. Like all other crops which are grown for their roots, the tillage should be so deep as to give the roots space to grow to their full

size, and the land is usually dug with the *phaura* instead of being plough.

Radishes or *mulis* (*Raphanus Sativus*) are sown in August or September and the roots are ready for digging by October or a little later, according to the season.

Turnip is a similar crop and is grown largely in the suburbs of the city and the towns. During 1956-57, these three vegetables were sown in an area of 199 acres.

Other root vegetables

In addition to these there are a number of other root vegetables that are grown together with numerous herbs and spices and are conveniently described as garden crops or *kachhiana*. Most of the large villages have a few patches of land usually to be found in places where small plots of a great many crops including turmeric, ginger, onion etc., and used as green vegetables are planted side by side. Sweet potatoes which are grown outside this tract also form an important root crop, and occupied 211 acres during 1955-56, in the district. Onion, during the same year, was sown in 73 acres. Figures for the rest are not available.

Fruit vegetable crops

A large number of vegetables come under this group, the principal ones being tomato, cauliflower, cabbage, lady's fingers, gourds, etc. The fields for these crops are so valuable and paying that the farmer will pay almost any rent rather than leave his bit of land. The area covered by these crops in 1955-56 was 54,387 acres in the whole district.

Fruit crops

The fresh fruit crops which grow here include mango, guava, *ber*, etc. Mango is the most important of all these and it covered an area of 2,480 acres in 1955-56. Other fresh fruit crops among which guava, *ber*, papaya etc. are important, occupied 4,142 acres.

Previously the district used to have a good variety of mangoes. But at present only commercial varieties like *dashehri*, *samar-bahisht*, *chausa*, *khajri*, *safeda-Lucknow* and *safeda-Malihabad* are grown. Many old varieties which had become unproductive were cut down and now commercial ones have been planted. The famous varieties of *dashehri* and *chausa* have originated from the tahsil of Malihabad. The *safeda-Malihabad* and *safeda-Lucknow* have also originated in this district. There are a large number of nurseries located in Malihabad and Kakori, which supply mango grafts to all parts of the State as well as to other States of the Indian Union and also to Pakistan. There is a big Government Nursery and Garden in Alambagh, which supplies to the adjoining districts their requirements of fruit plants. The famous garden known as Sikandarbagh

has now been converted into the National Botanic Gardens and has been taken over by the Central Government. The nursery of Kukrail occupies an area of 7 acres and about one lakh plants are grown here to plant the forests and the roadsides. In addition to the two nurseries of Alambagh and Kukrail a third farm has been established for cashew-nuts. It occupies one acre of land and it is expected that it will add substantially to the economy of the district.

Melon—Among other fruit crops that are sown as *zaid* crops are the famous Lucknow melons. These are chiefly grown in Lucknow and Malihabad. Many varieties of melons are grown some of which hold a well-deserved reputation for excellence of flavour. The ordinary melon is known as *kharbuza* while the water-melon is called *tarbuz*. Melons begin to ripe in April and the crop is short-lived and finishes before the beginning of the monsoon. Water-melons are sown earlier than the other kinds, and ripen in the beginning of the hot weather.

Singhara (Irapa Bispinosa)—This is a water plant grown in tanks and ponds with its roots in the soil and its leaves floating on the surface of the water. Ordinarily the cultivator carries his small bag of *singharas* to the nearest market or sells them at the road-sides

Sugarcane

The following table shows the area in acres under sugarcane, in Lucknow district, in 1956-57:—

Pargana	Area in acres		Total
	Irrigated	Un-irrigated	
Lucknow	378	99	477
Kakori .. .	407	66	473
Bijnor	562	90	652
Malihabad	922	104	1,026
Mahona	1,719	455	2,174
Mohanlalganj . ..	2,020	11	2,031
Nigohan	155	..	155
District Total ..	6,163	825	6,989

During 1956-57, sugarcane occupied 6,988 acres, or about of 3.50% of the total *kharif* area in the district. The area has considerably increased since the time of the last Settlement, when only 4,269 acres were under sugarcane cultivation. However, the area has been fluctuating for the last several years. In 1940-41, the area was 9,138 acres, but in 1942-43 it was reduced to 5,213 acres. Then in 1944-45, it again rose to 8,712 acres. Subsequent periods marked a gradual decrease with moderate fluctuations. As compared to other districts this is a very low percentage and the district is not important as a sugarcane area. The quality of sugar is also not good, and most of the cane is used only for juice.

Progress of Scientific Agriculture

"The agricultural operations vary according to the crops, the rainfall and the soil of the tract. These operations consist of opening of the land by digging or ploughing; further pulverising the soil; clearing the fields; spreading the manure and mixing it with the soil sowing the seed or planting the sets or seedlings; interculturing; weeding; earthing up; irrigating; applying quick-acting manures as top-dressings; spraying or dusting of insecticides; watching to protect the crops from birds, stray cattle and wild animals; harvesting; threshing and preparing the crops for the market; and storing". This sentence from the Gazetteer of Poona (p. 217) covers almost all the activities of agriculture and the farmers have to engage themselves in these activities. In addition, some extra work involving bunding, levelling, trenching and draining excess water, is also required of them, now and then. For the fullest utilization of land and also to solve the problem of food it is essential for the farmer to perform the aforesaid operations in a scientific manner.

Agricultural implements and machines—The use of improved implements have gained a popularity and their superiority over the old and unimproved implements has been realised. The number of tractors in use in the district, according to the Season and Crop Report of 1956-57 is 42. Most of the tilling operations are still carried out by means of the *deshi* wooden plough, clod crusher, the spade, and the hoe. The plough is a wedge-shaped block of hard wood with an iron sole. It has a handle by which it is guided, and a beam projecting in front by which it is drawn. As regards the working of the plough, it is important to get an even depth so that the whole field may be tilled uniformly. The regulation of the plough's furrows is effected by pressure on the handle and can be performed only by practised hands. The clod-crusher is a flat log of wood which is drawn over the field by the bullocks, the driver standing on it. It breaks the remaining clods left in the ploughing, and thus a level surface is brought about.

Besides these tilling implements there are other agricultural machines and implements also which are used by the farmers. The chief implements of husbandry are summarized in the following table for 1956-57 :—

Name of the machine or implement			Number
1. Ploughs	..	..	83,030
2. Carts	..	..	13,365
3. Sugarcane crushers	..	..	440
4. Tractors	..	..	42
5. Oil-Engines	..	..	75
6. Electric Pumps	..	..	6
7. Ghanis	..	..	1,495

Demonstrations and propaganda work are carried on to popularize these implements through N. E. S. Blocks, agricultural staff, seed stores and field publicity. The improved implements in the list include improved ploughs, seed-drills, harrows, dusters, improved hoes, threshers, tractors, chaff-cutters, cultivators' M. B. ploughs, etc.

In order to meet the technical difficulties as well as the repair and manufacture of agricultural implements a zonal workshop has been opened at Lucknow. The workshop undertakes servicing and repair of tractors, transport vehicles and agricultural machinery and the manufacture of implements and of spare parts of tractors. They also undertake cast iron foundry work, machine-shop work and metal work.

Seeds and Manures—Seed Supply—Various methods are followed by the farmers of the district to obtain seed. Progressive cultivators select the seeds from their own fields and preserve them till the time of the next sowing. With others the common practice is to obtain seed from local merchants or from the bigger cultivators who have a surplus for sale. The means of an ordinary cultivator are limited and he has to obtain seed from his *mahajan*, in which case, he has to repay at 25% or even 50% of the quantity taken. In the case of the *mahajan*, there is hardly any guarantee of the purity of the seed. The Agriculture Department and the Cooperative Societies, however, try to meet the demand for pure seed, but they are seldom able to fulfil more than a fraction of the demand.

The fruit trees are propagated by grafts and seedlings which are obtained locally from the nurseries and the gardens. The nurseries of Lucknow, Malihabad and Kakori are among the important ones which supply the plants of mango and other fruit trees. Tobacco seed is gathered locally by the cultivators, though a portion of the demand is also fulfiled by purchase. The Department of Agriculture maintains farms in various parts of the district which grow good seeds. Provision has been made by the Department to open new seed farms, provided land is avail-

able for them. According to this programme the Malihabad and Kakori areas will get their seeds from the farms of their Block, whereas those of Sarojininagar, Gosainganj and Chinhat will be catered for by the Central Government Farm at Bhadruk.

The Department of Agriculture has also been active in the work of distributing improved seeds of paddy, wheat, gram, barley etc., as shown in the following table:—

TABLE SHOWING THE DISTRIBUTION OF IMPROVED SEEDS IN THE YEAR 1955-56 IN LUCKNOW DISTRICT

1.	Wheat	..	..	21,170 Mds.
2.	Gram	..	..	4,984 „
3.	Barley	..	..	3,114 „
4.	Pea	..	..	462 „
5.	Paddy	..	..	2,993 „
6.	Arhar	..	..	2 „
7.	Maize	..	..	14 „
8.	Juar	..	..	10 „
9.	Lobhia	..	..	5 „
10.	Sanai	..	..	236 „
11.	Dhaincha	..	..	212 „
12.	Masta	..	..	2 „

The distribution of these seeds is carried out by 4 Basic Seed Stores (two at Lucknow, one each at Mohanlalganj and Malihabad) and 13 Cooperative Seed Stores. These facilities have now resulted in the saturation of about 60% of the total irrigated land of the district. Seed originally obtained from the Government Farm is multiplied again on the supervised fields of the farmers, known as registered seed growers. The seeds of these farms are multiplied and re-multiplied in a similar way and the process goes on.

Seed Saturation—Wheat, gram, barley, pea and paddy are the principal crops of the district. Therefore, the department has accorded priority for seed saturation of these crops. The following is the percentage of saturation with improved seeds in the district upto 1955-56 for the various crops :—

Rabi			Kharif		
Wheat	..	61%	Paddy	..	35%
Gram	..	25%			
Barley	..	17%			
Pea	..	17%			

Manures—The common nutrients of the soil in the district so far have been cowdung, dung of sheep and goats, farm refuse etc. Recently some arrangements have been made to distribute chemical manures and fertilizers also. Cowdung is an important manure and is commonly used. As cowdung is also used as fuel, there is a great dearth of manures. The excreted matters of sheep and goats are very valuable manures and the herdsmen are paid handsomely to keep the sheep in the field at night, so that their droppings are left behind to form excellent manure. However, cultivators are becoming more and more manure-minded and now they realise the utility of chemical and other fertilizers to increase the yield of their fields.

Compost-manure—As a result of the Grow-More-Food Campaign, the utilization of city and town refuse got a new phase and the compost schemes were started. Government have started a town compost scheme in the Town and Notified Areas. According to this scheme, a sum of Rs. 14,000 has been sanctioned for the Notified Areas Scheme, as grants-in-aid. The Town Areas will get Rs. 750 each for meeting the initial capital requirements for acquiring land and conservancy arrangements. The seven big compost-making centres in the district are as follows :—

1. Lucknow Cantonment Area,
2. Sullage Farm of Lucknow,
3. District Jail,
4. Gosainganj,
5. Amethi Town Area,
6. Kakori Town Area, and
7. Malihabad Town Area.

In the rural areas these are managed by the farmers themselves, and cowdung, farm refuse, etc., are collected in a pit, they decompose to form compost. The pits are opened after one year and the farm-yard manure thus produced is distributed in the locality.

The annual production of these centres amounted to 5,70,875 cubic feet in 1955, out of which 1,30,025 cubic feet was distributed to the farmers.

Green Manures—*Mung* T-I, *dhaincha* and *sanai* are the most popular green manures used in the district. *Dhaincha* is the chief manure used in the reclamation of *usar* land. *Mung* T-I, and *sanai* are popular in the Gosainganj area. During 1955-56, about 905 mds. of such seeds were distributed by the Government to the farmers. It is intended to popularise further use of green manure in between the important crops by the distribution of seeds of green manure as follows:—

Crop	1957-58	1958-59
Sanai	1,365	1,630
Dhaincha	565	900
Mung T-I	3,010	4,015

Oil-cakes and Chemical Fertilizers—The Department of Agriculture also distributes oil-cakes, manure mixtures and fertilizers as and when the stocks are available. Oil-seeds consist of two principal classes of substances, viz. (1) the oil and (2) the substance containing combined nitrogen. When the oil is removed the residue contains a great deal of the latter substance and makes an admirable manure for such crops as sugarcane. The best among these is the neem-cake. During 1954-55, 218 mds. of castor-cake, 810 mds. of neem-cake and 1,329 mds. of ground-nut-cake were distributed through the Basic Seed Stores.

As a result of the increasing popularity of the chemical fertilizers the supply has also increased and during 1955-56 about 293 tons of Ammonium Sulphate were distributed to the farmers through Co-operative Seed Stores. In addition to these, about 3 tons of bonemeal were also distributed to the farmers.

Rotation of Crops

Crops are generally sown in rotation, the usual practice being the conversion of *rabi* into *kharif* in the next session or year, and sugarcane is rotated with wheat. But at certain places there are few tracts which are generally used for rice alone and no rotation is possible in those fields. Similarly, in some sandy tracts and high level areas only ground-nuts and *bajra* are sown and there too no rotation is possible due to paucity of water.

Fallowing

Leaving the land fallow is also a method of conserving the fertility of the fields. As the holdings are pretty small, the farmer does not willingly want to leave his lands fallow for successive seasons. However, most fields get periods of rest from time to time. Thus in the standard rotation of *rabi* and *kharif* alternately, the *rabi* is followed by nearly three months' rest and the *kharif* by nine or ten months (except where it includes a stand-over crop such as *arhar*.) These long gaps are enough for the supply of plant-food and for the bacteria in the soil to develop.

Mixed Cultivation

The fertility of the soil can be maintained also by mixed cultivation, and it is largely practised throughout the district. The common crops which afford nitrogenous matter are *arhar*, *urd*, *mung*, *moth* and hemp

in the *kharif* and gram, peas and *masur* in the *rabi*. Mixed cultivation is so largely practised in the district that almost all the *arhar* is sown mixed with other crops.

Agricultural Diseases and Pests

Growing crops are occasionally exposed to damage from an immense variety of pests. They may conveniently be classified as animals, insects, fungi or weeds. It has been ascertained that smaller the individual enemy the greater is its number and greater is the injury it causes.

Animal Pests—Among these the first is man who steals melons, maize cobs and fruits, and occasionally reaps part of some one else's fields. Then there are cattle which graze on the growing crops and the monkeys also cause great damage to the fields. Field-rats by digging extensive burrows in the fields constitute the main menace to the crops of the district.

As regards the remedy for animal pests, watching and fencing are the two methods, which are widely practised to avoid access of animals to the fields. For field-rats the most effective remedy is to irrigate the field, as a result of which some of them drown while the rest leave to find quarters in higher lands.

Insect Pests—This brings us to a second class of pests known as insects. All the insects are not obnoxious and some of them are indispensable because they live on injurious insects. The important ones affecting the crops of the district are as follows :—

Cereals—*Gundhi* or rice-bug affecting the rice crops is a slender green insect found flying in the fields. It sucks the sap of the developing ears and causes them to turn white, which is a characteristic symptom of their presence. It is proposed to treat all the translanted plants of paddy with Gammaxine by the end of the Second Plan period.

Wheat crops are affected both by the wheat-stem-borer and the wheat-stem-borer moth. The plant gradually turns yellow and eventually dies.

The most important and abundant pest to sugarcane is red-rot. The only remedy to protect the crop is to destroy the affected plant completely.

Many caterpillars do a great deal of harm by eating the leaves of the growing plants or boring into the unripe seed-pod and eating the seed. Those affecting the pods of gram, peas and *arhar* at the end of a wet-cold weather are green in colour and about an inch in size. These ravages are not very obvious while the crop is on the fields, but when the pods are opened the seeds may be found missing, giving very poor yield.

Pests of Vegetables

In small areas of vegetable crops also the pests of field crops are present; radishes in a garden are damaged by the same pests as rapeseed

and mustard. Above all, large number of other pests occur in the fields, amongst which plant-lice and mealy-bugs are abundant. Brown-ants eat the cauliflowers. Melons, cucumbers, pumpkins, etc. are damaged by melon-fruit-flies. Actually the number of the pests affecting various crops is so large that fuller details of each variety cannot be dealt with in this limited space.

Pests of Fruits

Mention has just been made about the fruit-flies. In addition to them, mango-hoppers are among the important enemies to the fruit trees. These insects pass their lives on the tree, sucking the juice of soft shoots and causing them to wither. Spraying is the only remedy, and during 1955-56 about 60,000 mango trees were sprayed in Malihabad tahsil.

Lime, lemon, etc. are defoliated by caterpillars which feed upon the leaves of the plant. The best way to protect the plant is to pick them up and destroy them. The application of lead arsenite is also effectual, but one application is not sufficient.

White-ants—Three other insects, which may be mentioned here in this connection, are white-ants, locusts and weevils. The familiar white-ant (*dimak*) found everywhere sometimes eats away the seeds and also the young plants. The plants may be protected from them by the use of caster or neem-cakes which are disliked by them.

Locusts—Appearing, though rarely, in enormous swarms they cause great loss in a limited area. Where they settle they devour every green leaf and shoot causing a total demolition of the crop. The usual practice to do away with them is to beat empty cannisters and drums and when they seem inclined to settle, to burn them by spraying kerosene over the area.

Weevils (*ghun*)—These are small grubs which attack many kinds of grain when stored, especially during the monsoon. They eat all that is worth eating and leave only an empty husk There are various methods for safe storing and the indigenous method still practised is to keep the grain covered with a thick layer of cowdung and *bhusa*.

Fungi—These constitute the third variety of pests and consist of very small living beings. These are also known as rusts. There are many rusts out of which three are known to affect wheat, barley and linseed.

Weeds—Lastly, there are weeds which spring up along with the main crops. It is essential to destroy them all for a successful yield because they utilize much of the plant-food which is essential for the growth of the main crop. As these undesired elements grow very quickly even after they are pulled out, it is essential for the farmer to keep the fields clear by several successive weedings.

ANIMAL HUSBANDRY AND FISHERIES

Livestock

Most of the heavy agricultural work including ploughing, drawing water from wells, threshing grain and carrying the produce is done by cattle. Though some work is done by buffaloes also, particularly ploughing, the most important of all agricultural cattle is the bullock. There is very little cattle breeding in the district due to lack of good pasture. The plough cattle are fed on *chari* and other fodder crops.

Cattle Census

At the time of the first regular Settlement there were 262,032 beasts, i. e., about one beast to every two acres. Of these 79,537 where cows and 29,287 she-buffaloes. At the stock census taken in August 1890, there were 1,23,980 bulls and bullocks, and 6,897 he-buffaloes, the number of cows was 60,387 and that of she-buffaloes 33,716 which was much below the average of the rest of Avadh. At that time the number of ploughs in the district was 59,637 which means the number of animals was very small, viz. only 2.19 cattle per plough. At the time of the last Settlement (1926-28), the number of cattle had increased, as also the number of ploughs and carts. The number of cows and she-buffaloes combined was 97,597 and that of bulls, bullocks and he-buffaloes used in ploughing was 131,779. Taking into account the number of ploughs, which was 63,902 at that time, it is evident that the number of cattle per plough was only 2.06. Thus the condition at the last Settlement was worse than that at the previous one. The cattle census of 1953 shows a further increase in the number of these animals. The number of cattle including cows and bullocks was 2,55,764 and that of buffaloes (both sexes) was 1,03,396. The figures for the census of 1951 show a further increase in their number. At that time the number of cattle was 2,83,225. The number of buffaloes had decreased and was 97,169.

According to the latest cattle census of 1956 the number of male cattle (over 3 years) decreased from 1,42,469 in 1951 to 1,39,405 in 1956. A similar decrease was noted in the number of female cattle also which decreased from 70,287 to 65,943. But the number of milch cows increased from 28,239 to 28,688.

Buffaloes—Though the number of male buffaloes decreased from 10,231 in 1951 to 8,547 in 1956, the number of female buffaloes increased from 54,425 to 56,416 and thus there was an increase in the total number of buffaloes from 97,169 to 97,372. The increase in the number is attributed to the rise in the prices of milk and milk products as well as to the better economic conditions of the farmers.

Development of cattle and buffaloes—Their development is essential not only from agricultural point but also to increase the income and improve the dietary nutriments of the farmer. The Government is already active

in improving the cattle wealth of the district and 50 bulls, 63 goats, sheep and pigs and 1,917 hens of improved variety were distributed during the First Five-Year Plan. Efforts have been made, during the last few years, to supply more stud animals. These supplies have been made through the Deputy Director of Animal Husbandry.

There are at present one Stockmen Training Institute and eleven Stock Centres, spread in the rural areas, which are as follows:—

	Stock Centre	*Block*
1.	Sarojininagar	Sarojininagar
2.	Bijnor	Do.
3.	Sarsawan	Do.
4.	Harauni	Do.
5.	Nagram	Sissendi
6.	Amethi	Gosainganj
7.	Kakori	Kakori
8.	Mal	Mal
9.	Bakshi-ka-talab	Bakshi-ka-talab
10.	Rahimabad	Malihabad
11.	Chinhat	Chinhat

Artificial Insemination Centres—At present there are two Artificial Insemination Centres, one at Ganjaria and the other at Bakshi-ka-talab. Efforts are being made to convert the sub-centre at Gosainganj into a full-fledged centre.

There are two Key Village Blocks functioning at Ganjaria and Bakshi-ka-talab. The Key Blocks include an area of 4 to 5 miles radius and their jurisdiction will gradually be extended. They cover a population of about 2,000 and include about 5 villages each.

Veterinary Treatment

The veterinary section of the Animal Husbandry Department deals both with the treatment and the prevention of cattle diseases. The district is served by eight veterinary hospitals which are located at Itaunja, Malihabad, Mohanlalganj, Gosainganj, Havelock Road, Badshahbagh, Nishatganj and Bakshi-ka-talab. Of these, 4 are managed by the District Board, 3 by the Municipal Board and 1 by the State.

Control of Epidemics

As regards the control of epidemics, mass inoculation against rinderpest has been done throughout the district. New animals are being inoculated. Preventive inoculations against other animal-epidemics

have also been undertaken and in 1954-55, 31,862 such inoculations were given.

Black-Quarter and Anthrax have little incidence here. Still, all preventive measures have been taken. The village-level-workers have been trained in inoculation. The sera and vaccines for these prophylactic inoculations are manufactured by the Biological Products Section at Lucknow.

Manufacture of Veterinary Medicines

This section is housed at the headquarters of the Animal Husbandry Department at Badshahbagh, Lucknow. The section carries on research work and manufactures medicies for the entire State. Following quantities of biological products were supplied to the fields during the year 1953 :—

Medicine	*Doses*
Rinderpest Vaccine	3,82,400
Rinderpest Serum (Ordinary)	2,02,900
Rinderpest Serum (Special)	14,200
Haemorrhagic Septicaemia Vaccine	18,65,850
Do. Do. Serum	91,000
Black-Quarter Serum	30,240
Anthrax Serum	40,340
Ranikhet Disease Vaccine	10,04,500
Fowl-pox Vaccine	29,600

Cattle Fairs and Exhibitions

The Gopa Ashtmi celebrations include a cattle fair in almost every village and zonal cattle exhibitions with handsome prizes at Block and Tahsil levels. One big cattle show was organized at the headquarters and it was a great success. These fairs and exhibitions are infusing interest in the countryside and more and more competitors take part in them every year.

Feeding and Housing

The success of the activities of animal husbandry depend upon better feeding and management. In order to improve and maintain the health of the livestock and to get greater yield of milk, it is essential to reserve some area to be sown with improved fodder crops such as berseem and napier grasses. At present about 700 acres are occupied by fodder crops and there are hopes for its further extension in the Second Plan.

Community Cattle-sheds

A special feature of the district is the introduction of common cattle-sheds. Two such sheds have been constructed in the National Extension Service Block, Gosainganj.

Dairy Farming

For the organised sale of pure and pasteurised milk, a number of dairies exist in the district. They are mainly situated in the city of Lucknow where naturally the demand is maximum. In order to increase the total milk supply of the district the Dairy Development Scheme was introduced and many persons were given subsidy and *taqavi* loans. The Co-operative Milk Union, situated in the city, originated in 1937, and it was the first attempt of its kind in Uttar Pradesh. There is one Government Livestock-cum-Dairy Farm, situated at Chak Ganjaria, which serves the adjoining district also.

Chak Ganjaria Farm

It is situated at a distance of nine miles from Lucknow, on the Lucknow-Sitapur Road. Previously, it was situated on the southern extremity of the city, at Bhadruk, and occupied the premises now in possession of the Indian Central Sugarcane Research Station. Since long it had been catering for the needs of the city of Lucknow and supplying pure and whole milk. In 1949, this Farm had 430 cows and 484 she-buffaloes. In 1951, the average milk production amounted to 43½ mds. per day. Later on, in order to check the increasing cost of production 700 acres of land were acquired near the Amausi Aerodrome, for growing green fodder for the farm cattle. Side by side a breeding programme was also worked out with a view to regularise the calving and dry periods in cows and buffaloes. Still the farm was running at a loss, hence in 1953, all the activities including dairying, poultry farming and agriculture were transferred to Chak Ganjaria.

At present the establishment at Chak Ganjaria is a well-planned and mechanized unit and carries on all the activities including animal husbandry, dairying and poultry farming. As mentioned previously a Key-Village Block has also been established at the farm for the development of cattle.

Lucknow Co-operative Milk Union

The establishment of the Lucknow Co-operative Milk Union in 1937 improved the supply of reasonably pure milk in the city. However, its development was much hampered during the War, and it could not make further progress until the Government aid of Rs. 2,25,000 was received with the help of which it was modernized and big machines were purchased. Prior to the First Plan, 64 Co-operative Milk Societies were affiliated to it, but the number at present (in 1956) has increased to 110. The activities of the Union are looked after by the Board of Directors, of which

the Deputy Commissioner is the Chairman. It has received the assistance of the Union Government in the shape of technical assistance.

As a result of these developments the daily collection of milk has now increased from 60 mds. in 1951 to 250 mds. in 1956. The Union has good arrangements for distribution of pasteurised milk at the doors of the customers. This is at present carried out with the help of 35 cycle-rickshaws. The distribution per day of bottled milk in the city is 128 mds. This has reduced to a great extent the acute scarcity of pure and pasteurised milk in the hospitals and nursing homes of the city.

Domestic Animals

Sheep and Goats—In 1899 there were 23,272 sheep and 60,459 goats in the district, showing a much smaller average than the rest of Avadh. Inspite of their low average there was an increase in the number of sheep and goats from 34,970 in 1870. The census figures of 1920 onward show a regular decrease in the number of sheep, and in 1951 they were only 8,168. The recent cattle census of 1956 reveals a further decrease, and at present there are only 7,634 sheep in the district. The report attributes this decrease to the continuous fall in prices of indigenous raw wool and to the deteriorating condition of the pastures. Sheep are principally reared for their wool and also for the meat market of Lucknow. The number of goats, however, had an increasing tendency and was 1,55,651 in 1935 as compared to only 52,580 in 1920. But in 1944 this number came down to 66,852. After a slight increase to 70,737 in 1951, their number came down to 69,126 in 1956.

Horses and Ponies—The number of horses and ponies is not encouraging and the census marks a regular decrease from 8,880 in 1935 to 5,543 in 1951. In 1956, the number further decreased and was only 4,786. This decrease is mainly due to the change in the means of transportation. Tongas and *ekkas* are now being gradually replaced by rickshaws and motor-buses.

Formerly, horses and ponies were also used for hackney carriages. But now cycles are fast replacing them as a cheaper means of transportation. The horse has been steadily losing ground due to mechanised transport. Those who used to keep horses for riding or for carriages now prefer the motor car and the bicycle.

Donkeys, Mules, Camels—The numbers of donkeys, mules and camels have also decreased considerably. According to the census of 1951, their numbers are 2,874, 413 and 221 respectively. Just like horses and ponies these are also the beasts of burden, and hence the cause for the decrease in their numbers is also the same.

Pigs—The number of pigs has increased to a great extent during the last five years. In 1951, they numbered 14,291, of which 13,727 belonged to the rural areas and 564 to the urban areas. During the First Plan a number of facilities were given to the villagers and the number

of pigs (in 1956) was 17,298 including 16,714 rural and only 584 urban for the whole of the district. Pigs are used mainly for food and also for their bristle which is used in the manufacture of brushes, which is now giving place to nylon.

Future Developments

(i) **Horse Breeding**—For the improvement of horse breeding in the city, a T. B. English stallion is maintained. In view of the fact that the T. B. English and Arab stallions are not easily available in the Indian Union and there is increasing demand of *khathiawari* stallions, a breeding centre of the stallions has, therefore, been established at Chak Ganjaria Government Farm.

(ii) **Poultry**—The World War II created a heavy demand for poultry and its products. Hence a good many poultry farms were opened to meet the demand. The Central Poultry Farm at Chak Ganjaria has been catering for the total needs of five districts of this State besides those of other districts whenever other branch farms are unable to meet the local demand. The Military Poultry Farm at Lucknow was taken over by the Animal Husbandry Department in 1949.

(iii) **Fisheries**—The fisheries of the district are of some importance as there is a large and constant demand for fish both in Lucknow and outside. Fish is eaten by a section of the people, but the supply in the district is not equal to the demand and large quantities are imported from adjoining districts.

The fisheries development activities are carried out under the Director of Animal Husbandry, U. P. The Fish Marketing Officer, Lucknow, supervises the development activities in the district. The Department is undertaking fish culture in large sheets of water, e. g., lakes and reservoirs. Similar sheets of water have been left for *Gaon Sabhas* and private pisciculturists. Necessary facilities by way of supply of carp fish seed at a subsidised rate of Rs. 4 per thousand fingerings and free technical advice are provided by the Department.

Famine and Floods

Famine in 1784—The great famine in 1784, mostly known to the people as the *Barahsadi* of the Hijri era, was very severe and the people suffered badly. The cause, it appears, was not so much the failure of the crops, as the sudden rise in prices due to a great extent to the enormous influx of people from the more distressed areas in the west. At that time price of wheat fixed by the Government was nine and ten seers per rupee, which was a rare thing in those times. In the district of Unnao which was nearer to the famine area, the price was even higher, viz. only five and six seers per rupee. The Nawab-Wazir, Asaf-ud-daula established several charitable institutions for the relief of the people. A large number of construction works were also started to provide livelihood to

the poor, and the great buildings of Imambara in the Machchhi Bhavan, the Rumi Darwaza, Tikaitganj and several other large buildings and bridges are the results of these famine relief measures. It is said that the work on the Imambara was carried on even during the night so that even men of respectable families might earn without being seen engaged in manual labour in the day time.

Famine of 1837—In the year 1837, the district was again visited by a similar calamity. This time the famine spread over the whole of India. Though there was a drought at the time, it was not the sole cause of the famine, because there was no extensive failure of the crops. The price of the grain rose to eight seers a rupee. But the distress was aggravated due to the immigration from without and the export of grain. The Government prohibited the export of grain and limited the sale of grain to one rupee's worth per individual. Attempts were also made to import food-grains from outside.

Famine of 1860—This year also the district had to face famine, not due to its own failure of crops, but because of famine in other parts of India on account of which grain was exported from the district. This resulted in a steep rise in prices, and consequently in widespread distress among the common people. The prices do not seem to have risen to more than fourteen seers a rupee. This scarcity was followed by another in 1865 when conditions grew more acute and the price went up to 13½ seers a rupee. In 1869 drought conditions were again observed, and the district had to suffer due to similar causes. This time the prices rose to the highest level, viz. only nine seers to a rupee.

Famine of 1873—The famine of 1873 spread over the eastern districts of the old United Provinces, and Lucknow did not altogether escape, although the prices did not rise to an unusual height. In the year 1872, the autumn crops suffered due to deficiency of rains, and were subsequently damaged by hailstorms. In the following year (1873) the rainfall was badly distributed. All the rice crop dried up and the yield from *juar* and *bajra* was also very poor. The retreat of the monsoon was earlier, consequently the farmers had to face difficulty in sowing, and the cultivated area was considerably reduced. However, the *rabi* harvest was good except that of *arhar* which was frost-bitten. These conditions made it difficult for the cultivators to pay the rents, and the revenue arrears amounted to Rs. 40,000 No relief measures were deemed necessary and the public had to suffer without any aid.

Famine of 1877—Hardly a quinquennium could pass peacefully and the district was again visited by a famine in 1877. This was a famine in the real sense of the term and the distress was tremendous. The rainfall amounted to only 12.5" (or 317.5 m.m.), and the *kharif* was a total failure. Only a nominal rainfall of 4.3" (or 109.2 m.m.) was recorded in the rainy period from June to September. The number of casualties was very great and the tahsil of Mohanlalganj recorded the largest number of deaths. Vegetation dried up, grasses became

parched and dry, and there was no sign of green on the earth. The cattle got no food in the month of August and September, fodder sold at high prices. The result was that the animals were reduced to mere skeletons. However, in October, the rains were a blessing and helped the farmers to plough their fields. The *rabi* season was normal due to timely winter rains.

Relief measures were taken up by the Municipality in the city, in September, 1877. With the pouring of rain in October conditions were somewhat eased and the number of persons employed as a measure of relief was reduced from 2,000 to 81, and later on totally stopped. Under the scheme, a large number of persons were employed and many of the previous unwholesome excavations were remodelled into useful tanks. The work was re-started in February, and by the end of the month 5,000 persons were employed. Work was started on the roads from Malihabad to Pipalgaon, from Mohanlalganj to Bani, from Sissendi to Jabraila and from Chinhat to Satrikh and for improving the channel of Kukrail. Poor houses were opened, in February, at Malihabad and Mohanlalganj. In addition to the large number of charity houses, relief was also given at the King's Poor House and at Husainabad. Special arrangements were made for ladies who were the worst sufferers. The total amount of money distributed was Rs. 40,000, and the revenue arrears amounted to Rs. 67,000. The Deputy Commissioner had recommended the suspension of revenue collection, but it was not granted. The harvest of 1878 was good, and with the ripening of *kharif*, the famine ended.

Scarcity of 1881—The next impact, which Lucknow had to face in the year 1881, was due to deficiency in rainfall. It had amounted to only 12.6" in 1880, and the rice crop was a total failure. None of the *jhils* and *tals* held water. Even the cattle had to be supplied water from wells, and they suffered badly. The *rabi* crop could not be irrigated, hence the yield was very poor. Prices, however, remained as usual because the scarcity was of a local nature. No relief measures were taken and it was only the agricultural class that suffered. The only help given was the suspension of revenue dues to the extent of Rs. 51,100.

Famine of 1897—After the scarcity of 1881 there was a remarkable succession of good harvests upto the middle of 1896. But conditions in the district were once more disturbed, when, in the year 1896, the outbreak of the monsoon was very late and the rain did not appear till late in July. Moreover the rains that followed were scanty and there was almost no rainfall in September. October and most of November passed without rain, hence *rabi* could not be irrigated, also because the water of the *jhils* too had dried up. The late *kharif* crops which were good in August were also destroyed. Rice, an important crop of the district, could not flourish and completely failed. A sum of one lakh of rupees was distributed among the farmers as *taqavi* advance for digging wells and purchase of seed. This help was not sufficient to counteract the famine, and relief work was started. Private charity was locally organised and subscriptions were collected from private persons and local

bodies. These efforts were further supplemented by Government aid. The relief measures continued till the end of the year, and relief was given to 107,481 persons. The relief measures were stopped on 15th September, 1897, when the *kharif* crop was again remarkably good.

Famine of 1907-1908—In 1907, the rains again failed. Prices of foodgrains and other commodities rose high in the following winter season. The city was declared a famine area on 1st December, 1907. Later on conditions became still worse and on January, 1908 it was declared as the scarcity area. As usual, a large number of relief measures were started. A 'poor house' was opened in the city. There was a good demand for labour in the city and *taqavi* loans were advanced on a large scale. Gratuitous relief was also distributed in the city as well as in the larger eight or nine villages, upto August, 1908. The *rabi* crop, however, was very encouraging and was followed by a good *kharif* crop. Thus the conditions became normal, and since then nothing has been heard of famines in this district. Thanks to the Irrigation Department by the efforts of which the district is now in a position to maintain itself and face the uncertainties of nature.

Floods

Another phase of natural calamity which the district had to face in the past, from time to time, is that of floods. Except in the *tarai*, where much of the cultivated land is constantly liable to be inundated by the river when it comes down in spate, the damage done by floods is seldom great. Floods occurred in many parts of the district in the wet years of 1870 and 1871, and caused an extensive damage to the *kharif* crop. Since then there had been no floods for over twenty years. In 1893, rainfall was considerably above the average and this was followed by the unusually wet year of 1895 when, in September, the *jhils* overflowed their banks at many places and caused some damage.

The level of the Gomati normally varies by about 15 feet in the year, reaching its highest level during the rains. According to tradition the variation used to be much greater, and still at times the river comes down in an enormous volume rising well above the high banks. In 1871, during the rains the flooded river at the Lucknow railway bridge was 588 feet broad and 41 feet deep, with a velocity of 35.7 miles per hour and an extreme discharge of 34,369 cubic feet per second. This, however, was completely eclipsed by the great flood of 1894, when on the 13th of September the river rose to a height of seven feet above the normal High-Flood-Level and the maximum discharge was calculated to be 2,34,000 cubic feet per second. On this occasion the road passing by the river was entirely submerged and the water reached a foot above the level of the ball-room floor in the Chhatar Manzil now occupied by the Central Drug Research Institute. The normal High-Flood-Level of the river at Lucknow is 357 feet above sea-level, and the highest discharge in ordinary years is not much more than 25,800 cubic feet per second. The occurrence of floods on the Gomati invariably synchronizes with

unusual rains in August and September, when the river basin already saturated, is unable to absorb any more moisture and heavy burst of the monsoon finds its way into the river. In 1915, floods combined with heavy rains did great damage to the city and many houses fell down. And in 1924, all known records were broken.

CHAPTER V

INDUSTRIES

Old-time Industries

Lucknow has long been famous for its industries, specially the cottage industries. As early as the first half of the 17th century Avadh's calico commanded a ready market in London and in 1640 the English East India Company had established a factory at Lucknow for the supply of calico pieces woven at Daryabad, Khairabad and other places.[1] Later on the munificent and benevolent patronage was afforded to these industries by the Nawabs of Avadh. It was the centre to which flocked all the tradesmen once the imperial majesties at Delhi had fallen on evil days. Poets and priests, artists and craftsmen all came to reside in the city of Lucknow. The influx of these people produced changes in the pattern of living and led to the establishment of certain peculiar characteristics of the Lucknow school of arts. Lucknow was well-known for its splendours and all the travellers coming to this city have mentioned this fact in their memoirs. Those who were dazzled by the splendours of Lucknow were Hodge[2], Archer[3] and Mundy[4]. All of them were unanimous as regards the pomp and pageantry that they had witnessed at the time of their visits to this city.

The Chief Commissioner of Lucknow in his report, presented to the House of Lords on the 19th of July, 1859 states :--

"Cotton cloths, dyed stuffs, paper, and glass are among the manufactures, and whilst the luxury and pomp of an Eastern Court sustained the demand for articles of taste and elegance, the finest workmen in jewellery and gold, embroiderers, armourers, and clever craftsmen in wood and iron carried on a thriving business in the cities of Lucknow and Faizabad. Lucknow, from its size and importance, attracts the largest portion of trade; and the wealthiest bankers in India have either their headquarters or a considerable branch of their firm in that city, whilst their agencies extend throughout the Indian Peninsula, and across the seas to European houses."

The list of old-time industries included lace-work, gold and silver embroidery, *chikan*, *kamdani*, *zardozi*, shoes , haberdashery, cotton bleaching

1. Moreland : *From Akbar to Aurangzeb*, pp. 127-28.
2. Hodge : *Travels in India*, 1793, p. 107.
3. Archer : *Tour in Upper India.*
4. Mundy : *Sketches of India*, Vol. I.

and dyeing, ivory work, *gota* work, *panni*, gold and silver *warq* (leaves), etc.

Many of these industries are still extant, though in an attenuated form. They have been described in detail in this chapter. Among the causes for the decadence of these cottage industries, apart from natural ones, there is one which needs special mention and has been well pointed out by Bahadur Shah, the last Emperor of Hindustan, in his Proclamation to the Nation, in 1857.

"**Regarding Artisans**—It is evident that the Europeans by the introduction of English articles into India, have thrown the weavers, the cotton-dressers, the carpenters, the black-smiths and the shoe-makers, etc. out of employ, and have engrossed their occupations so that every description of native artisan has been reduced to beggary". The English brought with them the fruits of the great Industrial Revolution which had taken place in their own country, and in India also the age of machinery commenced substituting machines for skilled hand labour. The transition begun in those early days has gradually been noticeable, so much so that at present cottage industries bear no comparison to heavy or large-scale industries. The latter have increased with the advancement of science and technology whereas the former have gone down for want of benevolent patronage and luxurious taste. In the following pages of this chapter individual industries are described, and as all the large-scale industries have to depend upon power for their efficient working, a description of the power available in the district has also been included. Towards the end of the chapter, an attempt has also been made to indicate those industries in which advancement is still possible.

Power

Hydro Electric—This district is served by the State-owned Sarda Hydro-electric Power Station and depends on it for its power supply. Under this project are included the construction of a 41,400 K. W. Hydel Power Station on the Sarda Canal and a large transmission system and associated sub-stations for the distribution of power.

The power is generated at Khatima Power House, from where it is transmitted at 1,32,000 volts and received at Dohna sub-station which is the main distributing centre of the project. From this point, the transmission bifurcates into two lines at 66,000 volts each. One follows the route—Shahjahanpur, Hardoi, Sandila and Lucknow and the other, Shahjahanpur, Muhamdi, Neri, Sitapur and Lucknow.

At the Lucknow sub-station the power is again stepped down by a transformer from 66,000 volts to 11,000 volts and then distributed to the district. The construction work of this sub-station was completed during the First Five-Year Plan period.

Thermal The Lucknow Electricity Undertaking was started under the Lucknow Electric Licence of 1914 and was given to U. P. Electric Supply Company Ltd. A beginning was made with a small Diesel Plant

in 1916 and the current supplied was D.C. In 1925, A.C. was introduced and it was confined to transmission purposes only. In 1930, the U.P. Electric Supply Company Ltd. acquired from the Municipality, the Bellis Steam Plant so that steam engines and Diesel engines could run simultaneously. Steam turbines were introduced shortly after, and A.C. distribution was also started side by side with D. C. distribution. The Company supplies power within a radius of ten miles. It supplies power to Water Works and to all industries, big or small, situated in its area. The electricity available from the Sarda grid is also available for consumption through the licensee, viz. The U. P. Electric Supply Company Ltd. who buy the power in bulk.

The number of industrial consumers is 968 and the number of units consumed by industrial concerns during the year ending March 31st, 1958 was 2,94,47,700.

Heavy Industries

Precision Instruments Factory—The U. P. Government set up, in 1950, this pioneer institution in engineering industry. It is situated near the Aishbagh railway station and employs on an average 280 workers per day. The total capital outlay is Rs. 20,29,265. The factory consumes gun-metal, bakelite powder, ebonite sheets, copper sheets, ceiling wire, german-silver, G. S. sheets, rubber washers, etc. as its essential raw-materials. The total cost of raw material for the whole year comes to Rs. 4,07,962.50. The consumption of electricity is about 13,500 units per mensem. Some of the raw material is imported from Germany and Switzerland.

The Factory manufactures water-meters and microscopes of various types, and the annual production is of the value of Rs. 11,22,921. The products manufactured command a very wide market all over India. They are generally sold to various water works, Government departments, hospitals and other parties. The Factory has appointed selling agents and also agencies in many States to represent its products, on commission basis. Its expansion has also been envisaged, and it is expected that within a short period the Factory will start manufacturing various types of pressure gauges and surgical and medical instruments also.

Paper—The Upper India Couper Paper Mills Ltd. was established in the year 1879. It is situated inside the Municipal limits, in Nishatganj on the left bank of the Gomati. The mill runs three 8-hourly-shifts and employs 896 workers per day.

Wages are paid to the workers for the number of days worked. The wages of the office and the supervisory staff vary from Rs. 20 to Rs. 600 per mensem. Skilled labour is paid from Rs 2 to Rs. 5 per day. As the industry is not seasonal, the wage-trend remains constant throughout the year.

Raw-materials like waste paper, rags, *sabai* (*sanai*) grass, bagasse and wool pulp and the chemicals cost Rs. 10.26 lakhs annually. The process of manufacture entails dusting, cutting, boiling, washing, bleaching, processing in machines, and finishing and cutting paper into required sizes. The industry annually consumes nearly 10 wagons of steam-coal and 45.40 lakh units of electricity for power and fuel, worth about Rs. 4.81 lakhs.

The average cost of production per ton of paper comes to about Rs. 1,035.33, which on an average sells in the market for about Rs. 1,121.46. The annual producing capacity is about 5,600 tons, while they are actually producing only 2,789 tons of paper and paper boards worth Rs. 33,26,971 only. The paper produced by this mill is consumed in this State, only a small portion is also sent outside. More than half of the sales are made to Government departments and the rest to public. The total annual sales amount to about Rs. 29.02 lakhs.

Distillery—The Distillery established in Lucknow was formerly known as the Lucknow Distillery and is now running as a joint-stock venture under the name of Dyer Meakin And Co. The unit, which was established in the year 1855, is located at Daliganj and has its head office, at Solan in the Punjab.

The average number of workers employed per day is 200. The total capital invested in the industry comes to Rs. 8,46,451 which includes Rs. 4,66,823 as fixed capital. There are two types of labour—permanent and casual. The former receive monthly wages while the latter are engaged through contractors and paid on a daily basis. The rates of wages vary between Rs. 55 to Rs. 85 per month.

The raw materials consumed in this industry are molasses, *mahua* and barley. The Lucknow Distillery obtains its supplies of molasses from the neighbouring sugar factories and of *mahua* from Lalitpur in Jhansi. The Brewery imports about 1,57,624 mds. of molasses worth Rs. 94,916 and 548 mds. of *mahua* worth Rs. 3,839 per year. Besides electric energy, it consumes 50 to 60 wagons of coal per year.

The Brewery at present manufactures Indian-made foreign liquors like brandy, whisky, rum and gin, also country and commercial spirits. The process of manufacture passes through several stages, viz. malting, milling, mashing, fermenting, distilling, cooling and conditioning. The Distillery has an annual production capacity of 9 lakhs L. P. gallons of different types of finished products worth Rs. 6,90,120, while the actual production reported is 5,02,395, L. P. gallons only, worth Rs. 3,85,233. The Distillery has a net work of branches scattered throughout the country and its products are marketed through its own depots. Four such depots are located in U.P., at Agra, Bareilly, Meerut and Dehra Dun.

The supplies of country spirits and of methylated and rectified spirits are either available to licensed dealers or to actual users including various industries, chemical and pharmaceutical and manufacturers of homeopathic and allopathic medicines, only on permits issued by the

Excise Department. An Inspector of the Excise Department is permanently stationed as incharge of the bonded warehouse out of which liquor can be taken out only on payment of duty and on production of the requisite permit.

The Vikram Cotton Mills Ltd.—This Factory remained closed for about three years, from December 1953 to September 1956. In September 1956 it was restarted under the mangement of M/s. General Fibre Dealers Ltd., who have taken it on lease. The Factory is situated on the Talkatora Road in the south-western corner of the city. The Factory has got its own railway siding connected with the Charbagh railway station. The mill has got 19,176 ring spindles and 424 mule spindles, with a production capacity of 70,00,000 lbs. of yarn per year. The weaving section has 323 ordinary and 100 automatic looms with a production capacity of about 2,30,000 yards of cloth per year.

This Factory employs 1,800 workers per day. The wages are in accordance with those fixed for textile mill workers, by the Labour Department.

The Factory is handicapped by lack of sufficient power. The 100 automatic looms are also lying idle for the same reason. It has been observed that the Factory is not operating as an economic unit on account of its small size.

The figures of actual production during the period September 1956 to August 1957 were :—

(1) Total yarn produced	33,76,756	lbs.
(2) Yarn utilized for production of cloth	21,35,640	,,
(3) Yarn packed for marketing	11,89,520	,,
(4) Cloth production	98,75,341	Yds.

Of this 35,25,000 yards of cloth were sold in U.P. and 22,30,500 yards sent outside. The Mill manufactures only medium and coarse cloth.

Hume Pipes Cement Processing—M/s. India Hume Pipe Co. Ltd. of Bombay established their branch factory in Lucknow in the year 1938 for the manufacture of cement processed products like the hume pipes, poles, hume steel pipes, etc.

This unit runs for 300 days a year for 8 hours daily and provides employment to about 200 workers including 28 skilled workmen. The system of wage payment is monthly and each worker gets minimum basic wage of as. 8 and D. A. of Re. 1-6 per day. Thus the total wage bill of the factory comes to Rs. 1,68,000 per year.

The industry uses cement, sand, metal and steel as its raw materials. The annual value of the raw-material comes to Rs. 71,000 It also consumes steam-coal and electric power worth Rs. 9,600 and Rs. 6,600

respectively, while sand is imported from Jhansi and cement and steel are procured through Government departments.

The main process of manufacture employed in this industry is the centrifugal process. Gigantic power-driven rollers spin the concrete pipes with great speed and after they have been watered in big water tanks, they are put into the steam chamber for drying.

The concern sells most of its products to Government departments and only a nominal percentage is sold direct to the public. The annual production of these cement-processed products comes to Rs. 18,50,000 while the sales amount to Rs. 17,68,000.

Cycle Parts—With the partition of India and the coming of displaced persons, a large number of skilled people from the Punjab came to this city, settled here and engaged themselves in many cottage industries. Manufacture of bycycle-parts is one of the new industries started by the initiative of these displaced persons. There are two big concerns, viz. Gopal Metal Works and Saibro Engineering Works, which produce quality cycles with trade names of Raulex and Saibro. They have been granted permission to assemble complete cycles upto 55,000 units per year. These factories are situated in Aishbagh. This industry has a capital investment of about Rs. 22,50,000 of which Rs. 15,50,000 have been invested in buildings, raw materials, stores, etc.

The industry employs about 350 workers who are mostly paid monthly salaries varying from Rs. 30 to Rs. 200 per mensem. The raw materials that are consumed are M. S. sheets, M. S. tubings, rods, paints, etc., to the value of Rs. 50,00,000 per year.

Apart from finished bicycles, the industry also produces cycle-parts like forks, frames, chains, seats, stays, handles, mudguards, chain covers, etc. The value of these parts is estimated at Rs. 54,85,000 per year. About 50% of these goods are exported outside Uttar Pradesh and the important markets are Bihar, Bengal, Nepal, Madhya Pradesh, Madras and Andhra.

Automobile Parts—There is no full-fledged manufacturing concern in this district. There is only one M/s. Excellays who manufacture cylinders, rings, linings, and pistons. Attempts have also been made to manufacture motor car batteries and two firms are reported to have been able to manufacture them. This industry gives employment to about 50 workers and its annual output is estimated at about Rs. 60,000 only.

Agricultural Implements and General Engineering—There is only one factory, namely M/s. General Engineering Works, engaged in the manufacture of agricultural implements and miscellaneous engineering goods like oil expellers, sugar pans, cane crushers, ploughs, band-saw machines, lathes, drithers, presses, etc. The Factory was originally established in 1937 at Maulviganj, but it was shifted to the Industrial Area of Aishbagh in 1947.

The Factory employs 107 persons, of whom 15 are skilled technicians getting salaries over Rs. 100 per mensem. Rest of the workers are ordinary artisans and unskilled labourers earning Rs. 53 to Rs. 70 per mensem. Wages are mostly paid on time-wage system on monthly basis.

The Factory has got a capital investment of Rs. 1,15,000. It consumes raw materials like pig iron, scrap iron, iron and steel-sheets, bars and graphite worth Rs. 80,000 per year. The Factory has its own foundry with two cupolas.

The Factory produces articles worth about Rs. 2,00,000 per year. Of these about 80% are exported outside Lucknow. The rest, i. e. 20% is consumed locally by Government departments and private parties.

Hospital and Surgical Instruments—The progress of this industry in the city is mainly due to the existence of the Medical College and a number of hospitals in the city itself. There are two large-scale units situated on the outskirts of the city. They employ 375 workers whose daily earnings vary from Re. 1-8 to Rs. 4. The wages are generally paid on monthly basis. The estimated capital invested in the industry is about Rs. 5,50,000, out of which about Rs. 20,000 have been spent on the purchase of capital goods only.

The raw materials used by this industry are iron and steel sheets, rods, wire, pig iron and coal. The annual consumption of the raw materials is of the value of about Rs. 2,70,000. The products of this industry include, among others, stretchers, wash-basins, lockers, operation tables, kymographs, microscope-stands, clamps, etc. The annual production comes to about Rs. 8,10,000. The products of this industry do not only find a ready market locally but there is also a good demand from other States like Bengal, Bihar, and Delhi.

Hurricane Lamps—*They are produced by M/s Mass Products India Limited, who established their firm in 1951-52. The Factory is located on the Aishbagh Road. The number of persons employed is 242.*

This Factory has invested Rs. 2,51,200 over plants and machinery which were mostly imported from Japan and Rs. 1,21,017 over the construction of the factory building.

The Factory runs for 306 days a year and operates for 8 hours daily. The system of wage payment to the labour is daily and monthly as well as on contract basis, and the rates of payment vary from Rs. 1-6 to Rs. 5-13 per day.

The chief articles used in this industry are tin-plates, wires and general stores which are mostly imported from Calcutta and Bombay and the total value of the raw-material comes to about Rs. 2,15,000 annually. Tin-plate and wire, which are essential raw-materials for the industry are purchased under a quota-scheme of the Iron and Steel Controller, Calcutta.

Press work plays a prominent part in the processing and manufacture of these hurricane lanterns. These presses are mostly electric driven but few of them are also worked by hand.

The annual production of hurricane lanterns is about 2,50,000 units worth about Rs. 5,16,450.

Hardware—M/s Northern India Iron Press Works is the only concern engaged in the manufacture of wood screws, tower-bolts, aldrops, hinges, rivets and tonga-channels, on a large scale. Started in 1935, this industry employs 192 workers. It is situated in the Industrial Area of Aishbagh.

The indusrty has a capital of Rs. 6,00,000 out of which about Rs. 1,00,000 have been invested in the purchase of tools and miscellaneous assets and Rs. 2.00,000 in the shape of stocks.

Wages are paid monthly and each worker earns from Rs. 35 to Rs. 50 per month according to his ability. The industry uses iron and steel rounds, H.B. wires, strips and flats, weighing about 1,600 tons and costing about Rs. 9,50,008 per year, out of which about 400 tons are imported. Some of these imports are also obtained from Britain, U.S A., Germany and France.

The value of the annual production of wood screws and other hardware fittings comes to Rs. 7,00,000. These products include tower-bolts, pad-bolts, aldrops, hinges, wood screws, hoop-staples, besides other articles of the value of Rs. 2,30,523 consisting mainly of rivets, tonga-channels and other miscellaneous articles.

These products have a ready market in this and other districts of the State.

Small-scale Industries

Flour—The only flour mill of the city is known as Sri Venkateshwar Flour Mills and was established in 1921. This mill has a complete plant of roller flour-milling with a daily production capacity of 75,000 maunds. The Mill has assets of about Rs. 17,00,000 out of which Rs. 13,00,000, are in the shape of investments in tools and plants and Rs. 4,00,000 in the shape of stocks.

The Mill has a fully automatic plant and employs 140 workers. Each worker earns about Rs. 1-4 per day. The system of wage payment is daily as well as monthly.

Total quantity of grain used by the Mill weighs 4,62,700 maunds per year and is purchased in U.P. and the Punjab. It also consumes steam-coal worth about Rs. 71,000 per year; about 25 wagons of steam-coal per year are allotted to it by Government. It also consumes electricity worth Rs. 30,000. The Flour Mill has its own broad-gauge and meter-gauge railway sidings with a capacity of 30 and 10 wagons

respectively. The Mill produces 2,00,000 maunds of wheat-flour, 50,000 maunds of *suji-rava*, and 2,00,000 maunds of mixed *ata* and *maida*. In 1957 also it produced bye-products like bran and refraction worth Rs. 3,43,904 and Rs. 26,342 respectively.

Oil Industry—Oil-pressing was one of the lucrative industries during the Second World War, and there were four units which produced vegetable oils. Local conditions arising out of the slump of 1952 affected the oil industry with the result that some of the oil mills were closed down and some changed hands. At present there are large units in the district. They employ 250 workers who on an average earn from Rs. 40 to Rs. 70 per month. The industry has a capital of Rs. 14,35,000 of which Rs. 6,00,000 represent capital goods and buildings. The industry utilises various oil seeds like linseed, mustard, ground-nut, *mahua*, etc., as its basic raw materials. It is estimated that in one year Rs. 65,37,000 worth of these seeds are consumed by these units.

Oil worth Rs. 65,00,000 is sold annually, of which 25% is consumed locally and the remaining 75% is exported to eastern U.P., Bihar and Bengal. The bye-products are mustard oil-cakes, linseed-cakes and ground-nut-cakes worth Rs. 12,00,000. Bihar and Bengal are the largest importers of oil. Local dealers purchase these oil-cakes direct from the mills and then redistribute them through the agents to smaller marketing units like the *mandis* and thence they are carried to the villages for use as cattle-feed or fertiliser.

Ice Industry—Ice is an important article of trade in the city. There are eleven ice factories in Lucknow, mostly satisfying local needs. Of these ten use electricity and one is steam-driven. Only one ice factory has a cold storage. These factories have been erected between 1947 and 1950. The combined productive capacity of these factories is 192 tons of ice per day.

The industry has a capital of Rs. 10,00,000. It provides employment to 200 workers, who earn Rs. 40 to Rs. 60 per month.

The raw materials needed are ammonia salts, lubricants and water. The annual production of ice in Lucknow is about 3,00,000 maunds worth Rs. 3,50,000. The industry is mostly localised in the Aishbagh Industrial Area.

It is a seasonal industry beginning usually in the month of February and closing down towards the end of October or early November. December and January are its off-season months and during this period necessary repairs are undertaken. In this season one or two factories continue to work to meet industrial demands. The industry enjoys 45 to 60 peak sale days beginning from 1st May till the advent of rains. Aminabad, Chowk and Hazratganj are the chief markets for ice. Fish trade, ice-candy business, hotels and restaurants all depend on this industry during the hot weather. There used to be a cut-throat competition in the sale of ice, but of late it is reported that they have formed an association

to manage the sales of each factory in proportion to its approximate capacity of production and at prices mutually agreed.

Chemical and Pharmaceuticals—Fifteen units are engaged in the manufacture of chemicals and pharmaceuticals, mostly located in Aishbagh. These have a total production capacity of above Rs. 10,00,000. These units employ 325 workers who are paid daily wages. Some of these units have opened research units as well to develop their products. Most of the finished goods are exported to Calcutta, Madhya Pradesh, Bihar and the Punjab. It appears that this industry is still in a rudimentary state, without the means of efficient essay or accurate analysis of the manufactured drugs, though some of these manufactures have realised the importance of continued vigil in this respect. These firms manufacture spirituous preparations as also patent or proprietary drugs, etc., the latter, however prove more profitable. Ayurvedic and Unani pharmacies also carry on a flourishing trade. Their medicines are cheap and most of them are non-toxic and are liked by the people who have faith in these systems of medicine. The manufacture of these medicines is the result of private enterprise, either of trained vaidyas or of capitalists, who employ them.

Cottage Industries

Though the following industries have been classed cottage industries, nearly all of them are found in the city of Lucknow. The figures quoted herein are those supplied by the Industries Department and may only be considered as estimates since it was impossible to obtain accurate figures from the small traders who are engaged in these industries and do not keep systematic accounts.

Biological Models—Only two firms are engaged in the manufacture of these models which are needed in the local colleges and other educational institutions. These two firms produce goods worth Rs. 25,000 per year and have under their employ 20 persons who receive monthly wages varying from Rs. 30 to Rs. 70.

Containers and Tin-boxes—Thirty small units are engaged in the manufacture of tin-containers and tin-boxes. They produce goods of the total value of Rs. 1,30,000, per year. The tobacco and spice manufacturers are its chief patrons. The industry offers employment to about 250 persons who receive monthly wages from Rs. 30 to Rs. 45 only. The work is essentially done by hand.

Rubber Goods—There is only one firm, the U.P. Rubber Works, engaged in the manufacture of tri-cycle tyres, pedals, grips and seat covers, for bicycles. The concern uses only rubber-waste as raw-material. This industry employs only 10 persons and has a total turn-out of goods worth Rs. 40,000.

Syringe Manufacture—On the Nazirabad Road there is the firm of M/s. National Syringe Works which is the only concern engaged in the

manufacture of hypodermic syringes. It is reported that it is perhaps the only concern of its type, in U.P. It is run more or less on experimental basis, at present.

Musical Instruments—*Sitar*, *tanpura*, harmonium, *tabla*, etc. are specially manufactured in this city. Some 80 persons are engaged in the industry and produce goods worth Rs. 4,00,000 annually.

Room Coolers—M/s Industry and Finance have attempted to manufacture room-coolers. The price of an average assembled product is about Rs. 600 which stands well in comparison with foreign coolers priced from Rs. 1,000 to Rs. 2,000.

Lenses for Spectacles—There are many people who prepare lenses out of pebbles, crystals or glass in *mohalla* Nakhas. They cut slices by means of a bow strung with a steel wire and then grind them with abrasives to the required strength. These people specialise in cataract lenses.

Sodium Silicate--This is the main raw-material for soap. Lucknow has got two factories for the manufacture of soda-silicate which produce goods worth rupees one lakh, although they employ only 16 workers. Soda ash and steam-coal are not easily available and these factories are short of regular supplies and thus handicapped for capacity production.

Haberdashery—This is a real cottage industry and has existed in Lucknow for a long time. Combs for dressing hair are made in this city from the horns of buffaloes. They are defective in as much as they are affected by the weather and cannot be easily stocked for longer periods. Their use and sale are however, confined to the rural markets. The advent of plastic and rubber combs has dealt a death blow to this industry. Still there are 18 shops, mostly situated in Yahiaganj engaged in making these combs. This industry gives employment to about 80 workers and has a total output of goods worth Rs. 40,000. The manufacture is done entirely by hand.

Jail Industries

It would not be out of place to mention here the jail industries of Lucknow. There are three jails in the district and all of them produce articles of daily use for the convicts, for use in Government offices and also for the public at large. These three jails, viz. the District Jail, the Model Prison and the Reformatory School produce *daris* of all kinds both on the *panja* system as well as on handlooms, carpets both cotton and woollen, *niwar*, hand-loom fabrics, mats of *munj* or hemp, etc. The jails sell these products direct or through the U. P. Jails Depot at Lucknow. The jails also send their products to fairs and exhibitions which also form an added source for the marketing of jail products. The Model Prison concentrates specially on the manufacture of *daris*, bandage cloth, gauze for bandage cloth, handloom fabrics, money net-bags,

niwar and *munj* matting. Working of oil presses in the jail is one of the labours allotted to the convicts sentenced to hard labour and can hardly be termed as an 'industry'. In 1956-57, 968 floor *daris*, 267 and 292 *thans* respectively of bandage and gauze cloth, 416 *saris* for women, 1690 police and 347 hospital *daris* were produced.

The District Jail manufactures *daris*, carpets, handloom fabrics and also runs a brick kiln for making bricks for jail use. The kiln is situated inside the jail. It is also the venue of the Ambar Charkha Training Centre.

The Reformatory School is more a school than a jail, practical training is imparted in it in tailoring, leather work, carpentry and weaving.

Tobacco Industry

Although Lucknow district is not a big grower of tabacco, the habit of tobacco-smoking as well as tobacco-chewing is as much prevalent in Lucknow as elsewhere. The presence of the Avadh *darbar* and its nobles seems to have been responsible for Lucknow becoming a centre for the manufacture of good quality smoking and chewing-tobacco. For the rich people and nobles of Avadh the stately *pechwan* or the big *hukka* with a long flexible tube attached to it was considered to be an emblem of nobility. The *khamira* tobacco used for smoking and the *zarda* for chewing have acquired a reputation of their own; and although the quantity of these manufactures exported from Lucknow has considerably decreased on account of the change in fashion and the habit of smoking cigarettes, still the industry employs an appreciable number of persons.

Smoking-Tobacco—Smoking-tobacco is of many kinds, varying according to the quality and price as well as according to the strength of the tobacco. They are known as *khamira eksera* (meaning one seer a rupee) and *chausera* (meaning 4 seers a rupee). These names are, however, outmoded on account of the rise in the price of tobacco and the Central excise duty, both on tobacco-leaf and the manufactured products. *Karwa* tobacco is strong, *dorasa* is medium and *mitha* tobacco is very light. These strengths are secured by a process of blending. Actually, the shop-keepers keep blocks of different strengths of tobacco and would blend them according to the demand of the customer. The retail shop-keepers are also the manufacturers. There are 150 units engaged in the manufacture of smoking-tobacco giving employment to 250 workers of whom 50 are women. Smoking-tobacco is made by a mixture of tobacco leaves, spices, *sajji* and molasses which are compounded together in different proportions to produce different strengths and fragrance. *Khamira* as its name denotes means fermented and this is produced by adding fruits, like pine-apple, plums, wild-berries, etc. to molasses, the whole being buried in the ground for three months or more to ferment. A small portion of this mixture is then added to the smoking-tobacco to produce

the characteristic scent and flavour. Tobacco, valued at Rs. 10,12,500, is produced annually. The value of the raw materials used for the manufacture of this tobacco in 1956 was reported to be Rs. 6,58,000. Most of the finer tobacco-leaf is imported from the neighbouring districts of Sitapur, Bahraich and even from Bihar and Bengal.

Chewing-Tobacco—In the manufacture of chewing-tobacco finer quality of tobacco-leaf is used.

Lucknow *zarda*, especially the *kali patti* is famous as is also the *Mainpuri zarda* and other good kinds of chewing-tobacco which are prepared with fine varieties of tobacco. Long leaf grown on saltish soil is preferred because it has considerable nicotine. The manufacturers sift the powder of the leaf by means of a sieve and throw away the stems and veins. The pounded leaf is mixed with *qiwam* and some spices. *Qiwam* is prepared by boiling tobacco-leaf to the consistency of a syrup and adding to it some spices. But for *qiwam* proper all the spices are mixed in the boiling liquid which is boiled till it becomes just like paste and for this the best kind of leaf is used. Out of the *qiwam* paste, small pills and globules are made and they are then coated with gold and silver leaves. In Lucknow, Mainpuri tobacco is also now produced. This is prepared with betel-nuts, tobacco, spices and chemicals. All this work is done by manual labour, but a few units have installed electric pounding or crushing machines and some are making attempts to instal automatic packing machines as well. The main equipment used in this industry consists of mortar and pestle, sieves, country stone grinders (*chakki*), tanks, copper vessels and *sarotas* (nut-cutters.)

The capital invested in this industry is about Rs. 64,00,000 of which only Rs. 8.00 lakhs are invested on capital goods.

There are nearly 140 *karkhanas* engaged in manufacturing chewing-tobacco. The industry provides employment to 985 persons of which nearly 130 are women. The labour engaged in the industry is mostly unskilled.

Labour is engaged on both daily as well as monthly bases. The rates of daily wages vary between Rs. 2.5 to 6.0 while of monthly wages range from Rs. 50 to Rs. 75 per month. The ministerial and clerical labour in some of the units is somewhat better off. During 1956, the workers earned above Rs. 5.44 lakhs as wages.

The basic raw materials are tobacco-leaf, different spices, gold and silver leaves, perfumes, etc. Raw tobacco is imported from Sitapur, Bahraich and Kanpur in U P. and from the States of Bihar and Bombay. During 1956, the cost of the raw materials consumed was about Rs. 1,40,25,000 of which Rs. 35,06,000 were spent on the purchase of spices, perfumes and gold and silver leaves.

Chewing-tobacco or *zarda*, *kali patti*, *saadi patti* and *pili patti* as also *Mainpuri* and *qiwam* worth about Rs. 2,55,00,000 were produced in

1956, while the sales were to the tune of Rs. 2,90,00,000. The products of this industry are consumed mostly in the States of Bengal, Bihar, Madhya Pradesh, Bombay, Hyderabad and some districts of the U.P., and a small quantity also finds its way to countries like Iran, Saudi Arabia and Burma. A small percentage (about 2 per cent) of the chewing-tabacco manufactured here is consumed locally.

Perfumes

There are several large factories of *itr* (perfumes) in Chowk, Lucknow. The place has long borne a great reputation for its perfumes of roses, jasmine and *bela* but the most pleasing are those of *Hina* and *Khas*.

Industrial Arts

Lucknow city has long been famous for its industrial arts. The Nawabs of Avadh were patrons of fine arts, of which the most well known are the exquisite *chikan* work, super *kamdani* work, delicate ivory work, magnificent *zardozi* work and a number of other similar industrial arts all of which vie with one another in beauty and excellence. But with the extinction of the Nawabs of Avadh and the advent of cheaper British and foreign commodities in the market, the death-knell of these industries has been sounded. All the participants in these industrial arts today have one thing in common and that is their dire poverty.

Chikan Embroidery—*Chikan* embroidery was one of the most flourishing industries in the days of the Nawabs of Avadh. The Nawabs had a highly developed taste for richly embroidered garments which might have been due to the influence of Persian culture. As the climate of Lucknow was hot, heavy garments embroidered with gold and silver threads were not suited for summer wear. They preferred fine muslin for their garments. Nothing definite is known about the origin of *chikan* embroidery. It appears that the necessity for the use of fine muslin for kingly garments in the climatic conditions of Lucknow, coupled with the taste for ornateness. gave birth to this art. It is a fine art of embroidery made with white untwisted yarn on fine cloth such as muslin. There are different stitches in *chikan* known as—

(i) *Murri* (*mundi*) for which the thread is sewn on so as to produce an oblong raised lump somewhat in the shape of a minute carrot;

(ii) *Bakhia*—similar to the above but very much smaller than the above;

(iii) *Jali*—this is also known as *katao* work and is a net-work of holes by drawing the threads of muslin together;

(iv) *Tepchi* or *tappa*—a set of patterns;

(v) *Dhum* in which the stitches are on the right side and produce a sort of hazy effect on the cloth.

(vi) *Katao* work in which small pieces of cloth in different colours are sewn into the original cloth and a whole new pattern of exquisite design produced.

Of these *dhum* work, *katao* work, *murri* (*mundi*) and *jali* are more costly than the others.

The main centre of this industry is the Chowk locality of Lucknow. There are about a dozen big dealers who function as financiers, producers, wholesale dealers and also as retailers. They purchase their own raw materials and distribute to the cottage workers through agents the printed pieces for embroidery.

The workers live both in the city and in the neighbouring villages. In the city they are concentrated in the Chowk area and in Daliganj. In the rural area, Malihabad, Kakori, Itaunja and Gosainganj are important centres of *chikan* work. The work done in the rural areas is of a rougher and cheaper quality.

With a view to revive the industry, the Directorate of Industries, Uttar Pradesh, launched the Government Chikan Embroidery Scheme in 1947. Its aim was to provide regular employment to workers on fair and reasonable wages, to improve the standard of workmanship and to find ready market for the products in and outside India. The method adopted for achieving these aims for the development of the industry has been to undertake commercial production and to provide work to a large number of workers. The workers are enrolled after a test of their ability. The worker's capacity is improved as he works under the guidance of technical supervisors of the centres.

The present condition of the industry can, therefore, be described in two parts—one under the supervision of the Industries Department and the other, carried on by the dealers and the middlemen.

As has been said above the Government scheme is gradually raising its production and the present production is nearly 2 lakhs of rupees per annum. The number of workers enrolled at present is 700. This number is to be gradually raised to over 1,000 by the end of the Second Five-Year plan. The scheme has got arrangements for introduction of new designs to suit the taste of the customers in the country and abroad.

Of the 3,500 workers engaged in this industry, 1500 are skilled and the rest semi-skilled. Nearly half of the total number live in neighbouring villages. The dealers get rough type of work mostly through semi-skilled workers. The production in the private sector is valued at nearly 13.25 lakhs. This consists mostly of *saris*, *kurtas* and blouse pieces. Apart from the roughness of the work, the cloth used is also inferior, of short length and cut-pieces. Of late some new dealers have got into the industry and there is a very unhealthy competition in which the worker is the worst sufferer.

However, the experience of commercial production of *chikan* goods and their sale by the Department of Industries has been quite encouraging, in so far as the potentiality of this industry for development is concerned. At present *chikan* embroidery is done on silk, georgette, nylon, cambric, etc. Quite a number of new items suitable for furnishing, such as table covers, tray covers, napkins, luncheon sets, dinner-table covers, etc. have been introduced. Besides, embroidery with coloured thread is also done. All these innovations have enlarged the scope of the industry, and it has been found that if standards are maintained, goods can find ready markets both in India and outside and employment can be given to a large number of workers on reasonable wages. It is hoped that as quality goods, produced and propagated by the Department, reach the customers in different parts of the country and outside, there will be an increasing demand for such goods and ultimately the dealers in their own interest will abide by some standards of workmanship.

Kamdani—Lucknow has also a name for other forms of embroidery. The well-known *kamdani* work is similar to *chikan* but is done in gold and silver threads. Conventional patterns of flowers and stars are stamped on pieces of silk or muslin. Workmen use flat wire (*diwali*), threaded on a needle and embroider the pattern with the wire in the same way as with silk. Like *chikan, kamdani* is also done with hand, and no frames are needed for *kamdani* work. The value of embroidery entirely depends on the quality of the thread used and the intricacy of the design. Generally, the threads used are of inferior metals, but threads of gold and silver are also available and are more lasting and therefore costly. These threads are sold in tolas and the wages too depend on the patterns and the weight of the precious metals used. *Kamdani* has a special type of *badla* wire known as *kamdani-ka-badla*. The best way to test imitation work is to pick a thread and set fire to it. If it is real metal it quickly melts and if the thread is made of imitation metal it will be charred and reduced to black powder.

Zardozi—*Zardozi* is a very special embroidery and is done with gold-wire and articles made of gold-wire on satin, velvet, silk, georgette, crape, nylon and rayon. This work requires frames which are known as *karchobs* and is made with the help of *gijai* and *tilla*. *Gijai* is a silver or gold flattened wire whereas *tilla* is more or less like a coiled spring. The labour charges for *zardozi* work are higher than those for *kamdani* work or for *chikan*. The *zardozi* work on velvet is more popular and commands a ready market.

Exquisite shoes are also prepared with the help of this *zardozi* work. Velvet pieces are sewn on to the uppers of the shoes. They are in vogue for marriages and other ceremonial occasions. Designs of flowers, birds and plants are kept or prepared according to order.

This industry gives employment to about 700 workers and the average emoluments earned are in the neighbourhood of Rs. 3 per day.

As this work is mainly done in the *karkhanas*, it is only the males who are employed in this industry, but women are not unknown. There are as many as 64 *karkhanas* operating at present. Most of the goods are exported to the bigger towns like Bombay, Calcutta, Madras, or Delhi and from there sent to overseas, particularly to South Africa, Zanzibar, Ceylon, Canada and some European countries.

Gold Lace (Gota Weaving)—Gold and silver, woven like cotton with silk or fibre yarn, is used by Indian ladies for borders of dresses and also used as borders for many articles like table covers, tray covers, etc. This industry is carried on partly in homes and partly in *karkhanas*, having similar features as other artistic industries of Lucknow. Every worker gets about 8 annas to 10 annas per day for preparing 5 to 6 tolas of *gota*. Due to demand for cheaper goods, weaving of imitation *gota* has become very popular and the *mahajans* who control the market in *gota* have the upper hand. In the *karkhanas* the workers weave *gota* under the eye of the master weaver who gets material from the *mahajan* or the dealer and supplies his own instruments and silk or fibre for warp. He has the men under his control by the system of advances, and no one can leave him unless the advance is paid off. Women also weave *gota* but of a very thick variety, as they do not use any loom. This industry is declining because of the change in taste and the high cost of living.

Gold and Silver Wire Industries—The basis of all types of embroideries known as *zardozi* or *kamdani* is wire drawn to an extreme fineness either plain or polished. It is either worked out into hollow wires, flattened out into minute bands or into small round spangles. The products of this wire are known as *lachka*, *kalabattu* and lace. All these are done on a silk foundation which is commonly dyed by people known as *patwas* or *ilaqey-bands*.

Lachke is a warp of silver-gilt band worked with woof of silver threads. It resembles a broad type of sheet-gold and generally different patterns are stamped on it. *Kalabattu* consists of a narrow silver-gilt band. Silver-gilt ribbon, twisted spirally round silk thread, differs little in appearance from *lachka*. There is also a cheap type of *kalabattu* which is much in vogue these days.

Gold and Silver Leaves—The origin of this industry is not known. It must have originated with the traditional pleasure-loving Nawabs. A tola or two of silver are cut into small pieces and flattened. They are then put in between *jhillis* (membranous leather) specially prepared at Agra and then beaten on the anvil by means of the hammer. They are reduced to very thin leaves which are used for coating, on *pans* (betel-leaves), sweetmeats and by the hakims for medicines. The workers are given the instruments and material, and on completing one *gaddi* they are given their wages. There are 11 shops in Lucknow engaging about 50 workers, turning out gold and silver leaves. The average earning per month for every worker comes to Rs. 40. to Rs. 45.

About 14,000 packets of silver leaves are produced annually of which about 75 per cent are consumed locally.

Manufacture of Panni or Lead leaf—Thin sheets of lead known as *panni* are made in Malihabad and are used for covering shellac bangles, cigarettes, soaps and garlands. Panni is also used in the preparation of the *tazias* and of festoons at the time of Diwali. Lead is melted with a bit of copper (one pice to a seer) and bars called *kambi* are made by pouring it in groves, cut in a piece of stone. It is then made into strips called *kachra*, by means of a machine put horizontally. The *kachra* is then beaten into thinner and broader strips.

Coloured Panni—Red and yellow *pannis* are usually *made*. The *pakka* process is to heat the leaves, one by one, on an oven. A mixture of *lac* (shellac), *haldi* (turmeric) and red dye called *gulabi janwer* is taken in a small *potli* and rubbed over the heated leaf. For yellow the red dye is not used and turmeric produces the colour. *Kachchi pannis* are also made.

Ivory Carving—Another declining industry of Lucknow is ivory carving. This industry was born as a result of the few refugee Muslim artisans from Jaipur and Delhi, who settled in Lucknow and found patronage under the Nawabs who were ready to pay for a beautiful work. This industry has considerably declined and at the moment only about 50 workers are engaged in it. They produce chiefly powder or snuff boxes, knives, lamp stands, shirt pins and small toys. There are two *karkhanas* in Lucknow which produce goods of ivory and bones worth Rs. 60,000 per year. These articles are exported to Bombay, Calcutta, Delhi, Jaipur, Varanasi and Agra. The U.P. Handicrafts have made some arrangements for their sale outside the country where these handicrafts of the State are much appreciated.

Calico Printing--Another important industry is calico printing for which Lucknow is well-known. The printing is done on satin, twills, long-cloth and *markin*. This industry is carried on in 45 establishments or *karkhanas* employing 350 workers. The workers are paid on piece wage basis, i.e. according to the number of covers produced. The total production is reported to be of the value of Rs. 7,00,000 per year. The articles produced are *lihafs* (quilts), table-covers, curtains, pillow-covers, bed spreads, etc. *Lihafs* printed on satin and twills compare very favourably with those produced in Farrukhabad. They are also marketed by the U P Handicrafts Emporium.

Mitti-ke-Khilaune (Clay Models and Toys)—Very artistic clay modelling was done in Lucknow and the work was highly appreciated by foreigners. They made not only models of fruits and vegetables, which were the cheapest and best of their kind in India, but also figures, bazar-scenes, marriage processions and even scenes of a whole village. All conceivable fruits and vegetables from a huge bunch of plantains to a *nashpati* (pear) were made. They were made in one piece and the

large fruits were strengthened by the introduction of stout wires into the stalks, and after being baked, 4 or 5 coatings of chalk-earth called *kharya mitti* were applied and then they were painted with varnish. The constituents are ordinary clay worked into a paste with gum acacia, *belgiri*, brown paper and cotton wool. A fine light gray clay known as *kota* and peculiar to Lucknow, is also used in their manufacture. There are no more makers of the famous alabaster medallions and base reliefs of the La Martiniere, nor idols made of Ajmer marble. In 1923 there were only three pupils available to the Arts and Crafts School who tried to save the industry from ruin. But due to the training, imparted in the Government School of Arts and Crafts, finer models and busts are being made, particularly models of religious gods and national heroes. Works of *papier-mache* have also been developed in the School. The ordinary *kumhars* (potters) show their work at the time of the religious festivals like Holi, Diwali, Janmashtmi and in every bazar or fair.

Bidri Works—The *bidri* industry is said to have originated from Bidar the capital of the Bahamani kingdom in south. This requires a workmanship of high order and is kept alive in Lucknow by the present family. Gun metal, blackened and polished like jet, is inlaid with the fine designs in silver. Geometrical designs of high complication are also set in. These throw up the quiet dignity of silver against its background of hard polished black. The work is of a very difficult artistic nature and is unsurpassed in beauty and durability. This family makes toys, cigarette boxes, pin cushions, pen-stands, etc.

There are a few workers who produce models of birds and also inset photographs with the help of Plaster of Paris. Cheap paintings of litho are pasted on rectangular or artistic models made from Plaster of Paris. A few people are also engaged in making models of ducks and other river birds with the help of iron-wires and cotton wool. But all these industries have no sure footing and depend only on the fancy of the tourists.

Industrial potentials and Plans for future developments

Lucknow district has great potentialities for industrial development. It has a net-work of railways, national highways and airways. Besides, cheap power is also available and it is hoped, still more power will be available on the completion of the Rihand Dam which will connect the Sarda and the Kanpur grids. Certain raw materials are available awaiting exploitation on a large scale One of them is marl which is a calcarious loam or clay generally found in *jhils* or along river banks. This is available in all the three tahsils of the district and at present is being used for lime-burning by local people. Mohanlalganj is considered by experts as a suitable site for the establishment of a cement factory, which would utilise the marl available in the district. There are certain other industries which can find a ready market in Lucknow and, therefore, need encouragement. These are motor-car spare parts

and accessories, cycle industries, hospital and surgical instrument making, as far as large scale industries are concerned. The Second Five-Year Plan lays great stress on developing cottage industries and various schemes have been approved for the district. People are being trained for these cottage industries in the hope that they would be able to take up that work on their own initiative after the training they get in Government departments. Several training centres are functioning in the city, notable among them are the Government Technical Institute, Arts and Crafts School, Government Occupational Institute, Government of India Industrial Training Institute and six aided institutions. A detailed description of these will be found in the chapter on 'Education'. The Harijan Sahayak Department is also running an Industrial Training Centre and a hide flaying centre at Bakshi-ka-talab where about 160 persons are trained every year. Besides, individual grants are given to Harijans for starting cottage industries, and 15 Industrial Co-operative Societies were organised during the First Five-Year Plan.

In the rural area of the district there are several cottage industries which can be developed on co-operative basis. In fact, 11 brick-kilns are being run by Co-operative Societies and in addition to them, 2 *Gaon Panchayats* have also started their own brick-kilns. All these brick-kilns are functioning properly.

For carpentry, three training centres will be opened and in each 15 trainees will be trained, and it is envisaged that 195 people will be trained during the Second Five-Year Plan period. A centre would be opened at Gosainganj to train 50 persons in five years in fruit-canning. Similarly, schemes are afoot for carpet and *dari* weaving, printing presses, hide-flaying, shoe-making, tailoring, steel and metal smithy, oil extracting and *gur* development. It has been envisaged that persons trained in the above trades should not be hampered for capital when they wish to start on their own and a sum of Rs. 3,37,500 has been earmarked for giving loans to such persons.

Labour Organisations

Labour organisations registered in Lucknow district, number 77. Almost every industry is represented by at least one union, e.g.—

The Mill Mazdur Union, The Textile Workers' Union, Suti Mill Mazdur Sangh, Baraf Khana Mazdur Sangh, General Engineering Karkhana Karamchari Sangh, and Rajkiya Dugdhashala Shramjivi Sangh.

Government have also given impetus to the development of trade unions by associating workers' organisations in various committees and conferences convened by Government. Since 1947 the U P. Government have set up a full-fledged Trade Union Section in the Labour Commissioner's Office for looking after the administration of the Indian Trade Union Act, 1926. The Department makes regular inspections of and

tenders advice to the trade unions, and ensures their sound and healthy growth. There is one Trade Union Inspector and two Assistant Trade Union Inspectors for field work. The main activities of trade unions in the district are to advise the member-workmen regarding the benefits and protection under the various labour laws and to put before the Labour Inspectors, the Regional Conciliation Officers and the Labour Commissioner the grievances of their member-workers so that they may be redressed. These people also help their members in industrial disputes by representing them during the proceedings and by defending their cases and safeguarding their interests before the various tribunals. The trade unions also see that the employers do not coerce their member-workers and do not do injustice to them.

In this district trade unions have formed themselves into groups. Some trade unions are affiliated to the Indian National Trade Union Congress, and a few are affiliated to the Trade Union Congress, while others are affiliated to the Hind Mazdur Sabha. The Trade Unions affiliated to I.N.T.U.C. are mainly active in sugar industry. Those affiliated to T.U.C. belong to the engineering, cinema and hotel industry.

Welfare of Industrail Labour

There are four Government Welfare Centres in Lucknow, viz. one in Aishbagh Labour Colony, one at Aishbagh Government Press, one on the Mall Road named as the Government Branch Press and fourth at Nishatganj. Labour Welfare Centres are generally equipped with a dispensary, library, reading-room, women and children's section, sewing class, indoor and outdoor games, gymnasium, wrestling pits and play-ground and are provided with radio sets, harmonium, *dholak* and *tabla*. The workers and their children derive great benefit from these centres, as these are expected to provide a good type of entertainment after a hard day's work.

There are two Welfare Committees in this district, i.e., the Labour Welfare Advisory Committee and the Tournament Committee, consisting of representatives of workers, employers and public workers, to advise on various methods of labour welfare. The function of Government Labour Welfare Tournament Committee is to organise tournaments, games and functions in the district, from September to February each year for the entertainment and welfare of the industrial workers.

CHAPTER VI

BANKING, TRADE AND COMMERCE

BANKING AND FINANCE

History of Indigenous Banking in the district

Apart from the general trade practices prevailing in all the big trading centres of northern India no particular history of banking practice in the district is available. Lucknow, situated as it is on the main trade routes from the country south of the Ganga to the *tarai* and onward to Nepal, was a distributing centre for the goods imported into Avadh. During the days of the Nawabs of Avadh the town was a flourishing centre of trade, and it can be presumed that the general practice of payment for goods received, through bills of exchange or *hundis* was prevalent here also. The foundation of the fortunes of the rich money-lenders of Rastogi Tola and of Chowk was laid in the extravagance of the Court of Lucknow and of its nobles. The system of the collection of land-revenue was also responsible for a good deal of money-lending as many of the lesser proprietors found it impossible to meet the demands of the *taluqdars* or the *chakledars* without resorting to the money-lender. No records are, however, available to show the extent of indebtedness in the towns. But the reports of the revenue officers of the East India Company, after the annexation of Avadh, bear witness to the amount of indebtedness prevalent among the cultivators and the smaller *zamindars*, and these reports constitute the solitary evidence available of this aspect of the economic life of the people.

Rural Indebtedness—The Nawabs of Avadh were continuously pressed by incessant and heavy demands for money preferred by the Governors General of the East India Company either on the ground of subsidies for the maintenance of their troops or for the payment of high salaries to British officers appointed by the Governor-General to serve the Nawabs as advisers. Some Europeans even went to the extent of obtaining for themselves the right to engage themselves in the collection and payment to the Nawabs of the revenues and to use their position to extort as much money as possible from the cultivators. All these circumstances combined to make the cultivators and the *zamindars* perpetual debtors

The first recorded reference to the number of persons primarily engaged in the business of money-lending is found in the Census Report of 1869. The number reported was 797; but it may be pointed out that this number represents only those persons who carried on money-lending as their principal business. It did not include the large number of those other persons who carried on money-lending as a side-business. The

cultivator was in perpetual need of money, even to raise the next crop. Some *taluqdars* advanced seed to their cultivators, but usually it was the professional village *mahajan* who was the sole source of credit for the cultivator. On the one hand, the cultivator was pressed by his *taluqdar* to part with as much of his produce as the *taluqdar* could, without driving away the cultivator, extort, and on the other, the cultivator had to pay very heavy rates of interest to the *mahajan*. Some persons who were professional money-lenders carried their business with so much success that they acquired large properties by fore-closure or sale of the defaulter's property and, in turn, became *taluqdars* themselves.

Loans were taken by the cultivators for seed or purchase of bullocks or other agricultural implements. From borrowing for agricultural purposes it was but a short step to borrowing for their private needs for the maintenance of themselves and their families until the next crop came in or for performing necessary social functions like marriages, etc. Where the loan was in the shape of seed, it was generally repaid at the next harvest at one and a half times of the quantity borrowed. Sometimes, the repayment of money was also assessed in kind at the rate of a *panseri* or five seers *kachcha* per rupee per month, while the rate of interest for cash loans was generally six pies to one anna per rupee per month, which came to 37½% to 75% per annum. The complete absence of any regular banks or co-operative agencies left the field of credit entirely in the hands of the professional money-lenders in the city who operated through the village *mahajans* by advancing them credit. The Settlement Report of 1863, dealing with the indebtedness of the cultivators in the district states that, "It is almost universal and he gets little help from his land revenue". The prosperity of the cultivator was naturally intimately connected with his produce. In good years the cultivator was comparatively better off but he was never so well off as to completely shake off his debts. In better years, or when the price of grain rose high, rents also increased accordingly, and the pressure on land on account of the continuous increase of population, resulted in the holding being sub-divided into small uneconomic units. Moreover, the great competition among the cultivators for land set the level of rent very high without affecting the revenue the land-holder had to pay to the State, which was a fixed amount. At the time of the second Settlement in 1898, it was found that the very great increase in the value of land as security, one of the immediate results of settled government, created a fatal facility for borrowing. A course of unfavourable seasons increased the indebtedness of the landed proprietors. In 1872, the Commissioner of Lucknow reviewing the First Settlement Report, observed, "Very great difficulty has been experienced in collecting the revenue, and notwithstanding numerous alienations, temporary and permanent, by landholders to obtain the means of meeting their obligations there is even now a considerable balance. Many *zamindars* as noted by the Settlement Officer, are in straitened circumstances but for this, no doubt, they might have pulled through a couple of bad years without

borrowing; but the number of transfers certainly tends to indicate that the Government demand does not press too lightly". During enquiries in the second Settlement, the number of money-lenders in the district was found to have risen to 31,691. It appears that in the Lucknow pargana itself there were 1,127 Khattris and 2,396 Banias who were designated as money-lenders. These figures probably included those persons also who carried on money-lending in addition to their other business. In the last Settlement of 1928, enquiries into rural indebtedness were held in the district. In Malihabad and Mahona they were held in greater detail. It was found that 75% of the agriculturists were fairly well off, and only one-fourth were badly or very badly off. There was a noticeable rise in the cultivators' standard of living as a result of the enormous rise in the prices of agricultural produce, which benefited them directly. It is doubtful, however, as to how far this conclusion would hold good for a number of years, as shortly after the conclusion of this Settlement a fall in prices set in and whatever benefit the cultivator might have derived during the period of high prices was more than lost by the great slump in prices in 1931 and subsequent years.

No economic survey or enquiry into rural indebtedness has been conducted in Lucknow district. But the Reserve Bank of India conducted a rural credit survey in the adjoining district of Sitapur. The conditions obtaining in that district are more or less similar to those found in this district or at any rate in the parganas of Malihabad and Mahona which adjoin the district of Sitapur. The conclusion arrived at in this survey could, therefore, be taken as more or less applicable to this district as well. The survey revealed that the total debt per family was was 31.8 rupees. Of this Rs. 21.3 had been taken for family expenditure and only Rs. 10.4 for expenditure on the farm. The Co-operative Credit Societies were responsible only for Rs. 1.2 of this loan, while Rs. 26.1 were borrowed from relatives, Rs. 0.5 from the landlord, Rs. 0.3 from the agriculturist money-lenders and Rs. 3.8 from professional money-lenders. It thus showed that the Co-operative Societies have not yet succeeded in eliminating the money-lenders. But the loans advanced by the-Co-operative Credit Societies, will be dealt with in detail later on.

Urban Indebtedness—No formal survey of indebtedness has been undertaken in the city, but a sample survey was undertaken by the University of Lucknow. In an attempt to find out the extent of indebtedness in the city population, about 1,000 families were investigated. For the purpose of the survey the families were divided on the basis of the number of members forming the family, as for example, one-member family, 2-member family, 3-member family, 4-member family, and so on. It was found that more than 50 per cent of the families investigated were under debt and the amount of debt varied from Rs. 45 to 7,000. The burden of debt on 2.5% of the families was less than Rs. 50. Those whose debt amounted to Rs. 100 and over were 38%; while in the case of 6% families the debt was more than

Rs. 500. Four hundred and eighty-eight families had a total indebtedness of Rs. 85,000. Nearly 50% of the loans had been taken from indigenous bankers and private money-lenders and 37% of the borrowings had been made from friends and relations. Nearly 7% of the families had borrowed from Co-operative Credit Societies or from Commercial Banks. The rate of interest varied from one pice per rupee per month to one anna per rupee per month, and in some cases the rate of interest went up to as much as two annas per rupee per month. The higher rates, however, were applicable only to short-term loans and to people who had not much security to offer. Traditionally the business of money-lending was more or less confined to a particular community, but now any one could be a money-lender. The village shop-keeper used to afford small loans or rather kept a kind of cash and credit account for the cultivators. They borrowed seed or grains for food, money for payment of rent or other essential expenses and also purchased cloth or other goods on credit which were put on the debit side of his account. When his crops came in, he sold it to the shop-keeper or sold him such articles as *ghee* which he produced and the value of the goods received was put to his credit in the account. These were small transactions, but they continued from year to year. Such transactions were not strictly money-lending and usury never came into the picture. The village *mahajan* might, again, be a rich cultivator himself or a man whose main profession was money-lending. His transactions were of a larger order and he often lent money by making the cultivator pawn such ornaments as the latter could afford, but generally the crops in the case of cultivators and land in the case of small proprietors were the only securities acceptable. Such *mahajans* also lent with an eye on acquiring land by fore-closure or sale of the defaulter's share. Such professional money-lenders did not hesitate to adopt questionable means in either exaggerating the amount of the loan or in juggling with the accounts, which, in any case, most of the cultivators were too ignorant to comprehend. These *mahajans* continue to be formidable competitors of the Co-operative Societies. The *arhatia* or commission agent also played a useful and profitable part in village economy. He would advance loans against future crops or other agricultural produce and reaped a rich harvest in so far as he bought the goods produced by a cultivator at a predetermined price and, in addition, charged sundry extra-charges in the shape of weighing charges, charges for the *munim*, the waterman, charity, etc. The cultivator had hardly any choice as individually he was in no position to bargain. An attempt is now being made to establish Co-operative Marketing Societies which would take over this function. The society can afford to wait for good prices and enter into collective bargaining. A mention of these Marketing Societies will be made later. The bigger *sahukars* performed the functions more or less akin to that of Joint-Stock Banks and dealt in larger transactions. Their banking, however, was not hampered by any rigorous rules except those which were necessary to safeguard their own interests. The interest charged by them was, on paper, reasonable, but it was often compounded when the bonds were renewed. The *sahukar* is in fact the only indigenous banker

in the true sense of the word. The activities of these *sahukars* were on such an extensive scale that many of the landed proprietors found themselves too deeply in debt to be able to extricate themselves until the State came to their rescue by enacting debt legislation. Though these agencies fulfilled an important part in rural credit yet their activities, unless regulated by law, always tended to bring about the ultimate ruination of the *zamindars*. Besides the loans taken for agricultural purposes a large part of the loans was spent for unproductive purposes. It is not possible to give even an approximate estimate of the volume of their transactions. With the debt legislations and the abolition of the *zamindari*, most of the evils of usury and money-lending have vanished.

Mention may also be made of another class of money-lenders, the *kishtwalas*. The old Kabuli money-lender who went from village to village to lend small amounts to the cultivators, has now vanished or at any rate become scarce. Most of the old money lenders of this class have returned to Afghanistan. Their methods were obnoxious in the extreme. They did not require any security and relied on their brute force for the realization of their debts along with exorbitant interest. Some money-lenders who lend money and realise it in instalments, still carry on a very profitable business and their clientele consists largely of low-grade employees of local bodies, or even of Government and one may see members of this fraternity hovering round Government and Municipal offices, on any pay day. They gather there in order to buttonhole their debtors as the latter emerge with their pay-packets and to collect their instalments. The usual *modus operandi* of the *kishtwala* is to advance sums in multiples of ten which are repaid at the rate of one rupee per month for 12 months. While advancing the loan, they would deduct one rupee per ten rupees, as advance repayment for the month in which the loan is advanced.

It is difficult to give a list of the money-lenders or the volume of their business without assiduous enquiries, and it is not likely that the money-lenders themselves will co-operate in disclosing the true volume of their business. The reasons are obvious. So no attempt has been made to get this information which, even if obtained, could hardly have been considered as very reliable. Whatever might have been the case in the past, few of these *sahukars* or *sarrafs* receive deposits from the public, since there are a number of Joint-Stock Banks which perform this function more efficiently and with greater reliability. And in any case, most of the indigenous bankers relied on their own capital rather than on deposits from the public. In essence they were money-lenders only and not bankers nor did any of the provisions of the Banking Companies Act apply to them. They were private firms or partnerships, and it is not known if any of these firms is registered under the Companies Act. They did not move with the times and modern banking institutions have supplanted them without difficulty at least in the city of Lucknow. In 1929, the State Government appointed a Banking Inquiry Committee under the Chairmanship of E. A. H. Blunt, the then Finance Secretary to the Government.

The object of this Committee was to enquire into the needs of agricultural credit and banking practices and to find out if there was need of a central banking organisation. The Committee submitted its report on August 1, 1930, and made a number of recommendations including the regulation of indigenous money-lending with a view to prevent usury, the establishment of Co-operative Marketing Societies etc. Soon after the Committee had reported there came the general depression and phenomenal slump in prices of agricultural produce. The cultivators and the *zamindars* were already burdened with debt and the slump wiped out whatever ressources they could command to meet their liabilities. Besides taking immediate measures for the scaling down of rents and revenue, the State Government appointed a committee called the Agriculture Debt Enquiry Committee of 1932. As a result of its recommendations several laws were passed to protect indebted cultivators and *zamindars*.

(a) The Agriculturists Loans (Amendment) Act (Act XII of 1934)—an Act of a permissive nature providing for the Government to lend money to agriculturists for the payment of their debts and the purchase of occupancy rights.

(b) The Usurious Loans (Amendment) Act (Act XXII of 1934)—an Act of general application applying to all debts and all debtors, whatsoever. It also provided definite limits beyond which the rate of interest should be deemed by the courts to be usurious in the case of secured as well as unsecured loans.

(c) The U.P. Encumbered Estates Act (Act XXV of 1934)—This Act provides for a scheme of liquidation of the debts of landlord, i.e., a proprietor of a *mahal*, a share-holder of a *mahal*, an *ubaridar*, and under-proprietor or a sub-proprietor and a proprietor of specific plots, provided that he paid a local rate of not less than one rupee under section 109 of the District Board Act of 1922.

(d) The Agriculturists Relief Act, (Act XXVII of 1934)—This was a permanent Act dealing with grant of instalments, rates of interest, maintenance of accounts, etc.

The other measures, viz., the Regulation of Execution Act, 1934 and the Regulation of Sales Act both of temporary nature, provided for the manner in which the courts could help the agriculturists in the execution of debt-decrees.

The Usurious Loans Act, the Agriculturists Relief Act, the Debt Relief Act, the Debt Redemption Act, and the Regulation of Agricultural Credit Act are still in force throughout the State.

Role of private money-lenders and financiers

However much one may look down upon the money-lender and his methods, there is no doubt that in a preponderantly agricultural economy they play a vital role and are almost indispensable. Loans taken by the

cultivators and middle class or lower salaried groups in the cities are generally taken from these money-lenders. The census of 1951, gave the number of private money-lenders in the district as 1,000 including 10 women. This figure apparently denotes the number of those persons who gave money-lending as their profession, in the census. But money-lending is usually carried on along with some other trade or business. The rate of interest for the trading communities varies from 6 to 9 per cent, but for the common men who are not very good 'risks', the rate of interest goes very high in order to compensate for the risk involved, unless the loan is against ornaments or other goods. Commission agents in the *mandis* advance as much as 75% of the price of the goods handed over them for sale but this is not actually money-lending. The landless agricultural labourer looks up for the small loan he needs, to his employer and agrees to remain in service until the loan is repaid or to get it deducted out of the wages paid to him. The Co-operative Societies have naturally to verify the paying capacity of their members before any loans can be advanced to them, and the joint-liability system sometimes acts harshly on the poorer or the influential members of the society. In the city, business people approach the Joint-Stock Banks more and more for temporary loans and open cash and credit accounts. The banks usually make advances against goods pledged with them. The *hundis* or bills of exchange also play an important part in inland trade. These *hundis* are discounted by certain firms who specialize in that kind of business.

Joint-Stock Banks

The old Imperial Bank of India (now the State Bank of India) has two branches, one at Hazratganj and the other at Aminabad. The Punjab National Bank, the Allahabad Bank and the Central Bank of India have their branches at Hazratganj, Aminabad and Chowk. The Allahabad Bank, Hazartganj, is the oldest bank, in Lucknow, having been in business since 1900. The Central Bank of India opened its branches in Lucknow in 1919. The Punjab National Bank and the United Bank of India established their branches in Lucknow in 1939 and 1945 respectively. The Hindustan Commercial Bank also has a branch in Aminabad. The U.P. Co-operative Bank which is a provincial bank and to which all the Co-operative Banks in the district are affiliated, is working since 10th September, 1944, and apart from financing Co-operative Banks, it also carries on general banking-business The United Commercial Bank has also opened its branch in the University campus for the benefit of the students living in the hostels. These banks have their head offices outside Lucknow and most of them outside the State. The Life Insurance Companies prior to their nationalization also used to carry on business as financiers, but now that they have been nationalized the whole of their investment business is being handled centrally. There is only one local bank called the Lucknow Bank Limited which was established in 1916 under the name of Lucknow Trading and Banking Co. Ltd., but on the advice of the Reserve Bank, it changed its name into that of the Lucknow Bank Ltd.,

on July 12, 1956. It was not possible to obtain from these banks any figures of their volume of business done in Lucknow, since nearly all of them are controlled from their head-offices outside the State Some of the bigger banks, like the Punjab National Bank, the Allahabad Bank and the Central Bank of India also afford credit facilities for the neighbouring districts of Bara Banki and Hardoi. Lucknow has hardly any large-scale industry and the finances of the banks, therefore, are more or less confined to supplying short-term credits to the retail trade and to the discounting of their *hundis*, or bills of exchange. These banks have also got savings bank accounts and take deposits from the public on which they allow interest according to the prevalent rates which vary from time to time.

Agricultural Co-operative Credit Societies

These societies form the bulk of the co-operative credit organisation of the district. They generally have a single village as their area of operation, but occasionally neighbouring villages are also grouped together in one society. Their main function is to provide financial accommodation of shorter nature to their members, for productive purposes. Loans from the Provincial Co-operative Bank and the District Co-operative Banks supplement the funds at the disposal of these societies. Loans are given mostly on the personal security of the borrower supplemented by the guarantee of two approved sureties. These sureties are verified by the revenue officials. The rate of interest charged generally depends upon the financial position of each society and varies between 7% and 8%.

Primary Societies—The Primary Societies number 568 and have advanced a total amount of Rs. 6,20,865 as loans to their members. Of this sum Rs. 4,85,627 were lent for agricultural production, Rs. 29,653 for household expenses, Rs. 50,079 for trading, Rs. 21,039 for debt redemption, Rs. 11,640 for marriages, Rs. 6,953 for fodder and Rs. 3,550 for house building. Rest of the amount was advanced for other purposes.

Non-agricultural, salary earners' and other societies—These societies are primarily meant for employees of Government or other offices. These are a sort of thrift-societies and save their members from borrowing from private money-lenders. These societies number 19 and are running quite well.

Irrigation Societies—These Co-operative Societies get loans to construct co-operative tube-wells and thus help to increase the irrigation facilities in the villages. They also undertake other large-scale developments in the field of irrigation, which are beyond the capacity of individual cultivators.

Cane Unions- A number of Cane Co-operative Societies form themselves into a Cane Union. The Primary Societies are affiliated to this Union. The Cane Union enters into collective bargaining on behalf of its constituent societies for the supply of sugarcane at the prescribed rates to the sugar factories. The societies also make advances to their members for

purchasing agricultural implements, manure and seed and also for maintenance until their crop comes in. These loans are deducted from the earnings of the member when the price of the cane supplied is received from the sugar factory. These Cane Unions work under the supervision of the Cane Commissioner who exercises the power of the Registrar of Co-operative Societies in respect of these societies.

General and Life Insurance

Prior to the nationalization of Life Insurance Companies, there were 22 such companies which had their branches in the city of Lucknow. There were no branches outside the city and none of these companies had its head office in Lucknow. The life insurance part of their business has now been transferred to the Life Insurance Corporation which has its branch offices in the city. It is, therefore, impossible to obtain any figures regarding the volume of their business or the amount of risk covered by them. The following are the companies which still carry on general insurance work, but regarding the figures of business, the above remarks also apply to them.

1. Bharat Insurance Co., Ltd.,
2. British India General Insurance Co., Ltd., (Zenith Assurance Co., Ltd.)
3. Caledonian Insurance Co., Ltd.,
4. Caledonian And Century Insurance Co., Ltd.,
5. Century Insurance Co., Ltd.,
6. Commerical Union Assurance Co., Ltd., And O.A. And G.C. Ltd.,
7. Commercial Union Assurance Co.,
8. Employers' Liability Assurance Corporation Ltd..
9. Hercules Insurance Co., Ltd.,
10. Hindustan Co-operative Insurance Society,
11. Hindustan General Insurance Society Ltd.,
12. H. K. And Co., Surveyors And Assessors,
13. Indian Trade And General Insurance Co., Ltd.,
14. Industrial And Prudential Assurance Co., Ltd.,
15. Jupiter General Insurance Co., Ltd.,
16. Life Insurance Corporation of India,
17. London And Lancashire Insurance Co., Ltd.,
18. Motor Union Insurance Co, Ltd.,
19. New Asiatic Insurance Co., Ltd.,
20. New Great Insurance Co., Ltd.,
21. New India Assurance Co., Ltd.,
22. Norwich Union Life Insurance Society,
23. Ocean Accident And Guarantee Corporation, Ltd. And C.U.A. Co., Ltd.,

24. Phoenix Assurance Co., Ltd.,
25. Premier Life And General Insurance Co., Ltd.,
26. Prudential Assurance Co., Ltd.,
27. Royal Exchange Assurance,
28. Ruby General Insurance Co., Ltd.,
29. Scottish Union And National Insurance, and
30. United India Fire And General Insurance Co., Ltd.

State Assistance to Industrial Development

The Government of Uttar Pradesh have established a U.P. Financial Corporation with its headquarters at Kanpur. It is the duty of the Corporation to advance loans and other assistance to industries, and the State Government does not directly deal with them. In the year ending 31st March, 1957, the Corporation gave the following loans out of the funds placed at its disposal by the State Government :—

Loans Disbursed :

Name of the Industry	Number of cases	Amount advanced (in Rs.)
1. Cycle Parts	1	40,000
2. Printing Press and Stationery	2	1,00,000
3. Drugs and Pharmaceuticals	1	40,000
Loans sanctioned but not disbursed :		
1. Cycle Parts	1	30,000
2. Printing Press and Stationery	1	25,000

The amount of loans given by the Corporation out of its own funds for the manufacture of cycle parts was Rs. 50,000. Applications for the loan to the extent of Rs. 20,50,000 were pending consideration at the end of the last financial year.

Stock Exchange and High Finance

There is no stock exchange in Lucknow.

Currency and Coinage

The currency reform is still too recent to enable one to form a definite opinion as to how people have taken it, but generally the people in the city have accepted this change and most of the transactions are now carried on in the new decimal coinage. In the village there is bound to be

some difficulty for the cultivator in adopting [illegible] system but no hardship is being felt and as soon as the old [illegible] from circulation, there will be only one coinage in use and no difficulties are likely to be felt.

TRADE AND COMMERCE

Course of Trade, Imports and Exports of the District, Purposes, Destination, Volume etc.

The city of Lucknow has successively been the headquarters of the *Suba* of Avadh, the Kingdom of Avadh, the Province of Avadh with a Chief Commissioner, and of the United Provinces of Agra and Oudh, and is now the headquarters of the Government of Uttar Pradesh. This patronage for almost two centuries and a half has given increased impetus to its tradesmen. It has also helped the development of trade routes and the construction of roads, railways and airways. Prior to the advent of the railways a considerable trade was carried on by the river Gomati itself. Lucknow was the distributing centre for the internal trade and also served as a connecting link for the trade route to Nepal and the north-eastern districts of India. In 1883 it was said of the shop-keepers of Lucknow that "they were probably wealthier than those of any other town in India except Calcutta. Manufacturers of all sorts of costly and useful products flourished luxuriantly. With the traders and artisans of Lucknow, annexation could hardly be otherwise than unpopular, and the decay of these classes during the last twenty years, though inevitable, has been pitiful in the extreme. Artificially stimulated by the lavishness of the Court they have necessarily declined since the stream of expenditure has been stayed".

Not all the present markets of Lucknow were, however, so important in that century. The oldest market of the town, of which there is a mention in the local history, was the Chowk market which dates from even before the Nawabi era of Avadh The present important markets, however, have gradually developed into their present shape, after annexation. Good communications by excellent and numerous roads and connections with important cities by water helped to make this place into a big trading centre even during the early 18th century. The Fatehganj grain market was built in the reign of Nawab Asaf-ud-daula (1775—1797). At first, this new market which was quite detached from the old town had very little importance, but it soon became an important grain market of the city. It developed into a big grain *mandi* and the *Chalisa* famine of 1784 made it known as one of the biggest markets. Saadat Ali Khan (1798—1814) is still remembered as the builder of several markets of the town. Saadatganj, named after him, is still a big grain and *kirana* market of the town. Half a century ago it was the most prosperous market of the place, because well-to-do class of the people lived in that part of the city. But with the passage of time, the population drifted from that side and now Daliganj, Fatehganj and Pandeyganj have come into prominence. The Aminabad

market was built much later, in the reign of Amjad Ali Shah (1842-47). It was planned by his minister Amin-ud-daula as a grain market. Long rows of shops and godowns were built with a rose garden in the rear. However, in later years the grain trade shifted from this quarter to other markets. Aminabad and Hazratganj are the chief shopping centres of the city.

Lucknow is well connected with the country around it by roads and railways. It has direct connections with Kanpur, Faizabad, Sitapur and Allahabad, both by rail and road. The first road to be metalled was from Lucknow to Kanpur in 1849.

The means of communications in all the tahsils of the district are good. Besides the National highways a number of State highways and various inter-district roads pass through Lucknow city which is situated in the heart of the district. There is also a network of the two railways—the Northern and the North-Eastern. Charbagh, Lucknow City and Daliganj are the chief stations catering for the needs of the local as well as of the *mufassil* markets. Most of the goods are received at Charbagh station which is at a distance of a mile and a half from the Fatehganj market. Lucknow City station is on the meter gauge and is situated in the heart of the city. It is at a distance of about a mile from Fatehganj and Daliganj markets. Daliganj is a junction station and is about one furlong from the Daliganj market. Almost all the villages in the tahsils lie within a few miles from the metalled or unmetalled roads. The Malihabad tahsil is directly approachable by road from Hardoi, Mahona, Sitapur and Kursi. The Mohanlalganj tahsil on the southern side is similarly served by the two railway stations of Mohanlalganj and Nigohan and by the Lucknow-Rae Bareli Road.

Export and Import Trade

The district imports almost all the important essential commodities from the neighbouring districts or from other States. The bulk of the export trade of the district is carried on from Lucknow and the main items are perfumery, tobacco, printed cloth, mangoes and melons. A large quantity of the products of cottage industries like *chikan* work, silver work, *bidri* ware and pottery is exported. The *safeda* and *dashehri* varieties of the mango of Malihabad are noted for their delicacy of taste and are exported to places all over northern India. Lucknow tobacco, both chewing and smoking, is famous throughout the country and is another item which figures substantially in the export trade. In recent years, notably after the dawn of independence, various manufacturing units such as general engineering, textiles, minerals and metals, paper and printing presses, chemicals and dyes, lime, pottery and furniture have established their workshops in this city. The main items which are sent outside the district are *kirana* goods, cotton, cloth, ornaments, foodgrains, bicycles and bicycle parts, iron goods, oils, medicines, electrical goods, embroidery goods, motor-chasis and other motor parts, photographic goods, sanitary goods, gardening boxes, strainers,

M. S. pipes, water-supply fittings, perambulators and tricycles. Below is reproduced a complete list of the items of export and their volume, as collected from the railway returns of Lucknow, in 1956 :—

	Items	*Maundage*
1.	Wheat	67,630
2.	Flour and Maida	9,315
3.	Rice	4,92,365
4.	Paddy	69,748
5.	Gram and other Pulses	1,69,003
6.	Gur, Rab and Shira	19,008
7.	Ghee and Vegetable Ghee	10,770
8.	Mustard Oil	46,495
9.	Oil-seeds	13,207
10.	Fodder	57,871
11.	Fresh Fruits	94,639
12.	Furniture	16,537
13.	Kerosene, Petrol, etc.	27,891
14.	Steel	1,05,262
15.	Cotton	3,485
16.	Paper Goods	69,517
17.	Leather Goods	4,829
18.	Country-made Cloth	2,991
19.	Metalled Utensils and other Goods	2,002
20.	Electricity Goods	2,638
21.	Rubber Goods	44,113
22.	Tanning and Indigenous Medicines	13,939
23.	Cycle and Motor Parts	12,695
24.	Tea and Coffee	90
25.	Pottery and Glassware	1,097
26.	General Merchandise	1,310
27.	Medicines	30,323
28.	Motor Cycles, Cars and Trucks	8,720
29.	Biscuits	528
30.	Tobacco and Soda-ash	21,162
31.	Fish, Meat, Eggs etc.	27,926
32.	Bidis	1,063
33.	Garlic and Onion	1,446

34.	Sheesham Planks	558
35.	Soaps, Sulphur and Washing Soda	728
36.	Iron Girders	50,750
37.	Cots, Couches, Doors etc	1,511
38.	Gun-powder	159
39.	Coal	1,000
40.	Paper Scrap	486
41.	Salt	587
42.	Pipe	13,278
43.	Military Goods	53,142
44.	Hides and Skins	1,009
45.	Wool	65
46.	Fowls and Birds	207
47.	Sugarcane	80,400
48.	Ice	10,560
49.	Bones	1,500
50.	Plants	4,948
51.	Betel-leaves and Betel-nuts	6,561
52.	Milk	7,043
53.	Babul Bark	4,017
54.	Cement	1,00,743
55.	Green Vegetables and Potatoes	53,477
56.	Starch and Coconut	709
57.	Monkey Cages	2,375
58.	Gas Cylinders	1,316
59.	Hospital Furnishings	2,673
60.	Miscellaneous	1,97,752

Imports

All kinds of foodgrains and essential goods like oils, oil-seeds, sugar and *gur* are imported into the district from neighbouring districts and the other districts of the State. Normally, agricultural produce comes from Faizabad, Shahjahanpur, Hardoi, Sultanpur, Rae Bareli, Maurawan, Bara Banki and Sitapur. Amongst articles of import mention may be made of consumer-goods like cloth, radios, electrical goods, medicines, motor-chasis and motor accessories, photographic goods, timber, *bidis*, matches, sewing machines and parts, bicycles, ornaments, scents, hair oils, gramophone records, spectacles, watches, confectionery, iron and cement, glass bangles, crockery and cutlery, musical instruments, arms and ammunition. A list of the goods imported into the district with their

volume, is appended below. These goods were received in Lucknow in 1956 through the railways.

	Items	*Maundage*
1.	Wheat	13,38,462
2.	Flour and Maida	1,15,258
3.	Rice	4,67,742
4.	Paddy	2,81,133
5.	Gram and other Pulses	15,19,981
6.	Sugar	5,07,972
7.	Gur, Rab and Shira	1,99,433
8.	Ghee and Vegetable Oils	1,57,961
9.	Mustard Oil	35,740
10.	Other Vegetable Oils	82,553
11.	Oil seeds	3,45,019
12.	Firewood	40,37,510
13.	Fodder	45,13,587
14.	Fresh Fruits	2,68,037
15.	Spices	1,64,057
16.	Wood and Wooden Material	5,19,283
17.	Kerosene, Petrol, etc.	35,329
18.	Steel and Steel Goods	1,10,034
19.	Cotton	30,062
20.	Paper Goods	1,35,213
21.	Leather Goods	1,10,278
22.	Country-made Cloth	98,332
23.	Metal Utensils	1,70,037
24.	Electric Goods	20,215
25.	Rubber Goods	77,030
26.	Cigarettes	10,303
27.	Tanning and other Indigenous Medicines	1,37,747
28.	Cycle and Motor Parts	58,155
29.	Tea and Coffee	4,864
30.	Clay Pottery and Glassware	42,075
31.	Foreign Cloth	3,765
32.	General Merchandise	8,588
33.	Medicines	7,723

34.	Motor Cycles, Cars and Trucks	(in numbers)	1,653
35.	Biscuits, etc.		24,641
36.	Tobacco and Soda-ash		54,633
37.	Fish, Meat, Eggs, etc.		1,35,213
38.	Bidis		22,941
39.	Garlic and Onion		27,205
40.	Sheesham Planks		2,49,441
41.	Soaps, Sulphur, Washing Soda		76,605
42.	Iron Girders		32,756
43.	Cots, Couches, Doors, etc.		2,69,792
44.	Gun-powder		1,76,963
45.	Coal		1,47,969
46.	Paper Scrap		30,380
47.	Salt		2,89,621
48.	Miscellaneous		2,03,639
49.	Sindur		2,506
50.	Cement		1,59,432

Trade Centres

The imported goods are distributed inside the district through various trade centres. The chief distributing centre in the district is the city itself. Apart from the various wholesale and retail markets inside the city, each tahsil has its own trade centre for the sale of goods. It is in the village markets which take place weekly or bi-weekly that the real distribution takes place. Daily necessaries of life like match-box, salt, oil, soaps, stationery, vegetables, etc., are sold in the village *hats* and bazars. In the big *mandis*, the cultivator brings his produce and leaves it with the *arhatias* or wholesale commission agents for sale, who in their turn distribute the same to the small retailers. These *arhatias* do not interfere in the rates. The producer names the rates at which his articles should be sold and thus the gain or loss is borne by the producer himself. But more often stocks are sent by th out-station agents who also dispose their goods through these *arhatias* or commission agents. The *arhatias* receive Re. 1-9 per hundred rupees on cereals as their commission. These people also advance about 3/4th of the value of goods to the trader who has deposited his goods with them. Occasionally interest is earned on the advances made after a certain period but it is a practice which is not universal.

Regulated Markets

There are at present no regulated markets, but in the days of rationing Lucknow city used to be a regulated market and its transactions looked after by the staff of the Marketing Department.

Wholesale Markets

These are of two types, one is the all-purposes market and the other the grain *mandis*. In the former there are no hard and fast rules for retail or wholesale business. Most of the wholesale dealers also have their own retail business. Some big firms like Brooke Bond Tea, Dalda Vanaspati, Gold Flake Cigarettes, Tata Products, etc., have their own depots in the city and their agents make survey of the principal retail shops and supply their day-to-day requirements. Similarly in matters of cloth, samples are distributed to the retailers and they place orders direct or through an agent. Indigenous products, like embroidery work, have a different system as regards their marketing. Big *karkhanadars* secure orders and then get them executed through the workers who are attached to these *karkhanas*. These workers cannot sell their goods directly. No one is sure of their quality and unless a good article has also the hall-mark of a firm of repute, it does not command a ready sale.

Amongst the wholesale and retail markets of the city, mention may be made of the markets of Hazratganj, Aminabad, Sadar. Charbagh, Chowk, Narhi, Nishatganj, Nakhas, Thakurganj, Turiaganj, Rakabganj Kaiser bagh, Alambagh, Aishbagh and Yahiaganj. Of these the chief shopping centres are Aminabad and the fashionable Hazratganj.

In the Town Areas like Kakori, Malihabad, Gosainganj and Amethi, there are permanent retail markets which supply cloth, oil, salt and other essential articles of daily use, to the people of their locality and of the neighbouring villages. Retailers from the city or tahsil markets frequent the bi-weekly markets in big villages and sell general merchandise consisting of consumer-goods of every-day need. The position of grain markets, of which almost all are in the city itself, is different. There only grains are stocked and sold. These include wheat, gram, barley, peas, rice, paddy, *juar*, *bajra*, *maize*, *arhar*, *urd*, *dal-arhar*, *dal-urd*, *mung*, *dal-mung*, *masur*, *dal-masur*, *gur*, crystal sugar, mustard seed, linseed oil and oilcakes. A list of the goods which were received in the different *mandis* of Lucknow during the year 1955 with their respective quantities is attached at the end of the chapter. Separate arrivals at each of the *mandis* were not available, but the Pandeyganj *mandi* is said to be the largest *mandi* in the district. Other *mandis* exist at Daliganj, Fatehganj, Saadatganj, Thakurganj, Husainganj and Murlinagar. These *mandis* or markets are mostly for retail distribution. The *arhatias* act only as commission agents and form a link between the small producers and the retailers or the consumers. The trade practice is that the *arhatias* in addition to their usual commission also levy certain charges for weighing, storage, packing and services rendered to the cultivators by such persons as watermen and sweepers who all receive their share from the trade himself and are not paid by the commission agents. The prevalent rates of these payments levied by the *arhatias* are given below. The figures are based on those prevalent in 1953 and they seem to be still unchanged. They are in accordance with the usual trade practices observed in the *mandis* :—

Items	Paid by seller		Paid by buyer	
	In cash or kind	To whom paid	In cash or kind	To whom paid
	Rs. a. p.		Rs. a. p.	
Market tolls	0 2 0 per cart of 20 mds.	Market owner		..
Palladari	0 1 6 per bag	Palladar	..	..
Tulai (weighing)	0 1 0 per bag	Taula	..	..
Dhalta	4 chhataks per md.	Arhatia	..	..
Karda	4 chhataks per md.	Arhatia	..	..
Stitching of bags	..	..	0 0 3	Palladar
Cost of sutli	..	..	0 0 3	Cost of sutli
Sweeper	4 chhataks per 20 mds.	Sweeper	..	..
Water-carrier	4 chhataks per 20 mds.	Water carrier	..	
Dharamada	Anna 1 per Rs. 100	Arhatia	..	..
Commission Kachcha Arhatia	..		1 9 0	Kachcha Arhatia
Filling of bags	..		0 0 6	Palladar
Dara making	..		0 0 6	Palladar

The Municipal Board levies terminal tax and toll on goods entering the Municipal limits at the following rates :—

Commodities	*Charges per maund*		
	Rs.	a.	p.
Wheat	0	0	9
Rice cleaned	0	1	3
Rice uncleaned	0	0	6
Gram, barley, juar, bajra, gojai, guni and other grains	0	0	5
Dals	0	0	5
Oil-seeds	0	0	5
Maida, suji and besan	0	1	0
Gur	0	0	6
Tobacco leaves	0	6	0

Retail shops are to be found in every *mohalla* of the city and are too numerous to be mentioned here. They range from fair-sized shops to small stalls, but all fulfil a useful function in providing articles of common use within reasonable distance of the consumer's residence.

Among the village markets, mention may be made of the following:—

Chinhat, Umraigaon, Juggaur, Kakori, Bangla Bazar, Behtamau, Gauri, Hasanpur-Kheoli, Telibagh, Bijnor, Mati, Mirzaganj, Rahimabad, Mal, Mahona, Mandiaon, Mau, Sissendi, Nigohan, Nagram, Jabrauli, Amethi, Gugalpur, Kankaha, Mandapur and Sherpur (Nilmatha).

Fairs and Melas

The fairs and *melas* of the district are chiefly of religious character and none of them is of an all-India importance. They attract the population of the immediate neighbourhood. Along with these fairs and *melas*, cattle markets are also held where cattle-dealers from the Punjab also bring their cattle to sell or exchange. These cattle-dealers are professional men who visit one cattle-market after another.

The biggest cattle fair is held in the village of Bandinagar in pargana Lucknow. The fair is held twice a year, from June 1 to June 15, and from December 2 to December 15, with an approximate attendance of 6,000 people. Other cattle fairs are held in village Mohibullapur in pargana Lucknow, on *Maghi-Puranmasi* lasting for fifteen days and in village Banthara, pargana Bijnor from *Baisakh-Pareva* to *Dashmi*, on *Kuwar-Sudi-Pareva* and on *Dashmi*, with an approximate attendance of 2,200, 1,700, 1,000 and 750 people respectively.

Of the religious fairs and *melas* of the district, Mela Bhudeshwar of village Behtamau in pargana Kakori draws a large number of people. About 15,000 people attend this *mela* held on Shivaratri day in Phagun. Another largely attended fair of the district is Urs Kazim Sahib of Takiya Kakori, pargana Kakori held from 20th to 2nd Rabi-us-sani. In this fair also, about 15,000 people participate.

In the month of December, in some villages of pargana Mohanlalganj Dhanush Yagna *melas* are held, which draw a large number of local people. The largest of this type of *melas* is held in village Karwara and is attended by about 6,000 people.

In the city of Lucknow itself some largely attended religious fairs are held. On the first Tuesday of the month of Jeth, Hanumanji-ka-Mela is held at Aliganj where the attendance sometimes is as big as a lakh of persons, mostly consisting of middle class people and villagers. The Dashehra-ka-Mela is also a very popular one and is held at Sadar, Raniganj and Daliganj on the *Vijaya Dashmi* day. Other notable *melas* of the city are, Kartiki-ka-Mela, held on *Kartiki-Puranmasi*, on the banks of the Gomati near Moti Mahal and the Iron Bridge; Kalikaji-ka-Mela held on the *Navratri* of the month of Chaitra and Kuwar (Ashwin) in the Chowk and Idgah-ka-Mela held on the eve of Id at Aishbagh.

Co-operative marketing has not made much progress in retail trade. The District Co-operative Development Federation, with the Deputy Commissioner as its *ex-officio* Chairman and the Assistant Registrar Co-operative Societies as its Secretary, takes up the marketing of Sindri fertilizers and cement. It also acts as an agent for coal, for the co-operative brick-kilns in the district. A board of directors looks after the working of this Federation. Steps are afoot to open regional marketing societies for grain and fruit under the aegis of the Co-operative Societies.

Detailed information about the merchant and consumer associations of the district could not be available. Among the more important of the trade associations mention may be made of the Lucknow Merchants' Association, the Lucknow Printers' Association, the U. P. Cinema Exhibitors' Association, the Engineering Association, the Northern India Mercantile Chamber of Commerce, the Lucknow Hardware and Paint Merchants' Association and the U. P. Industries Association.

Weights and Measures

The weights and measures that are used in this district are the same that are prevalent in other parts of the State, i.e., the standard maund is of 40 seers, each seer weighing 80 tolas. No local standard of weights and measures exists anywhere in the district. The usual weights used are the seer, the 5-seer (*pansera*) and the *man* or maund. The weights are made of cast-iron and are imported from outside the district, mainly from Agra. The weights used by dealers in precious metals, *zari*, *gota*, pearls, etc., is the *bhari* which is equivalent to a tola and is divided into 16 parts. The standard yard of 36 inches (*gaz*) is the measure of length. It is divided into 16 *girahs*. There are no separate measures for fluids which are weighed according to the standard seer.

LIST OF GOODS WITH QUANTITIES IN MAUNDS RECEIVED IN THE MANDIS OF LUCKNOW IN 1955

Month	Wheat	Gram	Barley	Rice	Peas	Paddy	Juar	Bajra
January	36,180	6,395	4,470	19,375	1,140	5,720	12,115	10,720
February	30,450	4,338	2,636	7,213	1,503	2,425	2.125	2,375
March	36,490	5,335	2,415	6,410	2,040	2,200	2,308	2,285
April	31,000	12,455	5,720	4,855	5,265	7,338	1,328	1,472
May	57,030	15,725	10,654	10,900	7,310	992	925	558
June	47,550	7.450	6,525	6,875	3,930	412	N. A*	N. A
July	25,230	4,575	4,325	4,100	377	376	N. A.	N. A.
August	28,050	4.140	4,255	4,060	355	377	N. A.	N. A.
September	26,350	4.275	4,055	4,450	377	453	N. A	N. A.
October	19,655	4,107	3,705	8,085	369	2,725	N. A.	N. A
November	12.460	4,096	3,455	15,315	319	5,196	70	N. A.
December	13.345	5,170	4,165	19,800	360	4,807	5	15

*N. A.—Means Information not available.

—(*contd.*)

Month	Maize	Arhar	Urd	Mung	Masur	Linseed	Mustard	Gur	Crystal-sugar
January	2,036	1,940	16,815	3,700	N. A.	N. A	2,040	49,660	N. A.
February	1,398	2,319	6,970	1,880	N. A.	N. A.	2,045	22,135	N A.
March	2,240	2,045	6,760	2,600	N. A.	N. A.	2,330	28,000	N. A.
April	1,218	11,960	6,380	1,396	N. A.	N. A.	7,830	18,332	N. A.
May	45	10,860	10,630	796	N. A.	N. A.	9,045	12,150	N. A.
June	N. A.	5,775	5,225	427	N. A.	N. A.	5,325	5,750	N. A.
July	N A.	4,025	3,900	415	N. A.	N. A.	3,730	4,400	N. A.
August	N. A.	3,945	3,900	460	N. A.	N. A.	3,875	3,875	N. A.
September	N A.	3,785	3,865	574	N. A.	N. A.	N. A.	3,910	N. A.
October	N. A.	3,665	3,775	430	N. A.	N. A.	4,085	740	N. A.
November	36	3,290	3,430	331	N. A.	N. A.	3,620	1,927	N. A.
December	N. A.	3,535	3,900	440	N. A.	N. A.			N. A.

CHAPTER VII

COMMUNICATION

OLD TIME TRADE ROUTES AND HIGHWAYS AND MODES OF CONVEYANCE

Of the early history of the district of Lucknow not much is known with a degree of authenticity. It was only during the mediaeval period that Lucknow acquired an importance, being the capital of the Lucknow *sarkar* in the time of Akbar, and later, as the capital of the *Suba* of Avadh. The city of Lucknow is situated on the banks of the Gomati, on the direct trade routes across the Ganga and from the western part of Avadh to districts across the Gomati and the Ghagra, right up to the foothills of the Nepal *tarai*. It was on the direct route from the eastern districts of U. P. from Jaunpur to Delhi. It must, however, be stressed that the conception of roads then was not the same as now. The roads were well marked but hardly made *pakka* to say nothing of the modern developments. They could, therefore, be considered to be fair-weather roads, suitable for wheeled traffic, horses and men. There was no fast traffic in those days, and journeys were performed usually by short stages. The records of the administration of Avadh under the Nawabs were destroyed during the struggle of 1857, and the reports of the British authorities after 1857 are the only available records.

The first General Administration Report of the Chief Commissioner of Avadh in 1859 mentions that there was only one road in the province of Avadh, and that was the one constructed and metalled under the superintendence of an English engineer (Lieutenant Sim), between Lucknow and Kanpur, but elsewhere the irregular and confined lines of communication ill-sufficed to convey the traffic of the province. It is said that though large amounts were allowed for the repair and construction of roads and bridges etc , only a part was actually spent on them. After the re-occupation of Lucknow, military considerations required that the communications with Kanpur and other stations should be in a very satisfactory condition. Government undertook the repairs of the old roads from Lucknow to Kanpur, to Faizabad and to Sitapur, and schemes for new railway lines from Faizabad and Bahramghat to Lucknow were completed and submitted with the budget for 1857-58. According to the Government Administration Report "It was projected to form a line of military road traversing the province east and west, to connect Rohilkhand with Banaras, thus avoiding the passage of the Ganges. .... It was manifestly of the utmost consequence that our communications with Kanpur and the few stations that we were able to establish in the district should be rendered as easy and as complete as possible and that free means of inter-communication for our troops should be

establishment in the city of Lucknow. Every effort, therefore, has been made to repair all the old and useful roads and to open out new ones in the city wherever required."

In his report to the Governor-General-in-Council in 1859, the Chief Commissioner of Avadh, Mr. Montogomery wrote, "The importance of keeping rapid communications between all parts of the province for military purposes as well as for the furtherance of commercial traffic, has been acknowledged by the Supreme Government in the grant of Rs. 1,14,000 for the efficient repairs of the following roads:—

Lucknow to Faizabad,

Lucknow to Bahramghat on the river Ghagra,

Lucknow to Sitapur, Rae Bareli, Sultanpur, and

Faizabad as far as the Jaunpur boundary *en route* to Allahabad." He added, "In addition to these grand military arteries of communication, there is a considerable number of minor roads highly essential for the conveyance of traffic and for the communication between the various outposts and the head station of a district. To throw out a network of roads over the length and breadth of the province, will be not only to provide channels for a trade which requires outlets to become lucrative, but in political point of view, it will be well to provide for a large mass of the people whose only hope of sustenance is daily labour for hire."

Road Transport

The usual conveyance used appears to have been the palanquins, carried on the shoulders of the men, and carriages drawn either by horses or by bullocks, horses and elephants were the favourite modes of transport for men, but with the improvement in the roads the conveyances also changed. The one-horse *ekkas* and tongas were the usual means of transport for passengers while the bullock-cart was the only means of transport for the middle class and the cultivators both for passenger traffic as well as for carriage of goods from and to the bazars. The bullock-carts still continue to bring the culitvators' produce to the market, but for purposes of trade, the railway and the motor-trucks have supplanted all slow-moving traffic. They are both fast and cheap. The rich men of the city used to keep horse carriages, or open landaus and the sprightly little gigs for going about in the city. For the middle class and the poor, the horse-tongas and the *ekkas* had to suffice. The stately landaus have more or less vanished and few people keep horses or can afford to do so. The rich merchants, big *zamindars*, high officials and successful professional men all use motor-cars The middle class persons, employees of Government and other offices and the tradesmen use bicycles. The motor scooter has also made its appearance on the roads of Lucknow city but they are still very few. Persons, who do not own any transport of their own, depend on the Government city bus-service or the cycle rickshaw of which there seem to be very many. Small tradesmen, barbers, washermen,

milkmen and others depend entirely on the bicycle for completing their daily round.

National and State Highways

The total mileage of national and provincial highways passing through the district is 125 miles 2 furlongs and 509 feet. This also includes those portions of national highways which pass through the Municipal area and are maintained by the P. W. D The expenses for the maintenance of the national highways are made from the grants of the Central Government whereas the State Government provides funds for the provincial roads. A part of the national highways is constructed of cement concrete while the rest is made of tar macadum. The average width of the provincial highways is 12' and that of national highways is 22'. On all these roads roadside avenues provide shade for travellers, and are now being looked after by the Forest Department. The following is the list of provincial and national highways of the district:—

NATIONAL HIGHWAYS

1. Lucknow-Jhansi Road.
2. Lucknow-Gorakhpur Road.
3. Lucknow-Bareilly Road.

PROVINCIAL HIGHWAYS

1. Lucknow-Varanasi Road.
2. Lucknow-Sultanpur Road.
3. Lucknow-Hardoi Road.
4. Beni-Harauni-Tirwa Road.
5. Machchhi Bhavan Bye-pass Road.
6. Sitapur City Branch Road.
7. Kaiser Bagh Road.
8. University Road.
9. River Bank Road.
10. Husainabad Trust Road.
11. K. K. College Road.
12. Bakshi-ka-talab-Asthi Border Road.
13. Lady Milles Road (Road at the back of Ministers' Residence Nos. 1—5 on Cassels Road).
14. Cantonment Branch Road.

Besides these national and provincial highways, Lucknow is well served with metalled as well as unmetalled or *kachcha* roads which connect the three tahsils of the district. The length of local metalled roads is 43

miles and 560 feet and the length of unmetalled roads is 191 miles, 4 furlongs and 322 feet. These roads are maintained by the District Board, but they are generally not in a good state of repairs. They are metalled with local *kankar* which the ironshod bullock-carts and heavy vehicles soon wear away.

Efforts have been made to make the inter-village communication easier by small feeder roads built through *shramdan*. These roads are mainly fair-weather roads and are jeepable for a greater part of the year. These roads require attention after every rainy season. There also the bullock-carts are the greatest enemy of the roads. They dig deep tracks in the roads which in the rainy season become a ribbon of slush and mud, difficult to negotiate even by the hardy bullocks and are impassable for loaded bullock-carts. The canal and forest roads are open only during fair weather, i.e. from November to June. These roads are service roads meant only for the use of the Departmental Officers, but they can also be used by members of the public with the prior permission of the department concerned.

Vehicles and Conveyances

Lucknow city—The various kinds of public conveyances in the city are the same as found in any large city in the country. Before the advent of mechanised transport, the only public conveyances found in Lucknow were the tonga and the *ekka*. Both these conveyances are drawn by a single horse. The tongas are more comfortable and can seat three with some luggage. The *ekka* is a cheaper vehicle and seats two in comfort but cannot carry much luggage. Many of the tongas belong to the owner-drivers who take pride in maintaining the horse and the vehicle in very good condition. Some tongas and *ekkas* belong to other persons from whom they are taken by the drivers on daily payment, irrespective of what the drivers earn themselves. They are returned to the owners at the end of the fixed hours of work. But the majority of tongas are owned by the drivers themselves. Both the tongas and the *ekkas* have to be registered with the Municipal Board and a licence under the Hackney Carriage Bye-laws obtained. The Municipal Board also fixes the standard rates for journeys per hour as well as for specified distances, and the rate-card has to be prominently displayed on the vehicle itself. The number of tongas and *ekkas* registered and licensed by the Municipal Board upto 31st March, 1957 was 683 and 946 respectively. The bicycle-rickshaw is a comparatively recent addition to the list of public conveyances. The bicycle-rickshaw, as the name suggests, is a rickshaw mounted on a bicycle frame which is altered to take two wheels at the back and is driven by the pedal and an alongated chain working on toothed wheel in the back axle. The bicycle-rickshaw is a cheap contraption and easy to maintain and run. Many small capitalists found this a very profitable business. The average cost of a rickshaw is about Rs. 400 or so, and many persons maintain a fleet of such conveyances. They let them out to the rickshaw-pullers on an average daily payment of Rs. 2, and the driver of the rickshaw on the average earns Rs. 4 to Rs. 5 per day out of which he pays the

hire of the rickshaw. If a man keeps a fleet of 10 cycle-rickshaws with an investment of Rs. 4,000 he can easily earn Rs. 20 per day, or Rs. 600 per month. The owner has to undertake certain risks, but even then he is assured of a handsome profit. The number of cycle-rickshaws registered by the Municipal Board till 31st March, 1957, was 3,250 and they have proved a serious challenge to the old time tonga which is, in any case, costly to maintain. The cycle-rickshaws have practically driven out all good tongas. The rickshaw-pullers are mostly men from the adjoining districts of Gonda, Bahraich and Bara Banki, who flock to the city to earn. They generally do not keep their families with them and send all their savings to their families in the villages they come from. Pulling a rickshaw is a strenuous work and affects the health of the pullers. The Municipal Board registers the rickshaw-pullers and also gets them medically examined periodically. The Board has decided not to register any more rickshaws.

The older parts of Lucknow still have very narrow lanes in which it is difficult for any conveyance to pass, and *purdanashin* Muslim ladies still make use of the ancient *dolis* to go about. These *dolis* are covered on all sides and are carried on the shoulders of four labourers. The use of the *dolis* is, however, confined only to those quarters where ladies observe strict *purdah*, and is slowly dying out.

Lucknow city has very few taxis and those too not in a good condition. The old cars which are constantly repaired, are put in service as taxis. Some of the leading hotels have their own transport, which meet passengers at the railway station and bring the prospective customers to the hotel. Good taxis and buses for tourists are, however, available with the Government Roadways, but they are available only by previous arrangement. The motor-cycle-rickshaws and scooter-rickshaws, seen in such large numbers in big cities like Delhi, do not exist in Lucknow. The distances are not very large and the roads, specially in the *mohallas,* are too narrow to admit mechanised transport, which is therefore, unable to find profitable business.

City Bus-Service—The U.P. Government Roadways, however, provide very cheap and comfortable transport within the city. Buses of the City Bus-Service are Tata-Mercedes-Benz Diesel vehicles. They ply regularly on 10 routes in the city and carry, on an estimate, 28,740 passengers daily. The roadways have constructed waiting sheds at the bus-stops to keep the passengers out of the sun.

Bicycles—Bicycles form by far the largest number of private vehicles. The number of bicycles registered by the Municipal Board was about 35,000 and possibly an equal number of bicycles are in use without registration. Small tradesmen, milkmen and others bring their produce to the city on bicycles. Comparatively very few bicycles are maintained for hire.

Rural—Inspite of the great progress in mechanised transport, the old bullock-cart is still the only means of transport in use in the village. Most cultivators have their own bullock-carts which they use for carrying manure to their fields, bringing in the harvested crops and alo for taking their grain to the *mandis*. When not in demand for agricultural operations, the carts are available for hire. The cultivators' bullocks which pull the plough, and draw water, also pull the bullock-carts when for about 6 months in the year they are not needed on the small farms of the cultivators. The number of bullock-carts in use in the villages is estimated at 10,736 (1955-56). About 441 hand-carts and *thelas* are registered in the city of Lucknow. They are used for transport of heavy goods, fuel etc., in the city and are maintained for hire. The old time *rath* (chariot), used in the villages on ceremonial occasions like marriage, has practically vanished. A fast passsenger-cart is called an *addha* and is drawn by a pair of bullocks. Road-side villages also have *ekkas*, which are the only means of transport for short distances. The bicycle is as common in villages near the city as in the city itself. But most of the transport from the city to the outlying tahsils is handled by the U. P. Government Roadways buses, which ply on all roads leading out of Lucknow.

Bus Services

The Roadways have a well-planned bus service and they supplement the railways by carrying short distance passengers. The roads out of Lucknow run almost parallel to the railway. Lucknow-Kanpur section has a large volume of traffic which the railways (broad and meter gauge) are unable to handle. The Roadways, therefore, have regular bus-services between Kanpur and Lucknow. The bus-service does not compete with railways in the matter of fare but provides other conveniences to make them popular. Passengers can alight on their roadside destinations. Buses leave Lucknow regularly almost every hour or so. Similar services run from Lucknow to Lakhimpur-Kheri via Sitapur (83 miles), Lucknow to Sultanpur (85 miles) and Lucknow to Fatehpur via Kanpur (99 miles). A new service, Lucknow to Allahabad via Rae Bareli and Pratapgarh, has also been started.

Goods

During the Second World War, the railways were engaged in the carriage of troops and war-material, and they could not find wagons for certain ordinary non-priority goods' traffic. This was the main reason for the motor-trucks coming into the market for carriage of goods. The trucks were meant mostly for short distance traffic, but their operations have been extended to cover long distance traffic also. The trucks offer certain advantages over the railways. They take the goods from the premises of the sender and deliver it at the premises of the consignee, and they also allow a man of the consigner to travel on the truck to look after the goods during transit. Most of the trucks are powered by diesel engines

and are comparatively cheaper to operate. Road-transport by trucks is still an individual venture, few operators owning a fleet. The number of public carriers registered with the Regional Transport Officer, Lucknow, is 891, but the figure includes all trucks registered in the region and are not related to the district of Lucknow alone. Private contractors and some merchants have their own trucks for carrriage of their goods only and are not permitted to ply for hire. Their number is 153. The approximate fare for a truck-load (approximately 170 maunds) from Lucknow to Kanpur is Rs. 25 to Rs. 30, from Lucknow to Allahabad between Rs. 100 and Rs. 125, from Lucknow to Agra Rs. 175 and from Lucknow to Delhi Rs. 250.

Railways

As in the case of roads, the introduction of railways in the district was primarily prompted by the intention "to develop the resources of the country as well as to facilitate the rapid passage of troops from one part of the country to the other." The same report underlines the Government's intention in introducing railways in the district in the following words :—

"In a military view, it is desirable that means of transport should be provided not only for the soldiers but for the vast government stores which daily pour into Lucknow."

"The trade of Lucknow, one of the largest cities in India, is fed by imports from and exports to the trans-Gangetic provinces and the stream of carts, camels and bullocks which pass along the Cawnpore Road is now very great and will daily increase. The large addition of European troops to the province will bring a corresponding accession of camp followers and traders and increased demands for necessities and luxuries must create a proportionate increase in the supply."

"The heavy traffic on the present metalled road is so enormous that it will be necessary to take some steps to relieve it."

Prompted by these motives a short railway line between Lucknow and Kanpur, being only 47 miles long, was opened on the 23rd of April, 1867. This railway line was part of the old Oudh and Rohilkhand Railway. It passes through the Bijnor pargana of Lucknow district, crossing the Sai river near Harauni, and terminates at Charbagh to the south of the city, which is now the Lucknow Junction. Five years after the opening of the Lucknow-Kanpur railway line, the Lucknow-Faizabad line was also opened on the 1st of January, 1872. It skirts the north of the cantonment and, after crossing the Gomati at Bibiapur, runs north-east through pargana Lucknow with stations at Malhaur and Juggaur and so on to Moghalsarai.

Northern Railway—On the 1st of February, 1872, another line of the same system was opened leading from Lucknow Junction to Sandila in Hardoi and so on to Bareilly and Saharanpur. This line runs in a north-

westerly direction through the parganas of Lucknow, Kakori and Malihabad and has stations at Alamnagar, Kakori, Malihabad and Rahimabad. This formed a part of the main line of the late Oudh and Rohilkhand Railway, later on merged with the East Indian Railway, and as a result of the re-grouping of railways, is now designated as the Northern Railway. The remaining portion of the main line leaves the loop, north of Dilkusha and passing south-east between that building and the Vilayati Bagh turns south to Rae Bareli and goes on to Moghalsarai and Calcutta. It passes through the stations of Utraitia, Mohanlalganj, Nigohan and Kankaha in Lucknow district. This line is of immense importance as connecting Lucknow with Calcutta on the east and Saharanpur and the Punjab on the west. Bombay is connected with Lucknow by the Central Railway which joins at Kanpur. The Lucknow-Moghalsarai main line was opened to traffic on the 18th of October, 1893.

The following development works are proposed to be carried out during the Second Five-Year Plan period, at Lucknow:—

1. Provision of a Railway Protection Force Training School (cost Rs. 18 lakhs);
2. Goods Shed—Provision of a road under-bridge to serve the Lucknow Goods Shed (cost Rs. 5 lakhs);
3. Provision of a combined Technical Training School (cost Rs. 23 lakhs); and
4. Provision of a Training School for Electrical Branch (cost Rs. 1 lakh).

Besides these it is also proposed to convert Safedabad (on LKO-FD Loop) and Rahmatnagar (on I. S. Z. Section) flag stations into crossing stations during the said period.

The property owned by the old East Indian Railway Company, which was purchased by the State in 1879, was worked by a reconstituted Company upto the end of 1924, when all the contracts then subsisting between the Secretary of State and the Company were determined and the line was brought under direct State management, with effect from the 1st of July, 1925.

In consequence of the re-grouping of the railways of the country, the portion of the East Indian Railway west of Moghalsarai has been designated as the Northern Railway, with effect from May 14, 1952. The Northern Railway is on the broad gauge of 5'-6".

To open the rich agricultural districts of Jaunpur, Sultanpur, Rae-Bareli and Bara Banki and to improve the trade prospects of the area, a new broad gauge railway line was constructed connecting Lucknow with Sultanpur and Zafrabad in the district of Jaunpur. This new line takes off from railway station Utraitia on the Lucknow-Rae Bareli section and is 136 miles in length. Anupganj and Rahmatnagar stations on this section fall within the district of Lucknow.

This new line was dismantled during World War II (1939—45) to meet the requirements of permanent way materials but was restored in 1954-55. The portion between Sultanpur and Zafrabad was re-opened to traffic on the 27th of November, 1954 and that between Sultanpur and Utraitia on the 22nd of June, 1955.

North-Eastern Railway—The other railway system is now known as the North-Eastern Railway. It was started as Lucknow Sitapur-Bareilly Railway, and later on it was taken over as part of the Rohilkhand and Kumaon Railway system. This Railway is on the meter gauge. It starts from Aishbagh, but has running arrangements over the Northern Railway line to Charbagh. From Aishbagh it goes north to the Lucknow City and Daliganj stations. From Daliganj the line runs north through the parganas of Lucknow and Mahona with stations at Mohibullapur, Bakshi-ka-talab and Itaunja. This line was opened on the 15th of November, 1886. Another line goes from Daliganj to Bara Banki and on to Gorakhpur and beyond.

The meter gauge system provides through connection with Kathgodam (for Naini Tal, the summer capital of the State) on the north-west, and Gorakhpur and thence to Katihar in Bihar and on to Assam in the east. This is the most important link with the north-eastern State of Assam and the North-East Frontier Agency. Through trains run from Kanpur to Katihar via Lucknow and others from Lucknow to Bareilly via Sitapur and Kheri and to Agra via Kanpur, Farrukhabad and Kasganj.

Goods—There are four goods sidings in Lucknow. The Lucknow Junction, Alambagh, Industrial Area and the Military Grain Depot sidings. The last is meant only for the Defence Department The N.-E. Railway has its goods sheds at Aishbagh and Lucknow City. Transhipment of goods from the meter to the broad gauge and *vice versa* is carried out at the Lucknow Junction and at the Aishbagh Junction of the North-Eastern Railway. The Industrial Area where the major heavy industries are located is served by both the meter and the broad gauge railways. In 1951, the quantity of goods received in Lucknow by rail was 1,11,51,236 and that of outgoing goods 22,20,234 maunds. These figures show that Lucknow district is not an exporting district. The goods which Lucknow imports are mostly consumer-goods, machinery and other stores

Waterways

River communication has never been much used in this district. Previously, the river Gomati used to serve some of the important needs of the river-side villages. But its course is tortuous and passage slow. Generally, wood and straw are carried down the river in barges. Thornton, in his Gazetteer, states that "the river certainly admits of navigation to an important extent. A small steamer belonging to the King of Oudh tested its capability in this respect... "

Ferries—The list of ferries, in the year 1954, shows that 5 ferries were working in the Lucknow tahsil on the river Gomati and fetched a total

sum of Rs. 2,280 in the year to the District Board. Highest income in this sphere is from the Mohanlalganj tahsil and about Rs. 9,835 are collected as ferry dues. There are three ferries in Malihabad tahsil and the highest tax fetching ferry is at Kulwa Manghi, which was leased for Rs. 4,750.

Bridges—The State Public Works Department maintains six major and five minor bridges on the various waterways of the district. The oldest of the bridges was the stone bridge near the Machchhi Bhavan Fort, begun by Nawal Rai and finished by Asaf-ud-daula in 1780. But this bridge was demolished and a new bridge over the Gomati river was built in 1914 and is known as the Hardinge Bridge. It was built simultaneously with the construction of the Medical College. Below this bridge is the bridge of the N.-E. Railway. Closely below this is the Iron Bridge. This bridge was brought from England under the orders of Nawab Ghazi-ud-din Haidar. It was constructed by Amjad Ali Shah. The other bridge, previously known as the Bruce Bridge, opposite the Kaiser Bagh is now known as the Monkey Bridge. This connects the city with Lucknow University and the trans-Gomati or the T.G. Civil Lines. There is yet another Iron Steel Girder Bridge on the Lucknow-Faizabad Road. There are other bridges including those on the road from Lucknow to Mohanlalganj and the historic bridge at Bani on the Kanpur Road. Mention may be made of the two bridges on the Lucknow-Hardoi Road both over the Behta *Nala* and built by the State P.W.D.

Transport by Airways and Aerodromes

The Civil Aviation Department of the Government of India has built an excellent aerodrome at Amausi where planes of the Indian Airlines Corporation land. The Corporation has built a very good station with restaurant, waiting hall and Indian Airlines Corporation Offices. The daily Delhi-Calcutta service of the Indian Airlines Corporation passes via Amausi. The route is Delhi-Lucknow-Allahabad-Varanasi-Patna-Calcutta. At present there is only one service either way and a Dakota plane is used. The passenger fare between Delhi and Lucknow is Rs. 64 and between Lucknow and Allahabad Rs. 30. The Airlines Corporation provides free transport from their office in Lucknow to the aerodrome and back.

Travel Facilities

Old time Rest-Houses and Dharmshalas, Dak-bungalows and Inspection Houses, Hotels; Activities of Travel-Agents, Guides, etc.—The old time institution of *sarais* of which one reads in the annals of those days, does not exist. The tastes of the public have changed along with the changes brought about by time. In the pre-railway days, travel was hazardous and something of an adventure. People travelled on horses and in groups or with considerable retinue. They had to find places not only where they could find lodging and food but where their retinue and their horses could also be accommodated. The *sarais* were meant to fulfil their wants. The

landlord provided the meals when so required, but generally the travellers had to make their own arrangements. Two *mohallas* of Lucknow, Sarai Mali Khan and Sarai Agha Mir are reminiscent of those *sarais*, but the *sarais* as such exist no longer. Another remainder of the old time *sarais* and *paraos* (camping grounds) is the Sarais and Paraos Act, which is still in operation and governs even the modern hotels. Under this Act, the keeper of the *sarai* is bound to keep a register of all travellers who find shelter in the *sarai*. The modern hotels also have to keep such registers. There are three hotels run on western lines, the Burlington Hotel, the Royal Hotel and the Carlton Hotel. The Royal Hotel building now belongs to Government and houses several offices of the Government, besides providing accommodation to a limited number of legislators. A part of the Burlington Hotel is also used for offices of Government, only a part being available for travellers. The Carlton is thus the only hotel which is maintained and run purely as a hotel. There are a number of hotels situated over the shops in Aminabad, Nazirabad, Kaiser Bagh and other places, which provide lodging and meals at reasonable rates. Building *dharmashaals* for the use of the travellers was always considered an act of merit and no charge for lodging is made in the *dharmashalas*. The better known *dharmashalas* are the Munnelal Kaghzi Jain Dharmashala in Charbagh the Chhedilal Dharmashala in Aminabad and the Bhola Nath Dharmashala in Chowk.

Dak Bungalows and Inspection Houses—Various departments of Government maintain inspection houses, primarily for the use of their officers, but these rest-houses or inspection houses are also available for the public if they are vacant at the time at which an application is made. Generally, a permit is issued for these houses and a nominal rent charged. The Public Works Department maintains three Inspection Houses, one at Malihabad, the other at Arjunganj and the third at Mohanlalganj. The Irrigation Department has Inspection Houses at Itaunja, Safedabad, Rajauli, Sissendi, Pataina, Mohanlalganj, Utraitia and Gosainganj. The Forest Department has a Rest House in Lucknow itself. The Public Works Department and the Irrigation Department Rest Houses are maintained by the Executive Engineers and the Forest Rest House is maintained by the Divisional Forest Officer.

There is only one Travel-Agent at Lucknow, who has his office at the Burlington Hotel.

Posts and Telegraphs and Telephones; Facilities available and Plans for Extension

Post Offices—A list of post offices both in the Lucknow city and the Lucknow district would be found in the appendix. In the year 1910, there were only 13 post offices in the city whereas in the year 1957 this figure has increased to 54, and the number of outstation post offices has increased from 17 to 76. In the city, red coloured Mail-vans carry the mail to and from the station. In the *mufassil* the mail is carried by mail contractors in buses.

Telegraph Offices—There are 12 telegraph offices in the city. Outside the city there are only three telegraph offices in the whole of the district,

viz. at Kakori, Malihabad and Mohanlalganj. But people of the rural areas can hand in their telegrams at any post office which forwards them to the nearest telegraph office. The railway stations also accept telegrams from the public, for transmission.

Telephone Service—The telephone public call offices in the city are at Aminabad, Carlton Hotel, Charbagh, High Court Bench, Burlington Hotel, Chowk, Saadatganj, Singarnagar and the University. In the district, Kakroi and Malihabad are connected by telephones.

Lucknow Telephone Exchange has changed over to the automatic system and has a very large number of subscribers. Separate private branch exchanges exist in the Council House. The Military have their own exchange connected with the main exchange.

All-India Radio, Lucknow

The Lucknow Station of All-India Radio was inaugurated by Pt. Govind Ballabh Pant, the then Chief Minister of Uttar Pradesh, on 2nd April, 1938, and it was the fifth in the chain of stations that constituted All-India Radio's network in those pioneering days of broadcasting in this country. From a very modest beginning in 1938, when the Lucknow Station was started with a 5 K.W. Medium Wave Transmitter, the Station has made rapid strides. Under the First Five-Year Plan a 50 K. W. Medium Wave Transmitter was installed at Lucknow to replace the 5 K.W. Medium Wave Transmitter on 13th April, 1955, thus enabling the Station to serve a wider area. Under the expansion programme of All-India Radio during the Second Five-Year Plan 10 K.W. Short Wave Transmitter was commissioned from 15th March, 1958, which has further increased the coverage of the Lucknow transmitter enabling listeners even in the remote corners of Uttar Pradesh and the hill tracts and other adjoining States to listen to the programmes from the All-India Radio, Lucknow.

The Studio of the Lucknow Station is situated at 18 Vidhan Sabha Marg. The transmitters are located at Chinhat on the Lucknow-Bara Banki Road, at about 7½ miles from the city. Both the 50 K.W. Medium Wave Transmitter and the 10 K. W. Short Wave Transmitter are located in the same site. One of the leading features of the Transmitter site is the tall Medium Wave Mast, 400 feet high, one of the highest in the country, and a landmark for miles around. There is also installed in the Studio premises an 1 K.W Transmitter which radiates from a 120 feet high tubular mast erected in the front lawn of the Studio. The Station has attached to it a receiving centre with diversity receiving equipment to facilitate re-broadcasts from other stations.

AIR Lucknow is on the air daily for an average duration of about 10 hours, with a variety of programmes. The scope of the programmes has been continually expanded to include regular items for various categories of special audiences, viz., rural folk, industrial workers, women, children, school and University students, etc. A significant contribution that the Lucknow Station has made is its endeavour to provide a variety of infor-

mation and entertainment to the rural population of Uttar Pradesh, with encouraging results.

The Lucknow Station has since its inception been continually endeavouring to reflect the literary activities in this part of the country and from time to time has broadcast a large number of *Kavi Sammelans* and *Mushairas* and other literary programmes. Similarly, AIR Lucknow has constantly presented to its listeners the rich musical heritage of this area. Classical and light music concerts have been broadcast frequently, many of which are presented before specially invited audiences.

CHAPTER VIII

MISCELLANEOUS OCCUPATIONS

The previous chapters have dealt with the important departments of Government and the important trades and industries existing in the district. There is, however, a substantial part of the population which has not been considered so far from the point of view of their occupations. In the district the number of persons who are dependent on agriculture as a means of livelihood is 33.3% of the total population of the whole district as against 74·2% for the whole State. The proportion of agricultural population is lower than that in any other of the districts of Uttar Pradesh, except Dehra Dun. The population of the city is 44% of the district population and the number of persons living in the city but dependent on agriculture is only 2.1%. The number of unemployed at the census of 1951 was only about 3,000 for the whole district. This is due to the fact that persons who were even partially occupied or who were earning-dependents, have been treated as employed for the purpose of the census.

Lucknow city has for a long time been the headquarters, first of the Nawab-Wazirs, then of the kings of Avadh and since 1856 the capital of the Chief Commissioner's province until its merger in the larger province of Agra to form the United Provinces (now the State of Uttar Pradesh). Even then many offices of Government and the Chief Court continued in Lucknow. In fact, the growth of the city itself is largely the result of official patronage. In the time of the Nawabs of Avadh a large number of officials and nobles of the Court came to reside in Lucknow. Many *taluqdars* also lived in Lucknow to be near the sovereign. The presence naturally determined the norm of social life and the pattern on which the city grew and influenced its trade and industries. Since 1858, after the re-occupation of Lucknow, the life in the city was again influenced by the new rulers and the large number of persons dependent on Government service. Indeed, since the transfer of the Government offices and the Secretariat to Lucknow, the percentage of persons in Government employment in one capacity or another, and their dependents, has been continuing to rise. It has been calculated that the proportion of the Government officials and persons dependent on service and their families is about two-fifth of the whole population.

The majority of the persons employed in Government service or the service of the local bodies or subordinate offices of Government belong to the middle or lower-middle classes, persons who are employed in clerical posts or in other ministerial duties. Side by side is the higher income group consisting of senior officers and heads of departments, officers in the Secretariat, Judges and others directly connected with the administration. It is to this class and its dependents that a fairly large propor-

tion of the city population caters in one way or another. The tailor, the barber, washermen, domestic servants, transport workers, depend more or less for their custom on this class and on persons engaged in the professions of law, medicine or education.

Persons in the employment of the State, local bodies and the University and colleges, all enjoy certain benefits in the shape of a cost of living allowance and some are provided with government residences. It has been mentioned that liberal loans were given to employees of the Secretariat to enable them to build their own houses when the Secretariat was moved from Allahabad to Lucknow. Government have also built some residences for their officers, but the large number of employees have to depend on private houses for their accommodation. Members of the different branches of services have their own associations which look after their service conditions and other benefits.

No detailed survey, either sociological or economic, has been undertaken about the various occupational groups in the city and without such a survey any description of these groups would necessarily be limited. During the census of 1951, however, various statistics regarding livelihood pattern of the people in the district were prepared and it is on the basis of the figures compiled in that census that the present description is essentially based. It may be, that the figures mentioned in the census are not absolutely accurate. But they may be taken to indicate a fairly accurate picture of the occupational groups in the district, and in the absence of more detailed survey they have to be relied upon.

Education

Lucknow city is a great centre for education, having a University and a number of associate colleges and schools. According to the census of 1951 the number of persons employed as teachers in the schools and colleges was, 5,505 of which 445 were women. This figure also includes clerks and other non-teaching staff employed in educational institutions. The number of persons unconnected with any educational institution but who followed the profession of private teachers or coaches, was 212. Possibly the number has now increased with the larger increase in student population. The University has built some residential quarters for its teachers, but the number is not very large and many of the teachers of the University have either built their own houses or live in hired accommodation. The University teachers and the teachers in the colleges and schools have their separate schemes of Provident Fund to which the institutions make their contribution. Both the University teachers and the teachers in the Higher Secondary Schools have their own separate associations There is also an association for the teachers working in the associated colleges. The pay-scales and other amenities given to teachers in Government institutions are naturally higher than those allowed in private institutions and an attempt is being made to bring their emoluments also at par with their counter-parts in Government employment.

Medical

The number of persons engaged in the profession of medicine and other allied services in 1951 was 2,761. Of these, the number of registered medical practitioners was 716 including 21 lady doctors. This worked out to one doctor for every 1,571 persons in the city. Possibly the number of private medical practitioners has increased since 1951. The number of vaidyas and hakims in 1951 was 352. It is not clear whether this figure represents only the number of those who were registered as vaidyas or hakims under the law applicable to them or this figure represents persons who declared their profession as either vaidyas or hakims. Curiously enough the number of dentists shown in the census was only 5. This could not possibly be correct. There is a full fledged department of Dental Science in the Medical College, and there are a number of private dental surgeons who have their own clinics in the city. Besides, some dentists who are not qualified persons work more or less as mechanics preparing dentures for the public. The number of persons employed in the State and private hospitals was given as 1,584 including nurses and compounders. Registered midwives and *dais* were 104. Quite a number of chemists and druggists exist in the city who sell medicines and other pharmaceutical preparations and dispense the prescriptions of private medical practitioners, but most private doctors have their own clinics and prefer to dispense their own medicines as hardly any doctor charges consultation fee in his clinic. The cost of the medicines supplied by him is more or less supposed to cover the consultation fee also. The doctors have their own Medical Associations and no doctor can practise medicine unless he or she is registered by the State Medical Council. Similarly, registration is essential in the case of vaidyas, hakims and Homoeopathic practitioners, midwives and *dais*.

Law

The number of persons associated with the profession of law in the city was 3,251 according to 1951 census. This figure includes advocates, pleaders, attorneys and their clerks. It is not quite understood as to what the word '*mukhtar*' in the census report refers to in this connection. Perhaps it refers to attorneys or agents of the *zamindars* who looked after their litigation in the courts. Law seems to be a thriving profession in the city and lawyers even go out to take up cases in courts in other districts.

Engineering Services

Engineering services are fairly represented in the headquarters offices of the various Chief Engineers, Public Works, Irrigation, Hydel and the Local Self-Government Engineering Departments. Apart from the Government engineers the number of persons who were carrying on the profession as private consulting engineers was 85. They advise, design and supervise the construction of houses and buildings on behalf of private parties. The number of building contractors was 75. Some of the contractors have been engineers themselves while others employ

qualified engineers or overseers to look after their work. The number of draftsmen and overseers must be considerable but their exact figures are not known. The Institute of Engineers has built a nice building of its own in Lucknow.

The number of employers in the district was 6,181 males and 285 females of which only 90 males and 34 females lived in the rural area. They employed 86,093 men and 4,463 women in various services. The number of self-employed or independent workers was 51,366 men and 3,797 women. The number of persons employed in Health, Education and Public Administration was, as is natural, proportionately higher than in other services.

Personal Services

Among the 'personal service' group are included domestic servants, cooks, washermen, barbers, tailors and the like. The total number of persons engaged in personal services in 1951 was, 30,916 of whom 3,884 were women. The number of domestic servants has followed the general rise in the population of the higher income groups within the last 20 years. In 1951 the number of domestic servants was 14,604 men and 334 women. This gives an average of one servant for every 75 persons. Needless to say that most of the lower middle classes cannot afford to employ any servants while those in the middle income-group are generally satisfied with one, and it is only in the higher income-groups where the number of servants exceeds one. The general practice is to engage one cook and one servant for general work like cleaning up, washing of utensils, dusting the house, etc. The domestic servants are mostly drawn from the neighbouring districts of Gonda, Bahraich, Bara Banki, Rae Bareli and Hardoi and some even come from the hill districts. The general practice is to pay the domestic servants a fixed monthly wage with shelter at the premises of the employer and the servants may be provided food or may cook their own food. The level of wages varies between Rs. 20 and food to Rs. 30 and food for servants and Rs. 25 and food and Rs. 40 and food per month for cooks. Specially qualified cooks may of course get a higher emolument. The high cost of living, however, is now making it difficult for most middle and lower middle class people to have any servants at all and it is only the higher income group which can afford to have servants, and even there the number of servants employed is coming down. Very few people employ chauffeurs or motor drivers, whose number in 1951 was only 427 in a population of over 11 lakhs.

Barbers

The barber or *nai* had and still has to some extent in the villages, a very distinct place in a Hindu family. The customary barber is required to be present, at certain religious ceremonies and rituals like marriages, *mundans*, funerals and such other occasions. The old practice of having a family barber is now dying out. In the city this practice hardly exists where the relationship between a barber and a customer is purely pro-

fessional. The barbers attend their clients at their houses for which they charge extra payments, but the hair-cutting saloons are becoming more popular where people can go for a shave, hair-cut and a shampoo and pay much less than what the barber would demand for services at the customer's own house. Saloons for ladies' hair-dressing are few and orthodox Hindu ladies would never think of going to a hair-dresser for a shampoo. The poor people are content with the roadside barbers who can be found in most places where they establish themselves at a convenient corner and ply their trade. Persons of the lowest income groups, domestic servants, manual labourers and visitors from the villages are their usual patrons. The number of barbers in the enumeration of 1951 was 2,707 of which 177 were mentioned as lady hair-dressers, a wide enough term to include the *nain* or the wife or daughter of a Hindu barber who goes to serve her customers at their residences.

Washermen

The number of washermen in the district was 4,423 in 1951. This included 671 women, but it is doubtful whether the women were working as independent washer-women or merely helping their husbands. The majority of the washermen live in the city or its neighbourhood. In the villages there are few washermen and where they are, they cater to the requirements of more than one village. A modern development in the profession is the institution of laundries, mechanised and otherwise. Some washermen group together and form their own laundry which does not differ essentially from their age-old methods of washing. In the laundries the ironing is done in the shop itself, while the washing is done either at the banks of the river or in Municipal tanks or in the shop itself. A number of dry cleaners and laundries with mechanised vacuum washing machines have also come into existence. These laundries may or may not be owned by washermen. In any case the mechanised laundries require an amount of capital which the washermen cannot afford and these laundries and dry-cleaners are big business established by people who are not themselves washermen but merely employers. The rate of payment for washing varies. It is either piece wages, monthly wages or payment per hundred pieces. This applies to the customary washermen. The laundries are run as any other business where payments are made per piece and the charges are fairly high. Some enterprising displaced persons have adopted a novel method of earning a livelihood and that is to go about with a handcart equipped with iron and offer to do the ironing of clothes, which have been washed by the housewives themselves, for a small fee. The charges for this ironing are not very much, but it saves the housewife a good deal of physical labour.

Tailors

The number of tailors in the district is 4,090, spread all over the district, but they are mostly to be found in urban areas, majority being in the city. Tailoring as a profession is followed by individuals, many times assisted by their sons or other members of their families. In the

villages the tailoring is a simple art and is confined more or less to the making of shirts, *kurtas*, coats and *pyjamas*. It is only in the city that tailoring as business is to be found. There are a number of large firms specialising in high class tailoring. The owners of these firms are not necessarily tailors themselves but employ tailors to work for them, but the old time independent tailor with his own sewing machines would be found in almost all towns and big villages. The tailoring charges naturally differ according to the quality. The old time *darzi* who used to go to the bungalows, sit in the back verandah and prepare the ladies' dresses is fast vanishing. Not only has the demand for them considerably decreased but the new fashions of women's wear are also answerable for the disappearance of this class of peripatetic tailors. Tailoring has become a fine art and the charges for preparing suits and ladies' garments are fairly high. There are some tailors who specialise in stitching *sherwanis* for which the tailoring charges may go up to as much as Rs. 50. But such garments are hand-stitched rather than machine-made; hence their higher charge. Most tailoring establishments employ from 5 to 15 tailors and cutters and such employees have formed a labour union of their own and have even resorted to strike to enforce their demands for higher wages.

It is difficult to describe in detail all the multifarious professions that people adopt as means for earning their livelihood specially in a large city. Few motor owners can afford to keep a driver and the number of private motor drivers and cleaners in the census of 1951 was only 434 males and 3 women. The mention of women private drivers seems difficult to accept. It is true that many ladies drive their own cars but so do men and these figures in the census obviously do not refer to them. They refer to persons who take up jobs as private motor drivers for a living or as an occupation.

The domestic servants group belongs to the lowest income-group and their standard of living is poor. But there are few domestic servants who serve one master for very long. Those who get their food in addition to their wages are naturally better off as they are not affected by the rising cost of food. A number of persons come to the city to earn and save money which they send to their families in the villages to supplement the income from their small holdings. They generally try to go away during harvest and sowing seasons to look after their holdings or to assist their families in the village. The domestic servants, therefore, are a very mobile lot and they do not acquire attachment to their jobs or to their masters.

Transport plays a large part in the life of the city. There were 1,841 rickshaw owners and drivers and 1,129 tonga and *ekka* owners and drivers in 1951. The largest number of transport workers naturally belong to the railways where their number was 9,744.

In the rural area, the grocer, the carpenter, the blacksmith, the tailor, the oilman and the weaver are found in nearly all the villages. But most of the people living in villages are either cultivators themselves or are agricultural labourers.

CHAPTER IX

ECONOMIC TRENDS

GENERAL LEVEL OF PRICES*

The study of prices is important because it helps to know the economic condition of the people. Various factors including variations in the price of gold and silver, the rise in population, the conditions of production, of import and export, etc. affect the price level. In the nature of things prices are bound to fluctuate with the variations of the seasons, but apart from these temporary changes there seems to have been marked permanent change in the purchasing power of the rupee, since the beginning of the century. There are few records of prices prior to annexation available, but it does not appear that the rise dated from any political event. The same phenomenon was observed in other districts, and seemed to be due to an economic development having no connection with either the annexation of Avadh or the subsequent events. Probably a nearer approach to the truth might be obtained by taking into consideration several factors such as the fall in prices of silver, the growth of population, and the increased facilities for export. The prices quoted are the averages for each year, and do not show the highest and lowest points reached. Each grain is cheap for a month or so after harvest, when the producer is forced to sell in order to procure the means wherewith to pay his rent. Grain is dearest in January and February, when a considerable time has elapsed since the reaping of the last *kharif* crops, and again in July, when the *rabi* has been cut for more than two months, and the maize has not yet come in. Prices, too, are higher in Lucknow city than in the district, owing to the cost of transport. As a matter of fact, the lowest price reached by wheat was in 1862 when it averaged 32.25 seers for a rupee. From 1835 up till annexation it was never cheaper than 23 seers a rupee. The average price from 1835 to 1860 was only 21.8 seers. If famine years are excluded the average price is found to be about 23.5 seers. From annexation to 1870 it rose to slightly below 20 seers and afterwards to 17 seers till the beginning of the twentieth century. In the case of barley the lowest price was 59 seers in 1852 and the average from 1835 to 1860 was 30.5 seers. It rose by about a seer upto 1870 and afterwards the average continued on 23.5 seers, the increase in price being more marked than in the case of wheat. (The prices of all foodgrains went up greatly and the rise since 1870 was perhaps even greater than before). From the annexation to 1900, in many years prices of foodgrains rose abnormally high. All through 1857 and 1858 the prices were very high in Lucknow, but this

*In this narrative, the maund is the standard maund of 40 seers, and a seer the standard seer of 80 tolas.

was due to the disturbances, large influx of sepoys into the city and insecurity, rather than to adverse seasons. In 1865 and 1866 the prices rose to a point which had never been exceeded in this district, as the average rate for the whole of two years was only 13.5 seers in the case of wheat and 18.75 seers for barley. In the scarcity of 1869 barley was much cheaper, but wheat rose to 12.5 seers—an extraordinarily high price; but this was only the average, and for some months only nine seers could be obtained for the rupee. During the serious famine of 1878 the price of wheat was not higher than 13.4 seers, which was the same as the general average for Avadh. Barley, however, was very dear, rising to 18.4 seers. The failure of rains in 1880 caused no excessive rise in the price of foodgrains owing to the extensive imports that were made. The famine of 1897, however, eclipsed all previous records. Wheat rose on an average of 9.5 seers, barley and *arhar* to 11.5 seers, rice and *bajra* to eight seers while *kodon* and *jawar* which are usually the cheapest foodgrains, averaged from 50 to 60 seers, rose to 22 and 25 seers respectively. Prices fell in 1898, but in the following year they were again very high. The fact is that Lucknow depends for its food supply on imported grain and is consequently peculiarly susceptible to variations in the prices prevailing elsewhere. Since then there was not much variation in the price level upto the year 1913 when a maund of wheat cost Rs. 3.643, rice Rs. 5.181, barley, Rs. 2.581 and gram Rs. 2.606. The price level shot up with the declaration of the First World War in 1914 and registered a steady increase till 1929 when the price of wheat rose to an average of 7.84 seers, rice to 6.77 seers, barley and gram to 10.2 seers and 7.5 seers respectively. During this period prices showed slight variations in individual years. The world-wide slump which set in during the closing months of 1929 led to a momentous fall of prices and thereafter to a point lower than that ever reached during the whole of period treated herein. In 1930 the prices of wheat, barley and gram came down by 35.2 per cent and of rice by 10.1 per cent with regard to prices prevailing in 1929. This downward trend continued till 1934 after which the prices again showed an upward movement. This trend, however, continued upto 1937. From the beginning of 1938, a marked decline in prices set in. The main cause of the fall in prices was speculative collapse resulting in restrictions being placed by banks on credit facilities. The price level again shot up with the declaration of the Second World War in September, 1939. The rise was, no doubt, largely due to the intense activity of the speculators, but other factors like the holding back of stocks in anticipation of a future shortage, contributed in no small measure to maintain and even to advance the high level reached at the outbreak of the Second World War. Prompt action by the Government soon brought the situation under control and prices were stabilized, though at a level higher than that before the War. In the beginning of 1940, the price control measures which had been put into operation on the outbreak of the War were vigorously enforced. These measures included the fixation of prices by the District Officers and prosecution for profiteering. By February 1940, the situation was well under control. From March to July, 1940, prices registered an all-round decline, partly as a result of

price control and partly due to a check on speculative business. Prices, however, started rising gradually from August onwards as a natural outcome of the prolongation of the War. But the year closed with the prices of principal foodgrains, except, rice, at a level lower than that in the beginning of the year. During the first quarter of 1941, the prices of foodgrains fell, but thereafter they steadily rose. The year closed with prices at a considerably higher level than in the beginning of the year.

In 1942, the Price Control Department, fixed the prices of wheat under rule 81 of the Defence of India Rules. Dealers in foodgrains were also licensed. As a result of the experience of previous years it was found that effective control of prices was not possible without a simultaneous control over supplies. Government, therefore, decided to create reserves of wheat and rice to serve as price control reserve from where supplies could be released to the market. A procurement scheme was, therefore, launched by the Government for this purpose. The District Magistrate was also authorised to hold, at the cost of Government, one month's supply of grain in reserve for the regulated towns. The result was that prices of wheat and barley fell in the beginning of the year, but, thereafter they rose gradually, whereas the prices of rice (common) and gram showed a rising tendency from the beginning of the year. The prices went up further in the last quarter of the year with the result that the year closed with prices at a considerably higher level than in the beginning of the year.

The Scheme for procuring stocks of foodgrains did not meet with success, and very little wheat came to the market in April 1943. The scheme was withdrawn and arrivals improved, but even in May, the month when the *rabi* harvest usually starts coming in the market in appreciable quantities, wheat was sold at less than 3 seers to the rupee. With the enforcement of the Government procurement and provisioning scheme by the autumn months and owing to reports of wheat being imported from abroad, the grain situation eased and even the prices fell, though only slightly. By July of the same year, Government had sufficient stocks to undertake the distribution of "a poor man's diet" of rice and *ata* to the poorest 25% of the population in the town. In September, the Government rationing was extended to include wheat, barley, gram *juar*, *bajra*, *rice* and *ata*. By leaving a free market in the town, the possibility of a breakdown in supplies was avoided, but what was more important, the competition of Government shops selling at low subsidized prices caused the trade to bring down their own prices in the free market. By the end of the year prices had fallen considerably, for instance, by Rs. 2-7 per maund in the case of wheat from Rs. 14-9 per maund ruling in July to Rs. 12-2 per maund though the average yearly prices remained considerably higher in comparison with the average prices of the previous year. Another influence which operated favourably on the prices was the gradual creation of a Government monopoly in all the big purchases of foodgrains.

During the year 1944, the prices of gram and barley showed a gradual decline and by the close of the year the average yearly prices of both the

grains had fallen by about Rs. 2. In the case of wheat, however, difficulty was experienced in keeping the market prices within the statutory control rates. This was due, in part, to a poor wheat crop caused by untimely rains in March and April and, in part, to the fact that there was little compulsion on the producer to sell wheat, since he was able to realize sufficient money from other cash crops to pay his rent and meet his immediate expenses. The wholesale prices of wheat rose from Rs. 11 per maund at the end of May to the maximum of Rs. 12-13 by the end of September, though the yeartly average wholesale price was slightly lower in comparison with the previous year. With a heavy all-round deficit in rice in the State it was possible to keep prices within the statutory maxima only by strict control on the movement of foodgrains, which bottled up rice. Even then the yearly average wholesale prices of rice showed a rising tendency.

It was expected that with the end of the War the general food situation would ease, but it did not; and the district passed through a very critical period. Prices of wheat, gram and barley continued to rise gradually during the beginning of the year, 1945. Rice, however, was steady due mainly to rigid control. The United Provinces Foodgrains Rationing Order, providing for the closing of the open market and for the rationing of all inhabitants, was enforced in March, 1945, and thus total rationing was introduced. This total rationing remained in force upto 1947, and the Government wholesale prices to the authorised retailers remained almost the same for the respective foodgrains during the period. The year 1948 commenced with the control of foodgrains, and all the rationing commitments were terminated on 16th May of that year. Immediate reactions to decontrol measures were highly satisfactory. The decontrol was so well timed that the trade was taken aback and was not in a position to indulge in speculative business. Further, there was a good *rabi* crop in sight. The cumulative effect of these factors was encouraging in the beginning and prices started going down. The basic overall shortage, however, re-asserted itself and the prices soon assumed an upward trend, and it seemed as if the markets would get beyond control unless definite steps were taken to arrest the rise in prices. People also clamoured for restoration of controls and rationing. Having decided to revert to the policy of complete control, Government took immediate steps, and the Foodgrains Rationing Order 1949, was promulgated on 1st September, 1949, and applied to Lucknow from 16th September, 1949. Open market in Lucknow was closed. Total rationing continued till 1st July, 1952, when a change in Government policy with regard to controls was made. With effect from that date free markets were restored. Restrictions on movement of foodgrains within the State were also withdrawn and procurement was suspended. The issue of foodgrains to ration-card-holders, however, continued. With effect from 16th November, 1952, the sale of rice and coarse grains from Government shops was stopped altogether.

The expectation of an immediate fall in the prices of foodgrains and easing of the food situation as a result of the suspension of purchases by

Government and relaxation of controls from July 1952, was not realized. On the contrary, prices of nearly all foodgrains went up appreciably. Steps were taken to prevent any large increase in prices. One of the measures adopted was to ban purchases and milling of indigenous wheat by flour mills and to allow them to mill only imported wheat. Although the monsoon was erratic and highly deficient, the *kharif* crop on the whole was good and prices, particularly of rice, started falling. At the end of the year, however, prices were appreciably higher than those obtaining before 1st July, 1952. In the following year increased production considerably improved the availability of foodgrains, and abandonment of procurement by the Government meant the withdrawal of monopoly in purchase. The normal forces of demand and supply once again started adjusting the prices, and the withdrawal of Government with all its financial resources from the market had its effect in softening the prices. The cultivator could not be sure of getting a fixed minimum price for his grain, nor was the trader assured of earning a fixed commission on the grain supplied by him. The nervousness of the cultivator and the trader only led to a decline in prices. In consequence the downward trend which started early in 1953 could not be resisted, and in December, 1955 prices had fallen by about 45% as compared to the prices ruling on 1st July, 1952, when decontrol was started. Individually, wheat registered a fall of about 40%, rice 34%, gram 58% and barley 50%, as compared with the prices of July, 1952. But by the end of December, 1955, prices of foodgrains started rising rapidly.

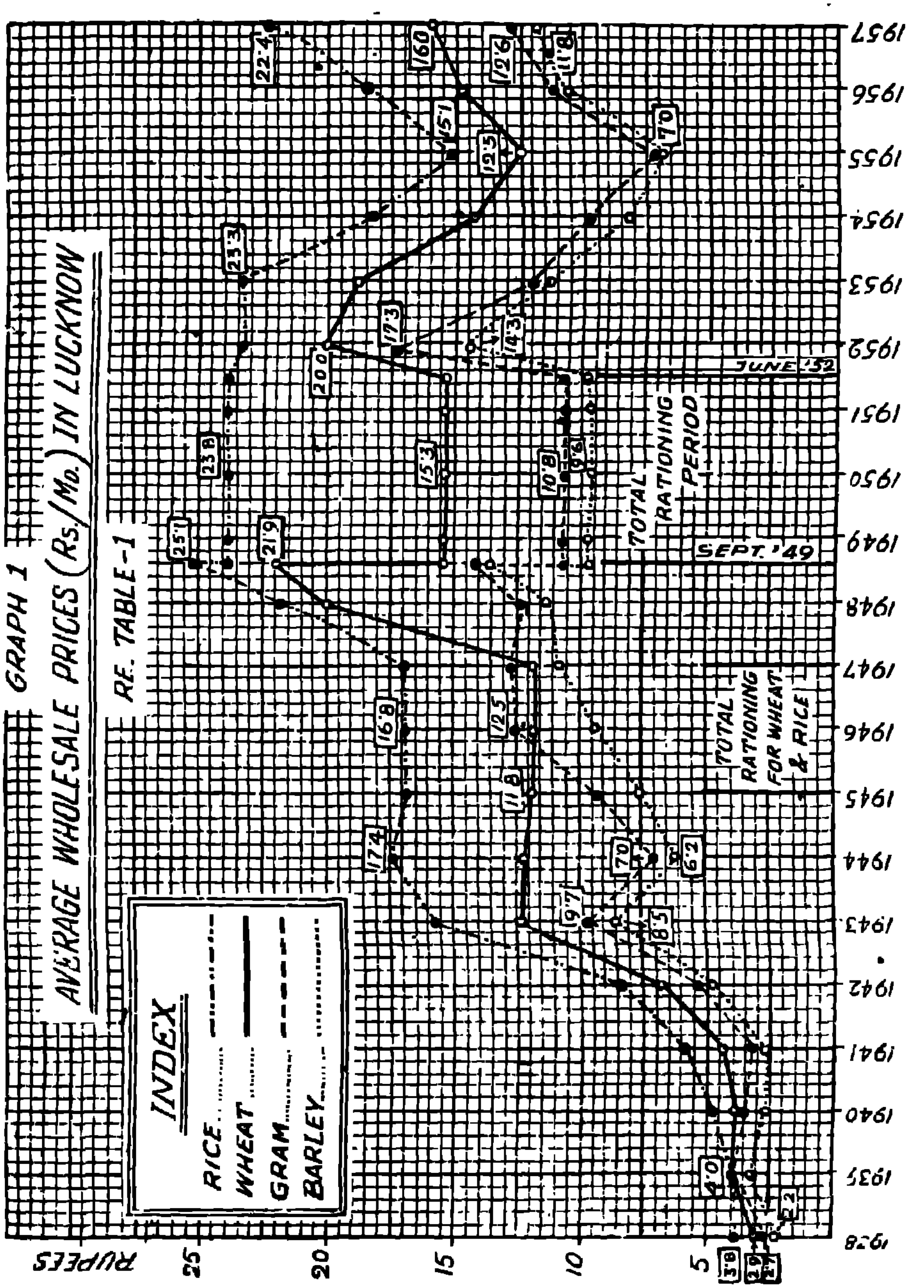
The prices continued to rise in 1956 and 1957, and by the end of December, 1957, the prices of wheat and rice had registered a rise of about 33%, gram 85% and barley 71%, over the level of December, 1955. It was thought at first that this sharp rise might be only a temporary phase; but the prices started stabilizing at the high level without any prospect of recession in near future.

TABLE I

AVERAGE WHOLESALE PRICES (IN RS. PER MAUND) IN LUCKNOW FROM 1938 TO 1957, FOR WHEAT, RICE, GRAM AND BARLEY

Commodity	Years									
	1938	1939	1940	1941	1942	1943	1944	1945†	1946	1947‡
Rice	3.6	4.0	4.8	5.8	8.4	15.6	17.4	16.8*	16.8*	16.8*
Wheat	2.9	4.1	3.8	4.28	6.7	12.2	12.1	11.8*	11.8*	11.8*
Garm	2.7	4.0	3.5	3.1	5.4	9.7	7.6	9.2	12.5	12.6
Barley	2.2	3.2	2.6	2.8	4.9	8.5	6.2	7.6	9.4	10.9

(contd.—p 202)


GRAPH 1
AVERAGE WHOLESALE PRICES (Rs./Md.) IN LUCKNOW
RE. TABLE-1
INDEX
RICE
WHEAT
GRAM
BARLEY
RUPEES
TOTAL RATIONING PERIOD
SEPT. '49
JUNE '52
TOTAL RATIONING FOR WHEAT & RICE

TABLE—1 (*contd.*)

Commodity	Years									
	1948	1949 †	1950	1951	1952 ‡	1953	1954	1955	1956	1957
Rice	21.7	25.1/23.8*	23.8*	23.8*	23.8/23.3	23.3	18.1	15.1	18.4	22.4
Wheat	20.1	21.9/15.3*	15.3*	15.3*	15.3*/20.0	18.6	14.2	12.5	14.7	16.0
Gram	12.3	14.0/10.8*	10.8*	10.8*	10.8*/17.3	12.0	9.7	7.1	11.2	12.6
Barley	11.4	13.5/9.6*	9.6*	9.6*	9.6*/14.3	11.4	8.2	7.0	10.6	11.8

NOTES— * Numbers marked with an asterisk show rationed rates.

† Total rationing was introduced in 1945 and again in September, 1949. Figures in the numerator show pre-rationed rates.

‡ Total rationing was terminated in 1947 and June, 1952, respectively. Figures in the denominator show rates just after de-rationing.

Table 1 and the corresponding graph, given above illustrate the course in which wholesale prices of the more important of foodgrains have been moving since the beginning of the Second World War. It is, however, necessary to focus particular attention on some of the more important features of this price movement, which have been summarised in the following tables :—

TABLE—2

THE ANNUAL AVERAGE PRICE-INDICES OF IMPORTANT FOOD ARTICLES AT LUCKNOW (WITH 1939 AS BASE = 100)

FROM 1939-40 TO 1943-44

Commodity	Years									
	1939 Wholesale	1940 Retail	1940 Wholesale	1941 Retail	1941 Wholesale	1942 Retail	1942 Wholesale	1943 Retail	1943 Wholesale	1944 Retail
Wheat	127	..	123	..	177	174	315	318	430	429
Rice	106	..	119	..	154	157	284	286	404	408
Dal Arhar	101	..	79	..	115	109	239	224	311	297
Sugar	112	..	86	..	107	100	130	121	145	138
Gur	75	..	38	..	61	..	113	..	94	..

TABLE—3

THE MINIMUM AND MAXIMUM INDICES LEVELS REACHED BY THE MONTHLY WHOLESALE PRICES OF IMPORTANT FOOD ARTICLES AT LUCKNOW

Commodity	Years									
	1939 Minimum	1940 Maximum	1940 Minimum	1941 Maximum	1941 Minimum	1942 Maximum	1942 Minimum	1943 Maximum	1943 Minimum	1944 Maximum
Wheat	100	149	108	134	149	215	233	466	373	488
Rice	94	117	95	141	143	203	218	441	341	458
Dal Arhar	86	113	68	90	86	171	180	313	253	344
Sugar	98	137	82	92	92	126	119	140	140	155
Gur	48	111	21	60	44	110	80	70	70	131

The figures tabulated above reveal a number of interesting features. It was from 1942-43 onwards that the rise in the prices of various commodities assumed serious proportions. A number of price control measures, as stated earlier, had to be undertaken. Secondly, while the indices for wheat and rice shot up to as high a level as 488 and 458, respectively, the indices for the *dals* did not go beyond 344. Thirdly, the index for sugar has been moving in an orderly fashion while the index of *gur* was unfortunately subject to the most unchecked vagaries of the forces of supply and demand.

It will be seen that one of the most potent factors that have influenced the varying tendencies of the price movement of these commodities has been the country's serious limitations in regard to transport facilities. Wheat and rice are mostly imported by rail, while *dals* usually come by way of roads from the neighbouring villages. This accounts for the relative scarcity of wheat and rice and the consequent shooting up of their price indices. On the other hand sugar has been the most efficiently controlled commodity, since it could be checked at the source and its supplies could easily be regulated on a quota basis. *Gur* had to suffer from an additional disadvantage, namely its perishable nature.

Rise in wholesale prices directly affected the level of retail prices and a corresponding rising tendency was found also in the retail prices of various commodities. A perusal of table No. 2 shows that the indices of these retail prices are in most cases lower than the corresponding indices of the wholesale prices, except in the case of rice throughout and of wheat in 1942-43. The indices of wheat and rice went up to as high a level as 429 and 408 respectively, in 1943-44, against 174 and 157 in the year 1941-42. Price indices of both wholesale and retail are not available after the year 1944, but a study of table No. 1 and of the corresponding

graph reveals that the wholesale prices of various foodgrains assumed high proportions, and the peak year was 1949 when total rationing was introduced. Table No. 4 below shows the movement of the indices of retail prices since 1948:—

TABLE—4

PRICE RELATIVES SHOWING LEVELS OF RETAIL PRICES IN LUCKNOW IN RELATION TO THEIR CORRESPONDING LEVELS IN 1948 (=100)

Commodity	Years					
	1952	1953	1954	1955	1956	1957
Wheat	89	91	69	75	89	87
Rice	95	96	52	64	77	85
Gram	143	115	57	93	106	96
Barley	131	106	62	82	107	106
Ghee	91	94	87	82	95	92
Mustard Oil	68	96	82	75	132	122
Milk	111	99	84	79	84	86
Sugar	76	86	86	80	84	98
Gur	77	109	80	95	97	92
Potato	49	49	42	67	73	48
Dhoti	100	118	112	108	121	114
Firewood	77	77	68	67	65	64
Kerosene Oil	113	105	104	104	112	117
Tobacco	102	100	106	107	107	110

The most interesting feature of the above table is that in the year 1954 the price indices of all the important articles of consumption, except sugar, kerosene oil and tobacco, went down sufficiently. Potato touched the lowest number i.e. 42, followed by rice, gram, barley, firewood and wheat, the indices of which are 52, 57, 62, 68 and 69, respectively. The downward trend started early in 1954 and continued upto the close of the year. The fall in the prices of foodgrains was so marked that it created a new problem for the Government. The fall in prices had to be checked in the interest of the overall economy of the country and in the interest of the cultivator who needed to be assured of a minimum price

for his produce so that he could continue growing foodgrains. Effective measures were taken by the Government in this respect. It announced the minimum prices of foodgrains and undertook to purchase as much quantity as was available at those prices. This measure checked the falling trend and the price indices showed an increasing tendency in respect of most of the commodities. The result is that the prices are considerably high.

URBAN WAGES

The information given here is based on the material collected during the Eighth Quinquennial Inquiry into Wages conducted in 1950 by the Department of Economics and Statistics. The investigations were confined to the municipal limits only and covered only selected classes of urban wage earners like (1) casual labour or *mazdur*, (2) porter, (3) domestic servant, (4) *chowkidar* or guard, (5) herdsman, (6) gardener, (7) wood-cutter, (8) carpenter, (9) black-smith, (10) tailor, (11) motor driver, (12) midwife, (13) washerman, (14) barber and (15) scavenger. The terms 'common', 'minimum' and 'maximum' used within inverted commas refer to the most common minimum and maximum rates obtained for urban wages; outside inverted commas, they carry their usual meanings.

The 'common' wage for casual labour is Rs. 1/8 per day. It is interesting to note that this rate is roughly 50 per cent higher than the corresponding wages, for ordinary agricultural labour, in rural areas. The wages of a porter have been obtained for carrying one maund of load, and it was found to be 5 annas or 6 annas per mile. Monthly wages of domestic servants are 'without food' or 'with food'. The monthly rates 'with food' are naturally lower. The usual 'common' rates 'with food' are Rs. 15 to Rs. 20 per month. The 'common' rate 'without food' is Rs. 40 per month. In terms of a casual labourer's daily wage, the monthly wage of a domestic servant 'without food' amounts to 26 days' wages. *Chowkidars* are usually paid by the month. The most 'common' wage is Rs. 40 per month. The *chowkidar's* wages are, thus, on par with the domestic servants' wages (without food). In terms of a casual labourer's daily wages the *chowkidar's* wage is equal to 27 days' wages. The gardener's is another occupation which is paid for at monthly rates. The most common wage is Rs. 50 per month, the highest in the Pradesh. His 'common' wage amounts to over 33 days' wages of a casual labourer. The rates for a wood-cutter have been obtained for a unit of one maund of wood turned into fuel. The 'common' rate is 4 annas per maund. Being a piece-rate it is not possible to compare it with others. The most 'common' rates for grazing paid to a herdsman are Rs. 2 per month in case of a cow and Rs. 4 for a buffalo. In the case of skilled labour, like a carpenter, they are engaged at daily rates. The usual 'common' rate is Rs. 3/8 per day. It exceeds the wage of a casual labourer by 133 per cent. For blacksmithy, both daily and piece-rates have been reported. The 'common' daily rate is Rs. 3/8. This rate is more than double that of a casual labourer. The 'common' piece-rate for fixing an iron tyre on the wheels of a bullock-cart is Rs. 2 per tyre. Motor drivers are paid

on monthly basis. The 'common' rate is Rs. 70 per month. The rates for drivers of heavy vehicles are considerably higher. This occupation gives the highest monthly wage. The piece-rates for tailoring have been reported for three units (1) a cotton shirt for men (full sleeves) (2) a cotton blouse for women (full sleeves), and a (3) cotton suit. The 'common' rate for a blouse is lower than that of a shirt. The rate for a shirt is Rs. 1/4 and that of a blouse, 12 annas. The common tailoring charges for a cotton suit are Rs. 12. The 'common' payment to a trained midwife is Rs. 10 per delivery. The laundering rates are fixed in two ways, (i) according to a single adult garment and (ii) per 100 garments. The usual 'common' rate of the first type is 2 annas per garment. The 'common' rate per 100 clothes is Rs. 8. The barber's charges are 2 annas per shave and the 'common' rate for hair-cut is 6 annas. A scavenger is employed either at per family or per house or at a fixed monthly rate. Accordingly, a monthly rate has been obtained from the Municipal Board along with a rate per house with one latrine for one clearance per day. The 'common' rate of the latter type is Re. 1. The 'common' monthly municipal rate is Rs. 28. The table below also gives the minimum and Maximum wage rates for the mentioned occupations :—

TABLE—5

WAGE RATES MOST 'COMMON', 'MINIMUM', 'MAXIMUM' FOR SELECTED OCCUPATIONS

Sl. No.	Particulars	Common Rate	Minimum Rate	Maximum Rate	Unit of payment
1.	Casual labour	1.50	1.00	1.75	Rs. per day
2.	Porter	5.00	4.00	6.00	As per md. of load carried per mile
3.	Domestic Servant	15.00	10.00	20.00	Rs. with food p. m.
		40.00	30.00	50.00	Rs. without food p. m.
4.	Chowkidar	40.00	30.00	50.00	Rs. per month
5.	Gardener	50.00	30.00	60.00	Rs. per month
6	Wood-cutter	4.00	3.00	5.00	As per md. of wood turned into fuel
7.	Herdsman	2.00	..	..	Rs. per cow per month
		4.00	..	.	Rs. per buffalo p. m.
8.	Carpenter	3.50	3.00	4.00	Rs. per day
9.	Black-smith	3.50	3.00	4.00	Rs. per day
		2.00	1.50	2.50	Rs. per iron tyre
10.	Motor-driver	70.00	60.00	90.00	Rs. per month
11.	Tailor	1.25	0.75	2.00	Rs. per cotton shirt
		0.75	0.50	1.00	Rs. per cotton blouse
		12.00	8.00	20.00	Rs. per cotton suit

TABLE—5 (*contd.*)

Sl. No.		Common Rate	Minimum Rate	Maximum Rate	Unit of payment
12.	Midwife	10.00	5.00	15.00	Rs. per delivery
13.	Washerman	2.00	1.00	3.00	As. per adult cloth
		8.00	6.00	12.00	Rs. per 100 clothes
14.	Barber	2.00	1.00	4.00	As. per shave
		6.00	2.00	12.00	As. per cutting
15.	Scavenger	28.00	28.00	28.00	Rs. p. m. Municipal rates
		1.00	0.50	1.25	Rs. per month per house with one latrine and one clearance per day

RURAL WAGES

Agriculture is still the main occupation of the rural areas. It is practised by century-old methods and shows almost entire lack of modern machinery. The result is that a much larger number of persons are engaged on simple agricultural operations such as ploughing, sowing, weeding, transplanting, irrigation, reaping and thrashing than would otherwise be necessary. Hence the importance of these occupations and the wages paid for each of them. Moreover, villages are more or less self sufficient units economically. The result is that most of them have their own carpenter, black-smith, well-sinker, spinner, weaver, etc. Where villages are very small, every one of them may not have all these types of workers, but even in such cases two or three adjoining villages will generally be found to possess more or less a full complement of them. Some bigger villages may possess an even more diverse list of industrial occupations, e.g., basket-making, pottery, rope-making, gold-smithy, etc.

A common feature of most of these occupations is the casual nature of employment offered by them as against the more or less permanent employment obtaining in urban areas. This is partly due to the seasonal character of some occupations and partly to the limited demand for a particular type of work in the villages. Consequently, more than one occupation are followed, not infrequently, by one and the same person or class of persons. Thus all agricultural occupations such as ploughing, etc. are done by the same group of workers.

The methods of paying wages in rural areas are varied and complicated. They differ not only from occupation to occupation, but also from village to village. Payment for agricultural operations mostly takes one or more of the following four forms: (1) daily or monthly wages in cash or grain; (2) daily refreshments in the form of morning 'drink' (*panipio*) which really means a drink of water in the morning accompanied by something to eat, even though it is parched rice or other grain or *gur* only, and one or two full meals, consisting of parched grain, loaves of bread

etc. (3) six-monthly payments at the time of the harvest; or (4) annual payments. The last is usually confined to such classes of workers who work more or less throughout the year, e.g. the ploughman. The table below shows in detail the modes of payment in vogue in different occupations in the district and may be found interesting:—

TABLE—6

SHOWING METHOD AND PERIOD OF PAYMENT OF VARIOUS AGRICULTURAL OCCUPATIONS

Occupation	Method of payment	Period of payment
Weeding	Cash ; Cash/Grain	Daily
Reaping	Cash/Grain; Grain per bigha	Daily
Irrigation	Cash/Grain	Daily
Ploughing	Cash	Daily, monthly
Carpentry	Cash; Grain	Daily annually
Blacksmithy	Cash; Grain	Daily six monthly, annually
Washing clothes	Grain	Annually, six monthly
Scavenging	Cash	Monthly

Note: Where two or more words stand together without a semi-colon in between them they indicate that part of the payment is made by one method and part by the other.

The method of combining cash and grain paid for the work and the harvest-time-grain payment is very helpful to the worker. By this method, the worker not only gets both cash and grain in required quantities, but he also makes a compulsory saving in the form of grain payable at the harvest time when the cultivator is generally in a liberal mood. Besides, this method is convenient to the cultivator also, because a good part of his obligations are postponed to the harvest time when he himself receives the fruits of his labour.

Most of the heavy work is done by men while female labour is generally employed for lighter work such as weeding, thrashing, etc. Sometimes children are also employed on the farm, but between women and children the employers show a definite preference for the former. Casual labourers are employed on the daily-wage basis and are paid in cash.

The table below details the hours of work and wages paid to rural labour according to the nature of occupations :—

TABLE—7

AGRICULTURAL WAGES IN LUCKNOW

Class	Nature of labour	Normal daily working hours	Wages paid Rs.	as.
Skilled labour (per day)	Carpenter	8	2	10
	Black-smith	N*	N	
	Cobbler	8	1	0
	Sowing	N	N	
	Weeding	10	0	9
	Reaping	5	0	8
Agricultural labour (per day)	Harvesting	5	0	8
	Ploughing	8.5	1	0
	Other Agricultural labour	6.25	1	5
	Herdsmen (per month)	8.5	1	0

*(N denotes "not available")

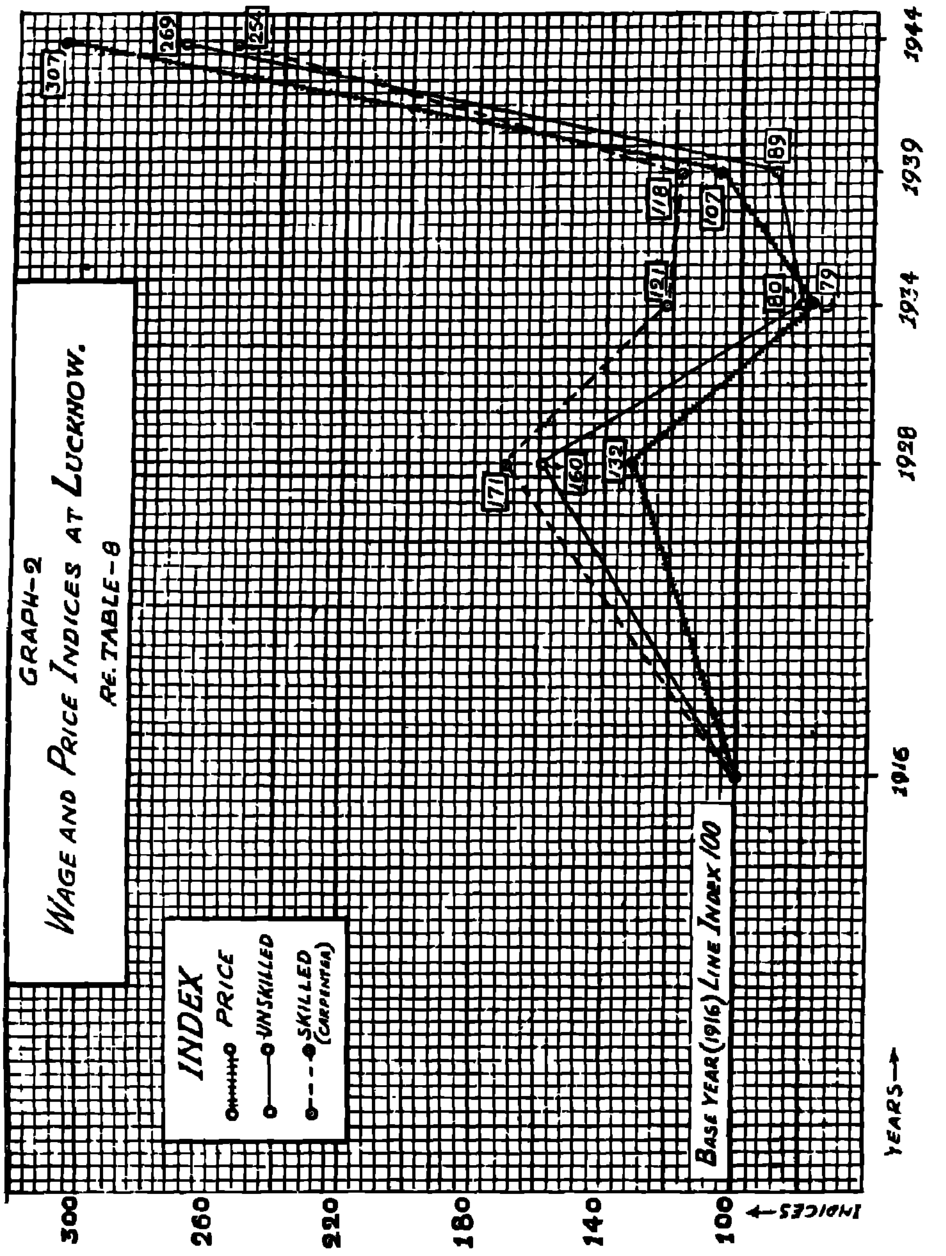
Relative rise in Prices and Wages

An account of the level of prices and wages in different occupations, skilled and unskilled, has already been given. Their relative positions with respect to previous years and the effect of fluctuations in prices, on wages is still to be examined. The wage indices of 1916, 1928, 1934, 1939 and 1944 have been compared with the indices of prices for the same years, in Table 8 and the corresponding graph (no. 2):—

TABLE—8

SHOWING INDICES OF WAGES AND PRICES WITH 1916 AS BASE = 100

Year	Price Index	Unskilled labour	Skilled labour Blacksmith	Carpenter
1916	100	100	100	100
1928	132	160	160	171
1934	79	80	—	121
1939	107	89	110	118
1944	307	269	227	254


GRAPH-2
WAGE AND PRICE INDICES AT LUCKNOW.
RE. TABLE-8
INDEX
PRICE
UNSKILLED
SKILLED (CARPENTER)
BASE YEAR (1916) LINE INDEX 100
YEARS→
INDICES→
1916
1928
1934
1939
1944
100
140
180
220
260
300
307
269
254
189
107
118
121
180
179
171
160
132

The price indices are based on unweighted arithmetic averages of prices of the various commodities, and the periods compared are August, 1916; August, 1938; August, 1934; August, 1939; and August, 1944.

The comparative level of prices reached during the First World War (1914-1918) was much lower than that recorded during the Second World War (1939-44). The highest level of First World War was, however, recorded after the end of the war, about the year 1925. This is indicated by 1928 indices in the series, which show the second highest level. The lowest level, i.e. of 1934, in this series is due to the world-wide slump in prices which had set in after the First War. The 1939 indices show that prices were already recovering from the above-mentioned fall when the Second World War broke out in September, 1939. The price level continued to rise after 1939. Table 9, given below, shows that the level of prices in December, 1944 was 161 per cent higher than that in August 1939. The maximum rise recorded by it however was 302 per cent in August, 1943.

TABLE—9

SHOWING RELATIVE RISE IN WAGES AND PRICES OVER 1939
(PERCENTAGE RISE OVER AUGUST 1939)

In December, 1944			In August, 1943
Unskilled wages	Carpenters' wages	Prices	Prices
260	89	161	302

An important point to be noticed in this connection is that the period during which prices in Lucknow recorded the highest rise over the pre-War level was roughly from May to October, 1943. The 1916 base-level (Table 8) is, however, more on par with 1939 level than with any other.

As for wages, tables 8 and 9 show a relative increase over previous years in different occupations. On the whole, as compared to skilled occupations, unskilled occupations show a greater rise in 1944 over the previous years, which include pre-War years also.

The indices for wages of both skilled and unskilled labour do not follow the above trends in prices in the same order. However, a perusal of tables 7 and 8 show that they also record the highest level in 1944 and the second highest in 1928. Unlike prices, the wages of all classes appear to have been more or less on the same level in 1939 as in 1934. This means that the wages show, if anything, a greater lag in relation to prices both in point of time and point of degree.

The district showed the maximum rise in prices (in August, 1943) to be higher than that in wages (in December, 1944) in both the cases of unskilled labour and carpenters. Unskilled labour, however, shows a higher level for wages than for prices in December, 1944. Both the tables reveal

that while prices were rising (upto August 1943) wages also rose, but they did not rise in equal proportion. And when prices began to fall after August, 1943 and went down considerably by December, 1944, wages either did not fall or, at any rate, did not record a proportionate fall with the result that in December, 1944 wages were actually on higher level than prices, in comparison to their level in August, 1939.

While the figures thus show a lag in wages in relation to prices, they do not show any co-relationship between the rise in prices and that in wages, since August, 1943, at least if both the rises are measured for the same period. In other words, the rise in wages has not taken place in any uniform proportion to rise in prices, which is hardly surprising. In fact, this seldom happens, even in the case of most organised industries in a short duration, particularly so during the unsettled conditions of the War. The chances for rise in wages, in uniform proportions to rise in prices, are naturally still less in unorganized rural occupations, wages for which are more conventional than competitive.

The economic forces had a free play on the wages of casual and agricultural labour on small farms. Industrial wages and agriculture employments on farms of 50 acres and above have been fixed by the Minimum Wages Act, 1948. By a Government notification issued in the year 1952 the minimum rates of wages in respect of employments (other than agriculture) mentioned in the schedule of the Minimum Wages Act, 1948 were fixed at Re. 1 per day, or Rs. 26 per month of 26 working days. Minimum rates of wages were also fixed in the case of agricultural farms of 500 acres or more. The rates so fixed were Re. 1 per day, or Rs. 26 per month of 26 working days, with perquisites for adult workers, and 10 annas per day or Rs. 16-4-0 per month without perquisites for children and persons below 18 years. The minimum rates of wages can be paid in cash or in kind, or partly in cash and partly in kind.

STANDARD OF LIVING

It cannot be denied, particularly in regard to the year 1939 when the Second World War broke out and the subsequent years, that the consumer was hit hard. Rising prices invariably tell upon the standard of living of the community. Those of the low income groups, and especially those with fixed salaries, suffer the severest in times of rising prices. The income distribution of Lucknow is not known. While it is the city of Rajas and Nawabs it is also the home of the humble and the poor. The paradox of economics is often that concentration of immense wealth goes side by side with the existence of abject poverty. This may be true of Lucknow city also. The cost of living index of Lucknow as a whole is not available. However, such an index for low-paid Government employees in Lucknow is available from the years 1941 to 1944 and from 1947 to 1950. It can, therefore, be gauged to some extent how the cost of living has been fluctuating during these years of stress and strain. The following table shows the annual average index number for food articles, non-food articles and the general cost of living, for the low-paid Government servants at Lucknow, the base year being 1939 = 100 :—

TABLE—10

Year	Food Articles	Non-food Articles	General cost of living
1941	119	135	123
1942	174	200	179
1943	306	350	315
1944	324	355	331
1947	..	..	410
1948	..	..	525
1949	..	..	555
1950	..	..	509

It is evident from the above table that like the prices of food and non-food articles the general cost of living also recorded a sharp rise during 1943 and onwards, and the highest level was reached in the year 1949. In the year 1950 the rising tendency seems to have been checked.

It will also be seen that the index for non-food articles was higher than the index for food articles, but the index for food articles was more responsible for raising the cost of living because of its larger weight in domestic consumption.

Whether it was due to food articles or to non-food articles the fact remains that the cost of living has gone up to a level at which it is difficult for a majority of the people to make both ends meet. In the ordinary man's language, an idea of the hardship caused to the masses by measuring the purchasing power of the rupee in terms of commodities can be ascertained. Thus in the pre-War period, a rupee could purchase commodities worth 16 annas on the average, in each of the subsequent years the same rupee could purchase commodities worth 0-11-1 in 1941-42, 0-6-6 in 1942-43 and only 0-4-9 in 1943-44. The present value of the rupee is about 0-2-6 to 0-3-0 only.

The above figures clearly indicate that a man getting one rupee per day as wages in 1943-44 was as good as a man getting 4 annas 9 pies per day in the pre-war period. To meet the enhanced cost of living, dearness and other allowances were paid to Government servants and employees of local bodies.

Some sections of the community, e.g. all type of skilled workers, general labourers, artisans and the like are earning higher wages and can meet the burden of enhanced prices. There is no lack of employment for these workers. In fact, in the city there is great dearth of labour, skilled and un-skilled both, in all the categories of occupations.

It is people getting fixed salaries and the lower middle classes, whose increased expenses are not adequately covered by the increase in dearness

and other allowances, who suffer most. Unfortunately, very little accurate information about their present economic condition is available. Their standard of living has certainly suffered the most.

About 90% of the families in the city belong to the lower and lower-middle classes. Under existing cost of living, the margin of income over expenditure appears to be negligible . A large number of families have deficit budgets and consequently have to take resort to borrowings for unforeseen expenses. Subject to availability of money, about 75% of the families desire to invest it in house-building and the remaining 25% or so show a liking for agricultural land, ornaments or securities. About 5% of the families have deposits in commercial or post office savings banks. This also gives a fair idea about the living conditions of the city-dwellers, which may be taken to reflect the living pattern of the district. The agricultural class did not suffer at all. The upward trend in price level of agricultural produce helped them to clear away a large amount of indebtedness and, except by those who were hit by one natural calamity or another, loan was not much sought for. But the problems of the farmers are numerous and indebtedness can seldom be totally avoided. Uneconomic holdings, low wages and other special obligations induce the smaller cultivators to borrow money, to the obvious detriment of their standard of living.

In recent years, the impact of urban life and the modern means of communication also had some bearing on the food habits in the remote villages. Beverage like tea, is becoming common even in village homes, though its use is limited to special occasions only. An up-to-date and accurate account about the food habits of the rural population is not available.

The important articles of consumption in the rural areas are almost the same as in the urban areas, except that the villagers also consume inferior grains like *sawan, kodon* and *mandua* with other foodgrains.

Employment

The general level of employment in different occupations has been dealt with in greater detail in an earlier chapter. For the present it would be sufficient to say that a greater section of the industrial population of the district found employment in industries like calico printing, *chikan*, work, *kamdani* and various other cottage industries. A number of *chikan* workers live in village Umrai in Malihabad tahsil. Though not an industrial centre, there are several factories in the district, all located in the city. They employ about 5,062 workers daily. Labour in the district is migratory in character. It is generally drawn from the neighbouring villages; it comes to the city in the morning and returns in the evening after the day's work. The chief occupation in the rural areas is agriculture and about 67.9% of the villagers earn their livelihood from agriculture. Of the total urban population, 22.4% engage themselves in production other than agricultural and 19.6% engage in commerce.

Occupational Shifts

Cottage industry is a special feature of the occupational pattern and in it manufactures are done mostly on a family basis. The art of these industries is handed down from one generation to another, thus creating a family tradition. But the present day economic pattern of society, however, had its effect on them also. The foreign-made cheap and fancy articles crippled their trade and they could not withstand the competition. Leaving their traditional trade they were compelled to seek other means of livelihood and either took to similar professions or totally crossed over to the modern large-scale industries as manual or skilled workers. Large scale industries, however, as stated earlier did not exist in the district. Still, there were certain developments in this respect. According to the available figures, the number of factories increased from 20 in 1926 to 33 in 1939, and to 87 in 1949. These factories employ a large number of workers whose number had nearly increased three-fold in 1949 as compared to 1926.

Employment Exchange

The Lucknow Employment Exchange was established in January 1946. Since then the Exchange has been engaged in finding suitable employment for the unemployed. The figures as given under for the year 1955 will give an idea about the employment situation in the district :—

Persons registered for employment	...		...	3,23,197
Vacancies registered	...	...	...	46,223
Persons appointed	...	...	..	29,467

The Labour Department has also started vocational training in various trades. This has been described in the chapter on 'Education'.

National Planning and Community Development

With the growing consciousness that advancement of the country must begin with the people in the villages in whom the real source of political power was bound to vest in any scheme of political reforms, the political parties started what was called the mass contact programme. The then Government also realised this and in 1926 an enquiry was directed into the problem of rural progress. The aim, however, was mainly political. There was, however, no co-ordinated scheme and the attempt was confined in the beginning to such activities as sanitation and cleaning of villages, extension of agricultural and irrigation facilities to the villages. No attempt was made to enlist the co-operation of the rural population itself. When the first popular government came into office in 1936. the scheme was put more or less on an organized basis but the main responsibility still rested with the District Officer of the district to initiate and carry out the scheme through Rural Development Associations with a non-official chairman. With independence came the first serious attempt to tackle this important problem by the appointment of a National Planning

Commission at the Centre and State Planning Board in the State. The aim was to frame co-ordinated schemes for the development of the activities of nation building Departments like Co-operation, Education, Irrigation, Agriculture and Public Health. This was done to avoid overlapping of the activities of the various departments and to ensure smoothness in the execution of those schemes and above all to enlist the active co-operation of the people themselves, through *Gaon Sabhas*.

At the district level, the responsibility for the framing and the execution of the schemes under the Plan lies on the District Officer who is assisted by a District Planning Officer and a District Planning Committee. This Committee consists of local departmental officers and non-official representatives including members of the Legislature and presidents of the local bodies.

In the programme the unit of operation is a Block which consists of, on an average, about 100 villages with a population of nearly 66,000 persons, over an area of 150 sq. miles. For each Block there is a Block Development Officer, four or five Extension Officers representing such technical departments as Agriculture, Animal Husbandry, Co-operative and Social Education, and generally 10 village-level-workers.

The evolution of a Block covers four stages, viz., Shadow Block, National Extension Service Block, Intensive Development Block, and finally the Normal Block. Each stage has a fixed monetary provision for its development activities. The district is divided into eight Blocks with due regard to tahsil boundaries and the local administrative set-up. Their names, dates of inauguration, population and the number of *Gaon Sabhas*, villages and the *Nyaya Panchayats* in each Block are given in the table below :—

Name of Block	Present stage	Date of opening	Population	Gaon Sabhas	Villages	Nyaya Panchayats
1. Gosainganj	Post I. D. Normal	26.4.54	83,546	92	114	13
2. Mohanlalganj	N. E. S	2.10.56	87,086	98	114	14
3 Bakshi-ka-talab	I. D.	2.10.54	91,514	62	201	17
4 Mal	N. E. S.	1.4.58	59,325	36	92	11
5 Malihabad	Shadow	..	55,053	36	91	11
6. Sarojninagar	I. D.	26.1.54	..	95	104	13
7 Chinhat	Shadow	..	66,002	86	100	8
8. Kakori	Shadow	..	73,389	91	113	11

So far only five Blocks are functioning, of which three have reached the Intensive Stage and two are in the N.E.S. Stage. The rest are Shadow Blocks. The latter do not have any additional staff and the responsibility for the development work lies with the tahsil revenue staff, the Panchayat

Inspectors and the local officers of various nation-building departments. There are two training-cum-extension centres; one at Bakshi-ka-talab and the other at Sissendi, which impart training to various categories of development workers. The measure of success achieved in the First Plan period, the targets fixed and the achievements thereof, have been dealt with in connection with the various development departments like Agriculture, Animal Husbandry, Education, Public Works Department, etc. The more important are, however, summarised below :—

Agriculture

In the beginning of the First Five-Year Plan, there were 3,55,506 acres of culturable land, which by the end of the First Plan increased to 3,87,312 acres. It is hoped that about 16,900 acres more will be added by the end of the Second Five-Year Plan. This will be done through reclamation of *usar* land by chemical and other methods. Valuable work is being done in this direction at the Banthara Project of the National Botanic Gardens. Another scheme is for the conservation of 9,050 acres of land which is being eroded by the Gomati and by the Behta *Nala* near Ral man Khera. By the end of the First Five-Year Plan there was an increase of 35,000 acres of irrigated area, as a result of the digging of 21 miles of new channels, the construction of 86 miles of Amausi distribution system, 226 irrigation wells and the installation of 34 pumping sets and of 39 persian-wheels. The Second Plan provides for additional irrigation of 3,342 acres by distributing 6 pumping plants and by the popularisation of small irrigation projects. During the First Plan, 148 old wells were bored to provide irrigation facility to 10,000 acres. During the Second Plan period, boring of 107 wells will be undertaken, of which 92 have already been bored. In the beginning of the First Plan, only 27,680 acres of land were under improved seed cultivation but by its end the area rose to 71,902 acres. Thus at present about 1,00,000 acres are being sown with improved seeds. Against a target of 56,300 mds. in the First Plan, the total quantity of improved seed distributed came to just over 86,300 mds., which is 55% higher than the target. In the Second Plan it is expected that 2,99,900 mds. of improved seed will be distributed. By now 68,123 mds. have already been distributed. The target for distribution of chemical manure in the First Five-Year Plan was, 1,19,924 mds., but only 45,986 mds. were actually distributed. In the Second Plan period it is proposed to distribute 1,57,365 mds. out of which 51,341 mds. have already been distributed. In fact, in 1957 Lucknow district stood first in U.P. in the distribution of phosphate manures.

At present 20,170 acres are under the U.P. method of wheat cultivation and the acreage under the Japanese method of paddy cultivation is also quite satisfactory. The distribution of green manure seed during the First Plan period was 2,148 mds. The target for the Second Plan is 10,340 mds. of which, 3,591 mds. have so far been distributed, and it is hoped that this target will also be surpassed by the end of the Plan period. During the First Plan period the improved agricultural practices yielded an estimated

increase of 2,06,295 mds. in food grains. It is estimated that during its last two years alone, there has been an increase of 1,46,059 mds.

During the Second Plan period, the tree plantation and vegetable seed distribution programme is proving quite successful. So far 1,03,213 trees have been planted, of which 50,000 are alive, and 509 lbs. of vegetable seeds have been distributed.

Co-operative Department

At the start of the First Plan, the number of Co-operative Societies was 542; during the Plan period 176 new Societies were registered. In the Second Plan, the target for the formation of new Societies is 196 of which 46 have so far been registered. The share capital, which was Rs. 2,26,014 at the start of the First Plan, has now gone up to Rs. 5,70,726; and it has to be further increased to Rs. 11,53,550 by the end of the Second Plan period. There are 16 Co-operative Seed Stores which distributed 26,637 mds. of *rabi* seed and 1,565 mds. of *kharif* seed this year, besides distributing 18,515 mds. of chemical manure. They are also running 12 brick-kilns.

Animal Husbandry

In the First Plan the target was to distribute 8 pedigree bulls, whereas 28 were distributed. Similarly, 50 improved pedigree cows were distributed against a target of 16. During the First Plan period 15,399 animals were castrated and 2,07,277 were inoculated. The number of hens and good quality eggs, distributed for breeding, was 994 and 1,435, respectively. Seventeen improved cattle sheds were built. In the Second Plan period 24 bulls and 60 cows are to be distributed, of which 20 bulls and 20 cows have already been distributed and against the target of 2,350 cattle to be castrated, 13,177 scrub cattle have been castrated.

Education

During the First Plan period, study of agriculture was made compulsory in 21 Junior High Schools and 5 Higher Secondary Schools, while three new Junior High Schools, 10 new Higher Secondary Schools and 5 Community Centres were established. In the Second Plan period 2 Junior High Schools and 3 Primary Schools have so far been opened.

Information Department

During the First Plan period 39 and in the Second Plan so far, 75 radio sets have been distributed in villages for community listening of the *Panchyatghar* programmes broadcast by the Lucknow Station of the A.I.R. This programme has been started in order to educate the villagers in subjects of interest to them, besides furnishing them some entertainment. A well-equipped Information Centre was opened at Hazratganj in the beginning of the Second Plan period.

Harijan Welfare

In the First Plan period Rs. 23,500 were spent on the construction of 47 houses for the Harijans. Forty three new wells were dug for these people and 148 Harijans received Rs. 52,694 for cottage industries. In the Second Plan period so far grants have been given for the construction of 19 houses and 8 wells, and Rs. 5,450 have been given as grants-in-aid to 42 persons for starting cottage industries.

Grants-in-aid for Self-help Schemes

In the First Plan period Rs. 2,31,922 were given as subsidy for self-help schemes. In the Second Plan so far Rs. 2,35,947 have been distributed, with which 191 drinking water wells, 15 irrigation wells and 12 culverts have been constructed, 2 *Gandhi Chabutras*, 18 *Panchyatghars*, 5 seed stores and 3 school buildings have been built, 44 persian-wheels, 3 pumping sets and 5 hand pumps have been installed, and lanes in 3 villages have been paved.

Cottage Industries

In the Second Plan, 2 leather training centres and one *bidri* centre are to be opened of which one in each has been opened. In the Central Design Centre 40 persons have been trained. Against a target sale of Rs. 5.15 lakhs in the U.P. Handicrafts, Rs. 3 lakhs worth of goods have already been sold, and against a target of 17 tuitional classes, 9 have already been opened.

Prantiya Rakshak Dal

There are 97 *Halqa-sardars*, 740 Group-leaders, 669 Section-leaders and 2,407 honorary *Rakshaks* in the district. During the Second Plan period they have to construct 40 miles of *kachcha* road, out of which they have already constructed 14 miles.

Social Welfare (Women)

Under the Second Five Year-Plan it was planned to open 10 centres for the teaching of tailoring, crochet and allied trades to women. Of these 8 centres have already been opened during the year 1956-1957. Under this scheme 6 training camps were also organised in 1956-57, at Arjunpur, Kazikhera, Mahona, Harauni, Ahmamau and Bahargaon.

Panchayats

At the beginning of the First Five-Year Plan there were 8 *kachcha* and *pakka Panchayatghars* in the district. During the First Plan period 29 more *panchayatghars* were constructed. In the Second Plan, as against a target of 128 *Panchayatghars* 20 have already been constructed. During this period a sum of Rs. 39,636 was realised as the Panchayat-tax.

Public Health

In the Second Five-Year Plan as against a target of 12 child and maternity centres, 5 centres have already been started. And against a target of 614 model wells, 286 wells have so far been constructed. *Pakka* drains of a total length of 7,685 yards have been constructed against a target of 7,450 yards. A total number of 3,470 soakage pits have been dug against the plan target of 11,980. Construction of 392 smokeless *chulhas* has also been completed against no target.

Tourists Sub-Bureau

Under the Second Five-Year Plan a Tourist Sub-Bureau has been opened in this district which has assisted a total number of 3,200 tourists. The U.P. Government is developing the Chinhat Lake into a beautiful picnic centre.

Community Recreation Centres

The community recreation centres provide entertainment to the people of the villages by way of *Bhajans, Kirtans*, radio programmes etc. and create among these a habit to think and work jointly for the benefit of the community. Such 62 centres have so far been established in the block areas.

Organisation of Local and Other Sports Activities

In order to encourage local games and sports, *Yuwak Mangal-Dals*, clubs, etc., are organised. In all such activities village people take keen interest, and give all facilities they can for the success of such organisations Sports are also organised and the winners are awarded prizes. These are very popular activities of the Development Blocks.

Organisation of Melas

In order to acquaint local people with the progress which is being made, in neighbouring places and with what is being proposed to be achieved in several spheres of the development schemes, *Kisan Melas* and development exhibitions are organised almost in each Block where people from all parts come, meet together and exchange views and gain knowledge. The improved implements of agriculture, the new chemical fertilisers and their results are demonstrated and explained through charts, posters, maps, etc., by the experts of the development departments.

CHAPTER X

GENERAL ADMINISTRATION

District Sub-divisions

For purposes of general and revenue administration the district of Lucknow has been divided into three tahsils—Lucknow, Mohanlalganj and Malihabad. The Lucknow tahsil is composed of the three parganas of Lucknow, Bijnor and Kakori The Mohanlalganj tahsil is made up of the two parganas of Mohanlalganj and Nigohan, and the Malihabad tahsil, in the north, comprises the parganas of Malihabad and Mahona. Under Section 8 (1) of the Criminal Procedure Code of 1898 and section 11 (2) of the U.P. Land Revenue Act of 1901, the district has been divided into four sub-divisions :—

1. Lucknow city i. e., the Lucknow Municipal and Cantonment areas for criminal work only;
2. Lucknow tahsil (remainder);
3. Mohanlalganj tahsil ; and
4. Malihabad tahsil.

District Staff

The general administration of a district is vested in the District Officer, designated as Deputy Commissioner, after the pattern of the non-regulated provinces. Though the distinction of regulated and non-regulated provinces no longer exists, yet the name of the head of the district as Deputy Commissioner persists in all the districts of Avadh. This officer exercises various powers; in the capacity of a District Magistrate he performs the duties and exercises the powers conferred on a District Magistrate under the Code of Criminal Procedure and the numerous special Acts. As Collector, he is the chief officer of the revenue administration and is responsible for the collection of revenue and all dues recoverable as arrears of land revenue and for the maintenance of land records and maps of all the villages in the district, and is in ultimate charge of the Government treasury in the district. He is also responsible for the execution of all planning schemes in the district and as Chairman of the District Planning Committee it is his duty to co-ordinate the functions of all nation-building departments in the district. He is the chief executive officer of the State in the district, and is responsible for law and order and the smooth running of the administration at district level. Most of his judicial powers are now delegated to the Additional District Magistrate (Judicial).

The Deputy Commissioner is assisted by the following officers whose designations and strength are given below :—

		Permanent strength	Temporary strength	Total
1.	Additional District Magistrate-cum-Additional Collector	1	1	2
2.	„ (Judicial) (Executive)	—	2	2
3	„ (Planning)	—	1	1
4.	Deputy Collectors, or Assistant Collectors incharge of sub-divisions	3	—	3
5.	Deputy Collector (probationary)	—	1	1
6.	Treasury Officer	1	1	2
7.	Tahsildars (one in each tahsil)	3	—	3
8.	Naib-tahsildars (2 in Sadar and 1 in each tahsil)	4	—	4
9.	Collection Officer	—	1	1
10.	Special Officer (Consolidation)	—	1	1
11.	City Magistrate	1	—	1
12.	Additional City Magistrate	—	1	1
13.	Judicial Officers	4	—	4
14.	Special Judge (Anti-corruption)	—	2	2
15.	Motor-transport Magistrate	1	—	1
16.	Special Railway Magistrate	2	—	2
17.	Town-Rationing Officer	—	1	1
18.	District Relief and Rehabilitation Officer	—	1	1
19.	Rent Control and Eviction Officer	—	1	1
20.	District Supply Officer	—	1	1

Judicial—For magisterial work in connection with criminal justice, in addition to the stipendiary magistrates, there are 8 Special Magistrates with First Class powers, 1 Honorary Magistrate with Second Class powers., and 6 Honorary Magistrates with Third Class powers. The last group constitutes a Bench, known as the City Bench. It is divided into two groups—each sitting separately. Criminal appeals against the decisions of magistrates lie to the Sessions Judge, and revisions to the High Court of Judicature at Allahabad (Lucknow Bench). The District Judge is head of the civil judiciary and is also the *ex-officio* District Registrar.

Other Officers--District Level

The other district-level officers are mentioned below. They are administratively under the control of their respective Heads of Departments. It is not necessary to describe their functions here, as, in the case of most of them, their designation gives a fair idea of their functions, while the functions of others have already been described in relevant chapters.

1. Cane Development Officer.
2. Executive Engineer, (Hydel) Electricity.
3. Executive Engineer, Irrigation.
4. Executive Engineer, L.S.G., Public Health Engineering Department.
5. Executive Engineer, P.W.D., U.P., Buildings and Roads Branch.
6. Three Sales Tax Officers.
7. Deputy Custodian of Evacuee Property. The Deputy Commissioner Lucknow holds this Office *ex-officio*.
8. District Livestock Officer who works under the control of the Director of Animal Husbandry, U.P.
9. Harijan Welfare Officer.
10. Civil Surgeon, Lucknow.
11. District Medical Officer of Health.
12. Employment Officer, assisted by three Assistant Employment Officers. The Employment Officer is incharge of the Employment Exchange, Lucknow.
13. District Inspector of Schools.
14. District Information Officer.
15. District Industries Officer.
16. District Social Welfare Officer.
17. Panchayat Raj Officer.
18. The Senior Superintendent of Police, who is incharge of the district police organization.
19. Assistant Registrar, Co-operative Societies.
20. Regional Transport Officer of Lucknow Region.

Officers of the Government State Level

The offices of the following Heads of Departments are situated in Lucknow :—

1. Administrative Commandant, P. R. D., U. P. Camp, Jail Barracks, Lucknow.
2. Board of Revenue, U. P.
3. Cane Commissioner and Sugar Commissioner, U. P.
4. Chief Engineer, (Hydel) Electricity, U. P.
5. Chief Engineer, Irrigation Department, U. P.
6. Chief Engineer, Local Self Government, Public Health Engineering Department, U. P.
7. Chief Engineer, P. W. D., U. P., Buildings and Roads Branch.
8. Chief Engineer, Rihand (Power) Electricity Department.
9. Commissioner of Animal Husbandry, U. P.

10. Commissioner of Entertainment and Betting Taxes, U. P.
11. Commissioner of Excise, U. P.
12. Commissioner, Relief and Rehabilitation, U. P.
13. Commissioner, Sales Tax, U. P.
14. Custodian of Evacuee Property, U. P.
15. Deputy Director, Medical and Health Services, U. P. (Ayurveda).
16. Development Commissioner, U. P.
17. Director, Animal Husbandry, U. P.
18. Director, Harijan Welfare, U. P.
19. Director, Medical and Health Services, U. P.
20. Director, National Employment Service, U. P.
21. Director of Agriculture, U. P.
22. Director of Consolidation of Holdings, U. P.
23. Director of Economic Intelligence and Statistics, U. P.
24. Director of Education, U. P. Camp Office.
25. Director of Information, U. P.
26. Director of Panchayat Raj, U. P.
27. Director of Social Welfare, U. P.
28. Director of Planning Research-cum-Action Institute.
29. Director, State Museum, U. P.
30. Electrical Inspector to Government, U. P.
31. Honorary Director, Department of Geology and Mining, U. P.
32. Inspector General of Police, U. P. Camp Office.
33. Public Analyst to Government, U. P.
34. Registrar, Co-operative Societies, U. P.
35. Town and Village Planner, U. P.
36. Transport Commissioner, U. P.
37. Commissioner of Lucknow Division.

The Inspector General of Police, U. P., and the Director of Education, U. P. have their headquarter offices at Allahabad.

Central Government Offices

The Central Government offices located in Lucknow are (1) Ministry of Finance—Income Tax Department. The administrative head of the Department for U. P. is the Income Tax Commissioner who has his offices at Lucknow. He is assisted by 4 Inspecting Assistant Commissioners, one of whom is incharge of Lucknow Range, with headquarters at Lucknow. There is one Appellate Assistant Commissioner for Lucknow. The district is divided into 3 circles: Project Circle (2 wards), Estate Duty Circle (1 ward) and Income Tax Circle (6 wards). These three circles are looked after by 9 Income Tax Officers to each one of whom is attached an Income Tax Inspector.

(2) Ministry of Transport and Communication—The Posts and Telegraphs Department :—The Postmaster General, U.P., is under direct control of the Director General, Posts and Telegraphs, Government of India, and has his offices at Lucknow. He is assisted by two Directors, Postal Services (I and II) and two Directors, Telegraphs (West and East). These officers, in their turn, are assisted by a number of subordinate officers. The Senior Superintendent, Post Offices, is incharge of the Postal Circle of Lucknow. The Telephone system of the district is in the charge of Divisional Engineer Phones, assisted by S.D.O. Phones, Lucknow, and three other Assistant Engineers. The Telegraph service is looked after by the Divisional Engineer Telegraphs, assisted by S.D.O. (Telegraphs), Lucknow.

(3) Ministry of Information and Broadcasting—Station Director, All-India Radio, Lucknow; Branch Manager of Films Division, and Assistant Information Officer, incharge Regional Office of Press Information Bureau.

(4) Ministry of External Affairs—Regional Passport Officer.

(5) Ministry of Commerce and Industry–Registrar of Companies.

(6) Ministry of Rehabilitation–Regional Settlement Commissioner.

(7) Ministry of Home Affairs--Deputy Director, Subsidiary Intelligence Bureau.

(8) Ministry of Irrigation and Power (C. W. and P. C.)—Executive Engineer (Flood).

(9) Ministry of Food and Agriculture–one Director and one Assistant Director.

(10) Central Excise—Assistant Collector of Central Excise who is subordinate to the Collector of Central Excise (headquarters at Allahabad).

(11) Central Drug Research Institute–Director assisted by one Deputy Director and 4 Assistant Directors.

(12) Central P. W. D.—one Assistant Engineer.

(13) Geological Survey of India, Northern Circle—Superintending Geologist.

(14) Indian Airlines Corporation—Officer-in-charge.

(15) Meteorological Officer, incharge of Office and Observatory located at Amausi.

(16) Anti-corruption Department (Government of India)—Superintendent of Police, S.P.E.

Railways

Lucknow is the headquarters of the Lucknow Division of the Northern Railway. The chief officer is the Divisional Superintendent who is assisted by other officers. The North-Eastern Railway has its district offices in Lucknow, consisting of 6 District Officers.

Military

Lucknow is the headquarters of the Eastern Command with associate offices.

CHAPTER XI

REVENUE ADMINISTRATION

LAND REVENUE ADMINISTRATION

The records of the first Summary Settlement which the then Deputy Commissioner carried out immediately after the 'annexation' were destroyed during the struggle of 1857-58. However, it appears that the Deputy Commissioner compiled through the village officials the returns of *jama* and *nankar* for 3 years ending 1262 *Fasli*; figures for 1263 *Fasli* were left out as the demand was unsettled. On the average of these three years a moderate *jama* was fixed and imposed on the landholders. The second Summary Settlement was made in 1858 after the British had re-occupied Avadh. As a result, a revenue demand of Rs. 9,55,600 was fixed for the district. This amount included the revenue of the parganas of Kursi, Dewa and Auras-Mohan, the first two of which were subsequently transferred from this district to Bara Banki and the last to Unnao. Deducting the demand for these parganas, the revenue of the district came to Rs. 6,86,986 only. This Settlement was only intended to run for a short period hence all adjudication of title to lands was postponed till the commencement of a Regular Settlement of the district.

First Regular Settlement

Preliminary to the Settlement it was essential to fix the boundaries of the villages. This operation commenced in February, 1862 and was followed shortly by the first regular survey. The survey was completed at the end of 1863 by Captain Boulderson. The first pargana to be assessed was Kakori which was taken in hand in 1864 by Mr. Capper. After the departure of this officer on leave, the work was taken up by Mr. G. B. Maconochie, who completed the assessment in 1869. The final report was, however, written by Mr. H. H. Butts. The system employed by Mr. Capper seems to have consisted in the application of certain rates which he found by experience as applicable to the various soils returned by the *amins*. The estimated assets thus procured were compared with the former returns of the village. Mr Maconochie, on the other hand, based his rates on the ascertained rents, deducing rates from average rents, that is the actual rents paid by the average class of all the cultivators in each village for all the various kinds of soil, and from these determining the average *chak* (circle) and pargana rates. Having deduced his rates, he proceeded to check them by the capacity to pay of the villages, each of which he personally inspected. For grain-rented land he was compelled to form a natural average rate for the soil. The rest of the Lucknow tahsil was assessed in 1864 and 1865, Mohanlalganj in 1865 and 1866, and Malihabad

in the following year. Owing to the time occupied by the Settlement operations which were not concluded till 1872, the cost was very heavy, amounting to Rs. 383-10-3 per sq. mile. The demand was fixed at Rs. 8,02,657, based usually on 50% of the assets. This involved an enhancement of 15% over the summary assessment and an incidence of Rs. 2.7 per acre of cultivated area and Rs. 1.5 per acre of the total area.

Settlement Courts—The judicial work of the Settlement was very heavy and no less than 27,139 cases were decided, a figure which was only exceeded in one other district. Mr. Butts, officiating Settlement Officer, in this connection reported: "The cause is readily enough traceable to the neighbourhood of the city and court, and the constant changes in the ownership and possession of land. Adventurers and speculators there have always been in abundance to take advantage of the difficulties of a *zamindar* or overbid him in the farm of his village. Six or eight claimants to a village, all with an array of good title-deeds, have been common, and when added to this they have all held within limitation it has not been easy for the courts to find out who has the best title. Moreover, in the train of all this change of proprietorship, has followed the right of the dispossessed *zamindars* to *sir*, that is to a subordinate right in their old holdings, such as will save them from dispossession, or excessive enhancement of rent.... There is, too, another class of cases which have been very numerous in this district. I allude to the claims to *chaks*, or small parcels of land in the village, that have been purchased by outsiders for the purpose of planting groves, ornamental gardens."* The owners of these *chaks*, although there was often no dispute, felt bound to come forward and show their title and thus took upon themselves the unfair burden of proving their right, which was often a difficult matter. In some instances there were no less than 200 of such cases in a village, and had the Settlement Officer merely recorded the fact of possession and left the disputing party to seek the usual remedy in courts, it was probable that very few of these cases would have come into courts. As a rule, not many changes were made in the rights decreed at the Summary Settlement of 1858. Of the 1,416 villages then settled, 1,218 were maintained in the possession of the parties from whom the engagement was taken. The *taluqdars* maintained possession of 347 out of 354 villages claimed. Of the remainder, a few were held on mortgage titles which had been subsequently redeemed, while the rest were not held under their *sanads* as forming part of their *taluqa* at all. Of the total number of claims, 11,943 or nearly half were dismissed on trial and 3,074 settled out of court. Of those in which a decree was issued 1,408 concerned proprietary right, 142 were claims to sub-settlement, 2,995 to *sir*, and the remainder to groves under proprietary rights and miscellaneous matters. Mr. Butts, the Settlement Officer, writes, "Claims for shares have been very numerous and many have been decreed; but it is more probable that dispossessed members, who had been left out of the *khewat* have thereby come in, than that the share has actually changed hands by the decree. Sometimes the

*First Regular Settlement Report, Pt. V, p. 153.

khewats have been very difficult to make up as where the *zamindars* have recovered a lost village, and no *khewat* existed during limitation, or where claimants have come forward alleging that the portion of *sir* they may have held in the Nawabi presented their share, though they did not exercise their right in the management, and it is difficult to say that this is not the case."*

Working of the Settlement—When the Settlement came into force the district was quieting down after the events of 1857 and subsequent years. The creation of valid titles through the medium of the courts, the security of life and property, and freedom from vexatious exactions brought about better feelings between landlords and tenants. In 1870 Mr. Butts wrote "Rents are everywhere rising and payment in kind which existed only in any force in the eastern parganas, are being steadily commuted for money rents." The great increase in the value of land as security, however, created a fatal facility for borrowing; the landholders as a body began the term of the Settlement in debt and a succession of unfavourable seasons increased their indebtedness. The Commissioner of Lucknow, reviewing the Settlement Report in 1872, says "If the continuation of rents at the rates prevailing two years ago could be reckoned upon, I should be inclined to think that the district was assessed at rather less than full half assets; but the years preceding 1870 were exceptionally favourable for Oudh. The last two years witnessed a very different state of affairs, and for the agricultural year which has just ended it is perhaps not too much to say that little more than four-fifths of the rents have been realized. Very great difficulty has been experienced in collecting the revenue, and notwithstanding numerous alienations, temporary and permanent, by land-holders to obtain the means of meeting their obligations, there is even now a considerable balance. The number of transfers certainly tends to indicate that the Government demand does not press too lightly." Later on the bad years of 1877 and 1880 led to further alienations, and it is probable that in those two years at least 50 per cent of the revenue was paid from loans borrowed at high rate of interest. There are good grounds for believing that the enforcement of the full revenue payment led to indebtedness amongst the landholders; but had they been of a thrifty dispostion the light revenue and the succession of prosperous years from 1881 onwards would have enabled them to free themselves of debt. The dislike of curtailing expenditure common to the landholding classes and the love of litigation, however, were too strong, and the landlords as a body still remained indebted. The table of alienations in the Settlement Report shows that the small proprietors, and especially Rajputs and Muhammadans, had lost much of their property, and the only members of this caste who could maintain their position were either *taluqdars* or money-lenders.

Second Regular Settlement

The second Regular Settlement began on the 9th of November, 1899. The assessment of pargana Lucknow was carried out in the cold weather

*First Regular Settlement Report, Pt. V, p. 166.

of that year, and that of the rest of the district in the following season. Operations were closed on the 18th of November, 1896. The Settlement was thus characterized by rapidity. Pargana Lucknow was assessed by Mr. Mulock, the Deputy Commissioner, with the assistance of Mr. Molony as Assistant Settlement Officer; the Malihabad tahsil by Mr. Darrah, Deputy Commissioner, and the rest of the district by Mr. Molony under Mr. Darrah's supervision. The great speed, with which the Settlement was carried out, added to the fact that it was in the hands of the District Officer who was already overburdened with his ordinary duties, had no beneficial result and the report was not very favourably received by the Government. One indirect result of this assessment was that for the other districts of Avadh a separate Settlement Officer was appointed instead of entrusting the work to the Deputy Commissioner. Except in pargana Lucknow, where a new soil classification was made, the records of the old Settlement were very largely utilised, the patwari's map and the village papers being considered to be sufficiently accurate. There was consequently no survey or verification of records undertaken by the Settlement Department. "In pargana Lucknow Mr. Mulock almost invariably applied to the assumption areas (i.e. land held in cultivation by the proprietors and on which no rents were assessed), village or local soil rates which appear to have been derived from the field rents recorded by the patwaris. It may be doubted whether they in all cases represented the rates actually paid; and the valuations that were obtained by them were very high; the assumption rate in two of the three circles into which the pargana was divided exceeding the recorded cash rate for ordinary tenants. Mr Benett found it necessary to revise the valuations, with the result that they were considerably reduced; and there was a corresponding reduction in the assessment proposed by the Settlement Officer. Mr. Darrah largely accepted, as the basis of assessment, the recorded rents of the assumption areas, including the nominal entries for proprietary cultivation. This method gave moderate, perhaps low, valuations for the pargana as a whole; but its effect in particular instances was haphazard and extremely unequal. Mr. Molony's method showed more discrimination. As was remarked in the Government Order on his assessments, he relied chiefly on rates graded in accordance with the soil-classification at the last Settlement, which after inspection of the villages he selected as representing the rates paid by similar cultivators for similar lands in places adjacent. It should be added that Mr. Molony applied special low rates to the nominally-rented, rent-free and grain-rented areas which were usually found to be very inferior in quality. He exercised his judgement in every case, and the results were generally fair."*

The Assessment—The revenue was fixed at Rs. 9,86,569, after corrections and reductions; this amounted to 46.9 per cent of the assets and gave an enhancement of 26.42 per cent on the former demand and an incidence of Rs. 2.85 per acre of cultivation. This figure, however includes the assumed demand on revenue-free, assigned and permanently-settled villages, the revenue actually payable to Government being Rs. 8,84,447 and the

*Final Report on the Settlement of the Lucknow District, 1898, p. 6.

enhancement 22.54 per cent. The assessment was made progressive in cases where the enhancement was large, the full demand for the district to be reached after the expiry of a period of ten years. The cost of the Settlement was very small, amounting to only Rs. 90-11-10 per square mile, which was more than recovered by the increase of revenue obtained in a single year.

Its Working—The fears expressed after the completion of the Settlement with regard to its probable success have had no untoward realization. The results certainly do not point to over-assessment, for in 1901 and 1902 the whole of the revenue was collected before the end of July. It was feared that some hardship might be occasioned by the assessment of the villages in the Gomati tracts, and in the Government Resolution we read: "The revenue administration of the *bhur* villages along the Gomati river requires attention, and the working of the settlement generally will need watching."* However, the Deputy Commissioner, Mr. Hopkins, reported favourably on the assessment of these tracts; and it would seem that though the Settlement may not have been a scientific one with regard to the accurate distribution of the burden yet on the whole its working was considered satisfactory.

Third Regular Settlement

The second Regular Settlement was due to expire on 30th June, 1926, in tahsil Lucknow, 30th June, 1927 in tahsil Mohanlalganj and 30th June, 1928 in tahsil Malihabad. The failure to have the verification of records done in the second Settlement had resulted in a somewhat inaccurate settlement. It was, therefore, decided to have the survey and map correction work done with great care and accuracy before embarking on assessment of revenue. The square system of survey, recently introduced was applied in the district and it proved to be more accurate.

As a preliminary to the new Settlement, the district was declared under Record Operations in July 1924, and the work of survey, map correction and preparation of record was carried out in the years 1924 to 1926. The district came under Settlement Operations on 1st October, 1926, and Sri Brij Chand Sharma was appointed as Settlement Officer towards the beginning of October, 1927. Tahsil Lucknow was inspected and assessed by the Settlement Officer in the first year and pargana Malihabad and half of pargana Mahona in the second year. The other half of Pargana Mahona and tahsil Mohanlalganj were inspected by the Assistant Settlement Officer under the supervision of the Settlement Officer in the second year.

The Settlement Officer dismissed the old soil-classification which had become obsolete and chalked out a fresh classification which combined the features of both the conventional as well as the natural soil-classifications. The soil classes adopted were :—

*No. 3771/I—155B of 1898, dated 28th Nov., 1898, of Revenue Department.

(1) Bhitapan	(land specially valuable for the cultivation of betel-leaves)
(2) Kachhiana	(land used for vegetable gardening)
(3) Goind	(land lying round the village site)
(4) Har	(land lying outside the *goind* belt, far from the village site)
(5) Matiyar	(clayey land, usually suitable for rice growing)
(6) Tarai	(low land along the rivers)

They were further sub-divided into classes according to situation, means of irrigation and other factors affecting their value.

Soils which required a distinction based on irrigation were further sub-divided into 'Wet' and 'Dry'. The tenants were, in terms of the Oudh Rent Act as amended in 1921, classed as follows :—

(a) Ex-proprietary and Occupancy tenants,

(b) Statutory tenants, and

(c) Non-statutory tenants.

In addition, there were the following types of holdings :—

1. *Sir* and *Khudkasht*,
2. Grain rented,
3. Favoured area, and
4. Rent-free and unrented, which required special consideration.

The revenue for the whole district was fixed at Rs. 12,21,899-6-0 which amounted to 36.3 per cent of the assets and gave an enhancement of 25.8 per cent on the expiring demand. The incidence per acre of cultivation and per acre assessed worked out to 3.5 and 3.4 respectively. Out of the total amount, the revenue actually payable to Government, both from *Khalsa* and the permanently settled villages amounted to Rs. 10,99,181-4-0 (including nominal demand of Rs. 52,969-6-0, relating to permanently settled villages) which gave an increase of 23.7 over the expiring demand. The bulk of the permanently settled villages lay chiefly in tahsil Mohanlalganj, a few in parganas Bijnor and Lucknow, and belonged to the Sissendi, Maurawan and Gopal Khera estates.

The increase in revenue was moderated by means of progression and a revenue of Rs. 52,631-4-0 was postponed for the first five years; in a solitary instance was a second progression also allowed. The cost of the Settlement, including Record Operations, amounted to Rs. 3,61,570 or Rs. 379 per square mile. The third Settlement is to expire on 30th June 1968, in the case of tahsil Lucknow and a year later in the other two tahsils.

The Settlement had not yet borne its fruit when the country had to face a grave economic crisis. Following a general depression in prices in the wake of the First World War, there arose a condition marked by a world-wide depression in prices of all the commodities. The fall in the prices of agricultural produce was greater than in those of consumer

goods and in the services. This fall in prices brought severe losses to merchants, with the result that they did not have money to buy the cultivators' produce. Money became tight all round and established bankers and money-lenders stopped advancing loans on personal security, and the only loans which could be obtained were from petty money-lenders at exorbitant rates of interest.

Despite successive favourable seasons, the district had its full share of the effect of slump in prices. The abnormal fall in prices had completely upset the economy of the agricultural community. The following comparative figures will give an idea of the magnitude of the fall in prices :—

PRICES (IN SEERS PER RUPEE)

Year	Wheat	Barley	Juar	Gram	Maize	Arhar	Rice
1928-29	7—3	9—2	8—1	7—1	8—7	6—1	5—5
1929-30	10—2	14—14	11—7	9—10	13—8	7—2	6—2
1930-31	15—13	26—8	24—2	17—2	28—1	11—1	7—1

The revenue-paying capacity of the cultivators was thus reduced to a minimum. Great distress prevailed among the masses, and a no-rent campaign was threatened. Pressed by political rather than economic reasons, the Government was forced to grant huge amounts of remissions. Fluctuation and remission schemes were launched, as a result of which the amount of rent payable was brought to the level which correspond roughly to the price-level prevailing in 1901, since the prices had fallen to that level. Thus out of a total demand of Rs. 10,40,694-1-2 for the district in 1931, a remission of Rs. 4,89,521-8-8 was granted. Canal dues were also greatly reduced and still great difficulty was experienced in realizing the dues, and a large number of *lambardars* returned the canal *jamabandis*, as they were unable to collect the canal rates. Government had to take recourse to direct collection of canal dues from the tenants, through their own agency.

These measures for timely relief of the peasants proved beneficial. The conditions soon came to normal and the prices remained stationary for some time, but with the outbreak of the Second World War, the cycle was reversed. There was a sharp rise in prices of foodgrains in the beginning of 1938-39, and immediate steps were soon taken for stabilizing the prices, but profiteering, speculation and hoarding all combined to give an upward trend to the prices of articles of daily use, chiefly the foodgrains. At last in 1941, an alarming rise in prices was experienced. The following table would show the movement of prices in that period :—

PRICES IN RUPEES PER MAUND

Year	Wheat	Barley	Gram	Rice
1938-39	2—15—0	2— 4—0	2—12—0	4— 3—0
1939-40	4— 0—0	2— 9—0	3— 1—0	4— 7—0
1940-41	3— 3—0	2— 0—0	2— 9—0	5— 8—0
1941-42	5— 3—0	3— 6—0	3—13—0	6— 6—0
1942-43	10— 5—0	6—11—0	7—10—0	10— 0—0
1943-44	12— 5—0	6—11—0	7— 4—0	17—12—0
1944-45	11— 7—0	6—11—0	7—10—0	18—13—0

Unlike the conditions in slump, the agriculturists prospered by the rise of prices. The cultivator, however, had no staying power and the benefit of the high prices of agricultural produce went mainly to the merchants. Rents of non-occupancy tenants also rose correspondingly, thus benefiting the landlords. The landholders realized *nazranas* for admitting new tenants and tried to eject old tenants so that they could let out the vacated lands at higher rents. The Congress formed the Government of the State as a result of the elections in 1937, and true to its election manifesto and programme, it undertook to improve the condition of the tenants. The result was the enactment of the U.P. Tenancy Act, 1939, which provided security to the tenants. Hereditary rights were conferred on all statutory-tenants and certain non-occupancy tenants. Restrictions were placed on the powers of proprietors to eject tenants. The rent rates were fixed. Forced labour and *nazranas* were prohibited, and acquisition of further *sir* by landlords was barred.

The relations between the tenants and the *zamindars*, however, continued to be strained. The difficulties and sufferings of the peasants could not be completely eradicated by the Tenancy Act of 1939. Besides, the presence of intermediaries stood in the way of their progress. It was realized that any reform, or any Act for the real improvement of agriculture and for the welfare of the cultivators could not materially affect the economic conditions of the agriculturists unless the existing structure of tenure-system was completely transformed.

But before any steps could be taken to do something in this repsect, the Second World War broke out and the agricultural reforms had to be postponed. The most important legislation in the matter of land reforms was passed in 1951 as the Uttar Pradesh Zamindari Abolition and Land Reforms Act, 1950 (U. P. Act I of 1951). This Act applied to all districts except the hill districts and certain other areas. It, however, did not apply to urban areas. This has now been done by another legislation, and landlordism in agricultural land situate within the limits of local bodies has also been abolished.

Under the U.P. Agricultural Tenants (Acquisition of Privilege) Act, tenants other than sub-tenants were enabled to acquire rights of a *bhumidhar* in their holdings, on payment of 10 times the rent of the holding. Among other privileges, they thus acquired immunity from ejectment, and the rent (which became land revenue) was halved. As a result, approximately 54,114 persons in the district acquired *bhumidhari* rights in an area of 76,051 acres and a sum of Rs. 22,37,531-5-0 was collected upto 30th June, 1952 in the Zamindari Abolition Fund.

After abolition of the *zamindari*, intermediary rights between the tiller of the soil and the State vested in the State, and the intermediaries were given equitable compensation. The total amount of compensation assessed in this district comes to Rs. 1,01,48,459-6-3 out of which Rs. 65,94,300-0-0 were paid in Bonds and Rs. 11,05,236-4-8 in cash, upto 31st October 1956. All *sir* land not sublet and groves of the intermediaries were deemed to have been settled with them as *bhumidhars*, by operation of law. The new tenure-holders, *bhumidhars* and *sir-dars* have been made jointly and severally responsible for the payment of the land revenue assessed on the whole village. The total area in the district under Zamindari Abolition is 6,04,584 acres and that of Non-Zamindari Abolition is 10,337 acres. The total amount of land revenue from the district stood at Rs. 29,73,804-6-1 at the end of 1363 *Fasli*. This brought an enhancement of 143 per cent in the demand of the revenue, as all rents hitherto paid to the intermediaries were now paid direct to the State. The main reforms introduced by the Zamindari Abolition and Land Reforms Act can be classed into 3 categories : (1) System of land tenure, (2) Establishment of *Gaon Samajs* and (3) Co-operative farming.

As a note on the system of land tenure has already been given in the section dealing with the relations between the tenant and the landlord, it is not necessary to repeat the same here.

The second great change introduced by the Act relates to the establishment of *Gaon Samajs*, a corporate body consisting of all the adults of the village. This reform is meant to be a step towards decentralization of administrative machinery and infuses the spirit of democracy in the rural masses of the State. The *Gaon Samaj* has powers generally over the whole area of the village in its jurisdiction. All the land, whether culturable or otherwise, except land for the time being comprised in any holding or grove and forests within the village boundary, vests in the *Gaon Samaj*. All tanks, ponds, fisheries and water channels in villages also vest in the *Gaon Samaj*. The *Gaon Samaj* is *Chhatra Pati* for certain *asamis* and receives rent from them and has various properties vested in it for management and for settlement of the landless persons. It has also been given the right to all miscellaneous sources of income, like *sayar*. The *Gaon Samaj* functions through a Land Management Committee. This Committee has powers to sell miscellaneous trees or produce thereof, bring the land under planned utilization, manage *abadi* sites, *hats*, *bazars*, *melas*, tanks, ponds, fisheries, forests, etc. It also has the power to admit new tenants on the land vested in it or land falling vacant.

Thus 737 *Gaon Samajs* have been established in the district; 269 in tahsil Lucknow, 278 in tahsil Malihabad and 190 in tahsil Mohanlalganj.

The third kind of reform which the Act contemplates is an encouragement to co-operative farming.

However, no co-operative farms have been registered in this district so far.

Collection of Land Revenue—As a result of the abolition of the *zamindari*, collection of land revenue has assumed great importance. Before the abolition the land revenue in the State was collected from the *zamindars* by the Tahsildar and the tahsil staff. Now a scheme, known as the Integrated Collection Scheme, has been introduced and the actual collection work is done by 72 *amins*. Over them are eight Naib-Tahsildars who supervise their work. The ultimate responsibility for collection of land revenue is that of the Collector assisted by the Sub-Divisional Officers and Tahsildars.

SURVEY, SETTLEMENT AND RE-SETTLEMENT

In view of the abolition of the *zamindari* the question of taking up surveys, settlements and re-settlements does not arise at present. The first settlement is to take place after 40 years from the date of vesting, and the intervals between the succeeding settlements will again be 40 years, except in the case of precarious and alluvial areas. A revision of settlement can, however, be taken up if there is a substantial decline in the price of agricultural produce and the same is likely to continue for some time. In such contingencies the land revenue has to be asssessed on the aggregate holdings-area in the village, the land occupied by buildings which are not improvements, grave-yards, cremation grounds, thrashing floors, etc., being excluded. The revision of settlement will in future be governed by the provisions of the Zamindari Abolition and Land Reforms Act and the rules made by the State Government.

LAND REFORMS

Relations between Landlord and Tenant—Historical Background

Lucknow, like all other districts of Avadh is predominantly agricultural. There were hardly any industries in the past, nor are there any now, which can absorb the surplus population of the villages. The vast majority of the people one way or the other is connected with agriculture. The city businessmen who market the agriculturist's produce, the traders who distribute consumer-goods and other articles of every-day use to the village cultivator, the lawyer who counts the cultivators as amongst the majority of his clients, the public servants who help to administer the various laws, all in the final count, depend upon the cultivator and share in his prosperity. Any adversity befalling the cultivator cannot but affect everyone, including the urban population. A narrative of the relations between the landlord and the tenant thus acquires special significance in a predominantly agricultural district like Lucknow.

The present status of the tenant in the village has been arrived at by long and sometimes distressing process of evolution over the entire province of Avadh. The relations between the landlord and the tenant, at least since the occupation of Avadh by the East India Company, have been regulated by laws which were of uniform application in all other districts of Avadh. The districts of Avadh had, however, a separate history of their own as a peculiar system of *taluqdars* existed only in the Avadh districts. This narrative, therefore, cannot naturally be confined exclusively to this district, and is of equal application to other districts of Avadh. It is, however, convenient to narrate here the history of the land system in Avadh from the ancient times upto the passing of the Zamindari Abolition and Land Reforms Act. This will save repetition of this story except for matters which may call for separate and detailed narratives in other districts.

What the land system was under the ancient Hindu empires, it is difficult to say. There is no authentic data to show what laws, if any, governed the relationship between the tenant and the landlord, or whether there were landlords then, in the sense in which the term is at present used. Both the *Manusmriti* and Kautilya's *Arthashastra*, however, make a reference to the share in the produce of the village, due to the Raja or the King. This share may be termed the revenue of the State, and appears to have been the chief source of income of the State. In turn it was the Raja's duty to afford protection and a peaceful life to the village community who were either descendants of the original founders of the village or persons who had settled there under the protection of the Raja. Each such community was, more or less, self-contained, and beyond the delivery of the Raja's portion of the grain-heap, there was hardly any interference by the Raja in the affairs of the village. Money does not appear to have played any great part in the transactions in the village and the system appears to have been more or less of barter. When the produce of the fields was brought to the thrashing floor, the first charge on the grain was the Raja's share. The village servants like the barber, the washerman, the blacksmith as well as the priest, all had a share in the grain-heap, which was duly given to them. The *anjuli* was supposed to be the measure. The remainder of the grain belonged to the cultivator from which he would satisfy his meagre wants and maintain himself and his family until the next crop came in.

The number of such Rajas appears to have been large. There were many chieftains who had conquered the territory and settled down in old habitations or had formed new settlements of their own. When the Muslim invaders from the West came and conquered the country, these Rajas apparently agreed to pay fixed tribute to the conquering suzerain and they were allowed to retain their possessions. They collected their share from the cultivators out of which they had in turn to pay to the suzerain. These Rajas, thus, became the intermediaries between their suzerain and the cultivators. The Muslim kings found it profitable and more convenient to continue the indigenous system they found in vogue in the country rather than invent a new one of their own. No doubt, by and by,

with the growth of population and extension of cultivation, the task of collecting in kind becoming rather cumbersome, a roughly calculated money-payment came to be recognized as the share of the State. No authentic detailed records of the land system, followed in the early Muslim period are, however, available until we come to Sher Shah Suri (1540-45 A. D.). The reign of this king is a landmark in the revenue administration of the country. Realizing that the prosperity of an Indian kingdom depended mainly upon the contentment of the rural population, he based his well-devised revenue system upon principles of correct measurement of the cultivated area and settlement of the Government's share after ascertaining the average production. He got the fields measured and records prepared. The State's share was thus fixed on the basis of definite information regarding the cultivated area, the soil-classification and the average yield of the fields.

These reforms were not only continued under Akbar, but were further systematised by his minister Raja Todar Mal. The State's share, ordinarily one-third of the gross produce and originally fixed in kind, was revised in favour of an optional cash-payment based on the pargana rates. These rates were arrived at after classification of soil, by calculating the price of grain on an average of the previous 19 years, and supplying it to a share which was one-third of the average gross produce at the current market prices. The settlements were made annually, but later on were made for a period of ten years. The cultivator, therefore, acquired a certain amount of stability and knew what revenue he had to pay to the State year after year and that the benefits of his industry would go to him. Akbar also introduced the new revenue year called the *Fasli* year, which is still in use for all purposes of land records and revenue. The *Fasli* year, as the name denotes, started with the *kharif* crop and ended with the harvest of the *rabi* crop. It was more convenient than other eras, i.e., the Hindu Samvat or the Muslim Hajri. What is more important to note, however, is that Akbar disliked farming of revenue which he considered would inevitably lead to oppression. He appointed collectors and they were directed to negotiate with the cultivator rather than with the headman of the village. He also divided his kingdom into *subas, sarkars* and *mahals*, and appointed officers incharge of these divisions and sub-divisions. Till then the relation between the State and the cultivators was direct, and there were no intermediaries. Akbar's successors, however, allowed his reforms to fall into disuse. The practice of allotting large areas as *jagirs* to their courtiers and officers for their own maintenance and for the upkeep of the troops which, they were supposed to maintain for the service of the Emperor further served to bring into existence a class of persons who derived their power from the Emperor but sustenance from the land of the *jagirs* assigned to them. In course of time, they assumed greater authority with the help of the armed forces they engaged and finally became the virtual owners of these *jagirs*. It was but a short step to make the office and the *jagirs* appurtenant to them hereditary. The *jagirdars* were thus the fore-runners of the landed aristocracy which later on, in Avadh, came to be known as the *taluqdars*. But others also joined the ranks of the *taluqdars* by other methods. In course of time, as the central authority of the Mughal em-

perors dwindled, the local *jagirdars* and *subedars*, backed as they were by armed force, practically became independent and threw off all pretences of allegiance to Delhi. Avadh became a *Suba* and the Nawab-Wazir received Avadh as his fief. The first Nawab-Wazir of Avadh was Saadat Khan who settled down in Ayodhya and set himself up as a virtual sovereign and entered into independent treaties with the East India Company.

The revenues of Avadh from land were derived from four sources:—

(1) The *Khalsa* or Crown Estates,

(2) *Huzur-tahsil*, wherein the landholders paid direct to the Government,

(3) Districts comprising the estates of the *taluqdars* and *zamindars*, the revenues of which were held in *ijarah* or under contract, and

(4) Districts held under *amani* or trust management.

The *Khalsa* or the Crown Estates were considered to be the personal property of the Nawabs but there also the total absence of supervision was responsible for a good deal of defalcation of the revenue. In course of time, the *chakledars* managed to get the *Khalsa* villages allotted to *taluqdars*. The revenue of the *Khalsa* villages could be collected with much less expense and with greater ease than it was possible to get the revenue through any intermediaries. In the villages included in the *Huzur-tahsil* estates, the *zamindars* paid their revenue direct without the intervention of local agents. This system was more popular with the *zamindars* as they thus escaped the numerous illegal exactions levied by the *chakledars* or by the *taluqdars*. Here also it appears that the *diwans* got into the habit of increasing the rents in a capricious manner, and if this increment was not accepted, the *diwan* threatened to make over the estate villages to the *chakledar* and "subject its proprietor to all the miseries and extortions of the wretched farming system". The employment of the farming system was obviously disadvantageous to any Government. It was injurious to the people who were subjected to the exactions of the contractor whose object it was, to extort as much as possible during the term of his contract without regard to the future. The only merit that this system possessed in the eyes of the Nawab's Government was that the amount of revenue was assured although the Nawab received only a part of what was actually collected from the *zamindars* and the cultivators. The last or the *amani* system meant direct collection by the servants of the State. They were under a *nazim*. But for the successful working of the *amani* system, two conditions were necessary:—(1) an effective machinery of supervision over the numerous staff employed for collecting the revenue and (2) a reasonable amount of honesty which, in the times then prevailing, was not available.

The Chief Commissioner in his report to the Parliament observed that whenever experiments were made for direct collection, the revenues of the State always fell and the Nawabs reverted to the farming system. For the success of either system, i.e., the *amani* or the contract, the existence of a strong machinery directed from the Centre was an absolute necessity, and it was unfortunate that such a machinery did not exist, with the result

that so far as the *zamindars* and the cultivators were concerned, they were as badly off under the one system as under the other. In his general report on the "Administration of the Province of Oudh", the Chief Commissioner observed: "When Nawab Saadat Khan received the *Soobah* of Oudh from the Emperor, he found a class of powerful *Talooqdars* already established. From these he collected his revenues, as also from many other villages who had paid their revenues direct into his treasury.... It is true that in the days of their stewardship to the Emperor, subordinate Collectors had always been allowed, but the fear of a day of reckoning stimulated the *Soobadar* to watch the proceedings of his underlings with care. Gradually, as the feeling of responsibility wore off, careless indifference took the place of vigilance. The Collectors who had formerly felt the restraint of surveillance, were not slow to benefit by the relaxation of discipline. It is not surprising then to hear that, in consideration of large bribes, the Collectors or *Chuckledars* were in the habit of making over the villages of independent holders to neighbouring *Talooqdars*, and to this may be traced one cause of the importance of the Oudh *Talooqdars*."

The control of the State gradually relaxed, and as the power of the Nawabs decreased that of the *chakledars*, *nazims* and *taluqdars* increased in proportion. Early in the history of Avadh, the Nawabs had come in contact with the advancing power of the East India Company who, by successive treaties, imposed on the Nawabs a part of their troops for whose maintenance the Nawabs were compelled to pay large amounts and ultimately had to divest themselves of half their territory, which was ceded to the East India Company to meet the cost and maintenance of the Company's troops stationed in Avadh. These troops were recruited, trained and commanded by the Company's European officers. The Nawabs were thus rendered secure against any attack from outside which their weakness might invite, or from the rebellion from disaffected persons within the realm. The main interest of the Court at Lucknow thus came to be centred on securing assured income from the contractors without the State being capable of putting any restraint on their activities. It is not surprising, therefore, that the contract or the *mustajiri* system was the one which was found the less irksome and more reliable from the point of view of the Nawabs. This brought into existence a class of professional contractors who had no roots in the soil and hardly any sympathy for the cultivator. They were money-lenders or capitalists who could secure contracts by bidding high and more than make up for this by exacting as much as they could from the people. The *chakledars* have been described as the 'Farmers-general of Revenue in Oudh'. In course of time the office of the *chakledar* became more or less hereditary and the *chakledars* transformed themselves into landed barons. They were allowed to keep troops and to build forts (*garhis*). They utilized these troops not only in coercing the small *zamindars* and the cultivators, but also in fighting the *taluqdars* and even in resisting the authority of the Nawabs. The more

**General Report on the Administration of the Province of Oudh*, 1859, p. 13, paras 75 and 77.

unsettled the conditions were the more troops were kept by the *chakledars*, and consequently greater were the exactions from the cultivators for the maintenance of their private armies. The Nawab's own troops were better and were not paid regularly. They were assigned certain villages for their maintenance and the soldiers were left more or less free to collect or extort as much as they could from the villages so assigned to them. These villages went under the name of *kubz*.

Colonel Sleeman was deputed to tour through Avadh and make a report to the Governor-General about the condition in the villages. His reports were later published as *'Colonel Sleeman's Journey through Oudh.'* He painted a very dismal picture of the desolate villages and the 'atrocities' of the *taluqdars*. This picture may have been prejudiced, but even allowing for exaggeration, the conditions were undoubtedly most unsatisfactory. The cultivators had no security of tenure or fixity of rent, and there were no records of the rights of the various parties having interest in land. The *chakledars*, the *taluqdars* and even the officials of the Government had carved out large estates for themselves and were *de facto* overlords of the villages included in their *taluqas*. Any conception of tenancy legislation in those circumstances was out of question. These overlords, whatever their origin whether as hereditary chieftains of clans, tax-gatherers, money-lenders who purchased the land of their debtors, court favourites or officers of the Nawab, were all classed as one category—the *taluqdars*. Some of them were big proprietors with extensive *ilaqas*, while others had sway over only a few villages. There were, however, a small number of purely *zamindari* villages which were not subordinate to any *taluqdars*. These were *pattidari* or *bhaiyachara* villages which could resist the attempts at absorption by the *taluqdars* or the *chakledars*. Many small *zamindars* however, had either been dispossessed and reduced to the position of tenants or had accepted a subordinate position under a neighbouring powerful *taluqdar* in exchange for protection. The subordinate *zamindars* agreed to pay to their protector a certain percentage of their income.

The British Resident and British Officers serving in Avadh, however, had been keeping the Governor-General constantly informed of the conditions prevailing in the country. The Governor-General had made up his mind to annex Avadh and the ostensible excuse was that the cultivators had been reduced to such a condition that the British Government in fulfilment of their ultimate responsibility could not overlook the state of affairs. The Resident was instructed to invite Wajid Ali Shah to sign a treaty in which he was to resign his throne and to hand over the country to the East India Company. The King refused to sign the treaty, but as all arrangements had already been made for the annexation of Avadh, the Resident proceeded with the execution of the plan irrespective of whether the King signed the new treaty of abdication, or not. Formal annexation of Avadh took place on 7th February, 1856, and the King left for Calcutta shortly after.

The East India Company found a large and influential body of *taluqdars* interposed between the State and the cultivators. They used to absorb

a substantial part of the income derived from land before it reached the treasury of the King of Avadh. The first action the East India Company took on the annexation, was to order a summary settlement of revenue. Detailed instructions as to the manner in which these settlement operations were to be conducted were issued by the Governor General in his letter dated 14th February, 1856. The important portion of those instructions was that the Settlement Officers were to make a summary settlement of the land revenue with the parties in possession of land. The actual words used were :—

"The settlement should be made, village by village, with the parties actually in possession, but without any recognition, either formal or indirect, of their proprietary right. The term of the settlement should be fixed for three years certain, from the 1st of May, 1856, and....will remain in force......... until another settlement, whether summary or regular, shall be made."

The Settlement Officers were further instructed "to bear in mind, as a leading principle, that the desire and intention of Government is to deal with the actual occupants of the soil, that is, with village *zamindars*, or with the proprietary co-parcenaries, which are believed to exist in Oude, and not to suffer the interposition of middlemen, as *Talookdars*, Farmers of the revenue, and such like. The claims of these, if they have any tenable claims, may be more conveniently considered at a future period, or brought judicially before the courts competent to investigate and decide upon them."*

The *taluqdars* thus, as a body, were disregarded except where they were themselves in actual occupation of land and the "inferior proprietors were diligently searched out and engaged with" for payment of land revenue. Where no village proprietors were found, settlement was made with *taluqdars* who agreed to pay the revenue. Thus, throughout Avadh, out of 23,543 villages included in *taluqas* at the time of annexation, 13,640 with a revenue of Rs. 35,06,519 were settled with the *taluqdars*, while 9,903 villages with a revenue of Rs. 32,08,319 were settled with persons other than the *taluqdars*.† In the district of Lucknow, as then constituted, the position was as follows‡ :—

	Rs.
(1) Net revenue in King's time	9,98,681
(2) Net revenue according to the then Settlement ...	9,21,087
(3) Value of maafi jagir lands according to Government rates	1,02,389

*'Parliamentary Papers relating to Oude (1856)', Vol. 46, pp. 259-60.

†Irwin : *Garden of India*, 1880, p. 180.

‡*General Report on the Administration of the Province of Oudh*, 1859, Appendix A, p. 62.

		Rs.
(4) Value of grants for religious or charitable purposes, according to Government rates	... ...	11,336
(5) Gross Government revenue	... ...	10,34,812
(6) Number and Revenue of Taluqa :		
(i) Number 57		
(ii) Net revenue, according to the then demand		3,07,634

The current demand in the above statement represents the balance of the demand after deducting the revenue which had been realised by the previous administration. But before the operations of the Summary Settlement of 1856-57 were concluded the newly formed authority of the East India Company was challenged and the War of Independence which had commenced in Meerut on 10th May, 1857, broke out at Lucknow on 13th May, 1857. During a year and a half every district in Avadh was in a very disturbed condition, and though the capital had been re-occupied, it took the Commander-in-Chief considerable time to suppress the resistance from district to district and from village to village. Many of the big land-holders and the people of their districts took part in this struggle against the British. On account of this an impression was created that it was the policy of the Governor-General adopted in the first Summary Settlement which was responsible for driving the *taluqdars* into the camp of their opponents. The Governor-General, Lord Canning, therefore issued a proclamation on 15th March, 1858, declaring that all proprietary rights in the land in Avadh were confiscated to the British Government with the exception of five or six *taluqdars* who had distinguished themselves by their consistent loyalty to the British. It was intended that by this proclamation the way would be cleared for the Government to admit such of the landed proprietors as were found loyal or who undertook to be loyal to the new regime.

Surprisingly enough, the cultivators for whose benefit apparently the policy in the Summary Settlement was adopted, had preferred their indigenous masters, the old *taluqdars*, to the new masters. In the Administration Report of 1859, by the Chief Commissioner of Avadh it was said :—

"The events of the rebellion had tended to show that the entire release from a condition of subordination to the *Talookdar* was not universally desired by village proprietors. In Oudh, where the release was most recent, and where it might be presumed that the vivid recollection of the thraldom to a landlord would render the owners of villages all the more averse to subject themselves again to the evils they had just escaped, the *Talookdars* were allowed to re-assert their former rights, and resume their ancient position without the slightest opposition. This voluntary return to the *status ante quo*, showed clearly that the feeling of the people was, and on this ground, as well as because the *Talookdars*, if they choose, could materially assist in the re-establishment of authority and the

> restoration of tranquillity, it was determined by the Right Honourable the Governor-General, that the settlement of the land revenue should be made with *Talookdars*."[1]

This marked the complete reversal of the original policy of the East India Company. The reasons for this reversal of policy were apparently more political and administrative than those based on any grounds of theoretical conception of the welfare of the people. It was made a condition for the restoration of the old *taluqdaris* that the *taluqdars* should undertake to pay unconditional loyalty to the British Government and active co-operation in the preservation of peace and to render aid to the Government when called upon by the District Officers. The Summary Settlement which followed soon after was, therefore, made with the *taluqdars* who were restored to their *taluqas*. Not only this but another more important change took place in that the *taluqdars* who attended the conference and accepted this second Summary Settlement were given *sanads* by the Chief Commissioner, which made the *taluqdars* permanent. Their rights were recognized for all times. The words in the *sanad* were :—

> "Therefore, this *sunnud* is given you in order that it may be known to all whom it may concern, that the above estate... ....has been conferred upon you and your heirs for ever, subject to the payment of such annual revenue as may from time to time be imposed, and to the conditions of surrendering all arms, destroying all forts, preventing and reporting crime, rendering any service you may be called upon to perform, and of showing constant good faith, loyalty, zeal, and attachment to the British Government, according to the provisions of the engagement which you have executed, the breach of any one of which at any time shall be held to annul the right and title now conferred on you and your heirs."[2]

The position of the *taluqdars* was thus placed on a very strong legal basis. The subordinate proprietors and the cultivators were completely omitted in these arrangements. The proportion of Government revenue to the assets taken in the second Summary Settlement was 50 per cent. In all these proceedings the holders of subordinate titles under the *taluqdars* were completely ignored. It was argued that Lord Canning's Proclamation of 1858 wiped out all proprietary rights including subordinate rights. While the *taluqdars* had the superior rights conferred upon them by the Government, the position of the subordinate proprietors was still undefined and far from secure. The Governor General had tried to lay down the condition that the Government would ensure the rights of the subordinate proprietors under the *taluqdars* and that this should be made a condition of their *sanads*. In the *sanad*, as it was actually issued, there was a provision that the *taluqdars* would preserve all rights, wherever they existed, of subor-

1. *General Report on the Administration of the Province of Oudh*, 1859, A. 39, para 343.
2. *Oudh Papers*, 1861, p. 33.

dinate proprietors. This, however, left many questions open, for (1) it was not clear whether it meant the rights of those persons alone who were in enjoyment of them in 1856, when the British took over Avadh, and were to benefit by this clause in the *sanad*, or (2) whether the subordinate proprietors who had lost, by whatever means, their rights in the land, could also claim restoration of those rights under the *taluqdars* in the same manner in which the *taluqdars*' rights had been restored to them. So far as the tenants or the cultivators were concerned, not a word was said about them anywhere. They continued to be 'tenants-at-will'. In other words, they were tenants at the will of the *taluqdars* and could be ejected to make room for a cultivator who was in a position to offer higher rent. Tenants who were found troublesome or who refused to accept the demand of the *taluqdars* could be put away without any redress. The subordinate holders of title under the *taluqdars* were the dispossessed proprietors or those village *zamindars* who had voluntarily agreed to come under the protection of the *taluqdars* to escape the *chakledars*. It was in respect of these two classes of persons that a controversy ensued between the Chief Commissioner and the Governor-General, Lord Lawrence. After a very lengthy correspondence, the Governor-General succeeded in securing for the subordinate proprietors a measure of protection. This was brought about by what is known as the 'Oudh Compromise'.

Oudh Rent Act of 1868—As a result, the Oudh Rent Act of 1868 was passed. The most important part of the 'Compromise' is contained in section 5 of this Act which conferred the right of occupancy on every tenant, who, within 30 years before 3rd February 1856, was in 'possession as proprietor' of some portion of land in a village. Such a tenant was given a heritable but not a transferable right of occupancy from 24th August, 1856.* It is important to note that one effect of this legislation was that although some relief was given to old dispossessed proprietors, the Act did not permit the accrual of any occupancy rights in future unlike the neighbouring province of Agra where occupancy rights could be acquired by 12 years' continuous occupation. The under-proprietors were also persons who were once proprietors and had continued to be in possession within the period of limitation prescribed under the rules made by the Chief Commissioner, which were given the status of law under the Oudh Sub-Settlement Act. It does not appear necessary to discuss here the details of this Act except to state broadly that the Act made provision for the under-proprietors who could claim sub-settlement if they had been dispossessed within the period of limitation; and if they were in cultivatory possession of certain land, they were accepted as possessing heritable and transferable rights in that land. Unlike occupancy rights, under-proprietary rights could be conferred by the superior proprietors, but no occupancy right could be conferred or acquired by any person under the stringent provision of section 5 of the Oudh Rent Act of 1868.

For the first time the rights of the landlords and the tenants were codified under the Oudh Rent Act of 1868. Till then the relations between

*B. R. Misra: *Land Revenue Policy in U. P.*, pp. 156-57.

the landlord and the tenant were more or less governed by custom or usage and the good conscience of the land-holder. The much advertised purpose of annexation of Avadh by the British Government was, however, lost sight of and the condition of the tenants who depended entirely on cultivation of land deteriorated even further. The Act of 1868 did not materially change the position of the ordinary cultivators who continued to hold as 'tenants-at-will' completely at the mercy of the *taluqdar* or the *zamindar*. The Act of 1868 was, therefore, amended in 1886.

A Famine Commission was appointed in 1880 and in its report it attributed to the Oudh Rent Act of 1868 the grievous condition to which the 'tenants-at-will' had been reduced. There was no restraint on the land-holder's power of enhancement of rent or of ejectment. The landlords also frequently resorted to illegal exactions, forced labour, etc. The 'tenants-at-will' had no remedy and could not look forward to the State for any protection. The result was that cultivation had been reduced to the barest minimum and the condition of the tenants was little removed from destitution. It was also found that out of the total cultivated area in Avadh only 7½ per cent was cultivated by proprietors, 4½ per cent by sub-proprietors or tenants having occupancy rights and 88 per cent was cultivated by the 'tenants-at-will', as against 38 per cent of the cultivated area occupied by 'tenants-at-will' in the province of Agra.

The Act of 1868 had a great merit of being the first attempt to put the relationship between the landlord and the tenant in Avadh on a statutory basis. The Act was a very mild measure and did not give any relief to the actual cultivators who continued to be the 'tenants-at-will'. Their poor condition was strongly brought to light during the enquiries of the Famine Commission. Inspite of hard work and a large amount of fatalism the cultivators could not but feel dissatisfied with their lot. They had no security of tenure at all, nor did the Act of 1868 give them this much needed security. They had no incentive and no encouragement to make any improvements on their lands, as they were not sure whether they would be allowed to benefit by the improvements made by them. For any lasting improvement in the condition of the cultivator, two things were absolutely necessary : security of tenure and a reasonable assurance that the rents would not be enhanced capriciously.

Oudh Rent Act of 1886—In order to provide, or at any rate, to make a beginning in the provision of these essential conditions for improved agriculture, the Oudh Rent Act of 1886 (Act XXII of 1886) was enacted. Like the former Act which it replaced, it was the result, more or less, of a compromise with the *taluqdars* on whose authority certain checks were placed, but they were so mild that most of the *taluqdars* were actually able to circumvent them. The Act of 1886 for the first time gave the tenants security from ejectment, at least for seven years. Provision was also made that no cultivator could be ejected before the expiry of the seven years' period of his lease. Limits were also placed on the enhancement of rent which the *taluqdar* could make. It was provided that on the expiry of the seven

years' period of the lease the landholder could enhance the rent upto a maximum of 6¼ per cent, i.e., at the rate of one anna in the rupee. The most frequent cause of the ejectment of the 'tenants-at-will' was the attempt by the landholders to enhance the rent. If a tenant was ejected the land could be let out to another person at a much higher rent. It was, therefore, laid down in this Act that even where a tenant was ejected for some reason, the rent of his successor in the tenancy could not exceed the previous rent by more than 6¼ per cent. Again, for the first time a provision was made that the tenant could make improvements in his land, but with the consent of the landholder, and if the consent was withheld, the tenant could apply to the Deputy Commissioner of the district for such permission. There was also a provision that in the event of his ejectment on the expiry of the term of his lease, a tenant was entitled to compensation for the improvement made by him, and he could not be put out of the land until the compensation was paid. This Act was not very satisfactory in many respects. The tenancies were not heritable. The statutory period of seven years was much too short a period to encourage any cultivator to invest money on the improvement of his holding. But it appears that this was the best which could be done without offending the powerful body of the *taluqdars*.

It was, however, soon discovered that many of the provisions designed to afford a degree of protection to the cultivators could very easily be circumvented. Another factor which should also be noticed and which undoubtedly reduced the bargaining power of the cultivator, was the fact that as the administration had established and peaceful conditions prevailed, the population increased and there was a greater pressure on land and a larger competition among the cultivators for the land available. The landholders were, therefore, able to circumvent the law by demanding *nazrana* or premium from the tenants since they could not enhance the rent legally. This *nazrana* was payable as much by the old tenants on the expiry of the terms of lease as by the new tenants. Needless to say no records of these illegal payments were made in the village records. The Governor of Uttar Pradesh in a Minute dated 6th July, 1921, had declared that "substantial *nazranas* or premia, have been taken at the end of seven years from the old or new tenants to get possession of the land. The *nazrana* amounted in some cases to two or three hundred rupees."

The Act of 1886 continued in operation till 1921. During this interval the First World War of 1914-18 had occurred on account of which there was a considerable rise in prices

The condition of the tenants in many estates was desperate and a good deal of discontentment prevailed. It was necessary to amend the Oudh Rent Act again, but on account of the First Great War and the pressure of the post-war conditions, further amendment of the Act was postponed. In 1920 things came to a head. In that year political conditions were disturbed. The economic condition of the tenants was bad. The tenants formed *Kisan Sabhas* everywhere and in tahsil Malihabad of this district, the *Eka* or 'Unity Movement' was started by the tenants against the *taluqdars*.

The main complaints against the landholders were the exaction of arbitrary and exorbitant *nazrana*, rack-renting and hardly any protection against ejectment. As has been observed, the tenants had no hereditary rights in the land cultivated by them. The landholders tried to extend their *sir*, or at any rate get land recorded as their *khudkasht*, though actually it was cultivated by tenants. This artifice was adopted to deny the status of tenants to the actual cultivators.

Oudh Rent Act of 1921—Things came to such a pass that it was no longer possible for the Government to resist the necessary amendment of the Oudh Rent Act. This amendment was passed as the Oudh Rent Act (Act IV of 1921). The important provisions of this Act were that the statutory period of tenancy was raised from seven to ten years and a limit was fixed on the enhancement which the landholder could claim on the expiry of the statutory period. A tenant, therefore, who agreed to the landholder's demand for enhancement every ten years, could continue in the holding for life. Another special feature of this Act was to give protection to the heirs of the statutory tenants who were entitled to hold on the tenancy for a period of five years after the death of the tenant, and if the tenant had made any improvements on the land, to claim compensation from the landholder. It was, however, open to the landholder to admit the heirs as statutory tenants after the expiry of five years, and if the landholder failed to exercise his right to eject the heirs within the period of limitation after the expiry of five years, it would be deemed that the heirs had been admitted as statutory tenants. The landholder could admit the tenants on special conditions and these tenants had special rights.

The restriction imposed in the Act of 1886 on enhancement of rent to 6¼ per cent was also done away with and the landholder was entitled to claim a fair and equitable rent or the enhancement upto 30 per cent, and for the purpose of fixing fair and reasonable rents, provision was also made for the appointment of Roster Officers. Legal checks on the payment of *nazrana* were provided by declaring it an illegal exaction entitling the tenant to compensation. In fact, however, very few tenants could take advantage of this provision as it was so difficult for the tenants to prove their case. To compensate for the halting privileges extended to the cultivators, the landholders were given certain rights to increase their *sir* and *khudkasht* as well as to acquire land already under cultivation by tenants, for their personal cultivation. In fact, even this amendment of the Tenancy Act did not secure for the cultivators undisputed rights of occupation and protection from illegal exactions. At best, this amendment was a kind of compromise to answer the exclusive situation which obtained in 1920 and 1921. It did not really solve the problem of the cultivators whose economic condition deteriorated further by the world-wide slump in prices. The slump in prices affected the cultivators the most, and Government had immediately to take action to reduce the rent and the revenue. It is not intended here to enter into the political repercussions of this economic depression which led to agrarian riots in many districts. The fall in prices, besides increasing the pressure of revenue and rents, also increased the real burden of rural indebtedness. Until Government proposals for

reduction in rent and revenue could be worked out, the landholders continued to exercise pressure and resort to coercive processes for the realisation of rents, irrespective of the distress under which the cultivators had to work. Besides reducing rent and revenue, Government had also to come to the rescue of the tenants by passing debt legislations for giving protection to the indebted *zamindars* and cultivators. The debt legislations have been dealt with separately and they need not detain us here.

The amendment to the Oudh Rent Act in 1921, though not very satisfactory, yet marked an important stage in the evolutionary process of tenancy legislation in Avadh. From a complete absence of laws in 1856 a stage has now been reached where the tenants had been recognised as an important part in Avadh and were secured at least some security in their land and much protection from the illegal exactions of the landholders. The tenancy legislation in Avadh was separate from the laws obtaining in the neighbouring province of Agra. It was only in 1939 that a further, and the most important, step was taken in so far as uniform tenancy legislation was undertaken both for Avadh as well as for Agra.

U. P. Tenancy Act of 1939—In 1937, the first popular Ministry took over charge of the administration in U. P. Tenancy legislation had long occupied an important place in the programme of the Congress which now came to form the Government. And the new U. P. Tenancy Act of 1939 was passed by the Legislature. From a ten-year statutory-tenancy it was only a logical step to hereditary tenancies. The tenants' rights thus became heritable and the fear of enhancement, except at the time of settlement and upto the fair standard rates fixed by the Settlement Officers, was completely done away with. The tenants were also given right to make improvements on their land, and the consent of the landholder was not necessary. They could also build houses on their land for their residence and for their cattle. Thus security of tenure and fixity of fair rents was secured to tenants throughout the State of U. P. The tenancies were, however, not transferable.

The landholders were allowed special privileges in respect of land which was called *sir* or the 'Home Farm' of the proprietors. Any tenants who cultivated landholder's *sir*, was automatically prevented thereby from acquiring statutory rights. The landholders, therefore, tried to have as much area as was possible, recorded as their *khudkasht* which ultimately became *sir*, so that a proportion of their tenants who cultivated the *sir* land was deprived of the protections and privileges given to other tenants. Some rebate in the assessment of land revenue was usually allowed for proprietary cultivation. The landholder, therefore, stood to gain considerably from *sir* land. The U. P. Tenancy Act of 1939 restricted the acquisition of further *sir*. It also provided that in the case of larger landholders the tenants cultivating the *sir* land beyond a certain proportion would acquire hereditary rights. So, the old method of keeping rights from accruing in favour of tenants, could not be resorted to by any landholder. It is not possible in this narrative to go in greater detail into the legal questions regarding *sir* or other provisions of the Act. But the most desired protections to any

tenant, viz., security of tenure, heritable rights and freedom from enhancement of rent, were secured. The landholders, however, were still there, and some of them could by various methods be still a agreat impediment in the prosperity of the cultivators. A vast majority of the cultivators were not educated, and even if they were, they were averse to resorting to litigation, which for a landholder, with greater resources, was easy. There landholders still stood as intermediaries between the State and the cultivator of the soil. It was realized that any reform or any Act of Legislature for the real improvement of agriculture and for the welfare of the cultivators would not materially benefit them unless the complete structure of the tenure-system was revolutionised. This meant the elimination of the large body of persons who interposed between the State and the men on the field. Many of the landholders did not carry on any cultivation of their own, which they were in the best position to do. They contented themselves with living on the rents they realised from the tenants without contributing to the improvement of agriculture or to the welfare of the tenants. Soon after the U. P. Tenancy Act of 1939 became law, the Second World War broke out and the first popular Government vacated office and any idea of tenancy reform had to be postponed.

The Congress Government assumed office again in 1946, after the War was over. In the meantime, a good deal had happened in the country. In order to redeem their promises to the tiller of the soil, steps were taken towards the abolition of *zamindari*. The first step was to appoint a Committee to go into all questions relating to *zamindari* abolition, viz. conferment of rights on tenants, payment of compensation to the *zamindars*, etc. The Legislature passed a resolution on 8th August, 1946, accepting the principle of the abolition of *zamindari* and recommending to the Government the appointment of a Committee to go into the questions arising out of the abolition of *zamindari* and the introduction of land reforms.

U. P. Z. A. and L. R. Act of 1950—The Committee appointed in pursuance of this resolution submitted its report in August, 1948, and a Bill based on the recommendations of the Committee was prepared and introduced in the Legislative Assembly on 7th July, 1949. It was finally passed by the State Legislature on 16th January, 1951, and received the assent of the President on 24th January 1951. This became known as the U. P. Zamindari Abolition and Land Reforms Act, 1950 (U. P. Act I of 1951). The *zamindars* took the matter to the High Court and even to the Supreme Court. Pending disposal of the petitions filed in the High Court on behalf of the *zamindars*, the implementation of this Act was stayed. The Allahabad High Court upheld the constitutional validity of the Act and the Supreme Court of India, to which the *zamindars* went in appeal, finally gave their verdict upholding the decision of the Allahabad High Court. Thereafter, the U. P. Zamindari Abolition and Land Reforms Act came into operation with effect from 1st July, 1952. This Act, however, did not apply to land situated within urban areas and in the hill districts and the merged districts for which separate legislations were brought.

This Act marks the culmination of the process of evolution of tenancy legislation. It has already been seen how the tenants were, by successive Acts of legislation, given hereditary rights in their tenancy. Both under the Agra Tenancy Act and the Oudh Rent Act, there were numerous kinds of tenures which were continued under the U. P. Tenancy Act, 1939. Under the Zamindari Abolition and Land Reforms Act, this multiplicity of tenures was replaced by only three types of tenures. They were:—

(i) *Bhumidhar*,

(ii) *Sir-dar*, and

(iii) *Asami*.

The *bhumidhar* is a peasant proprietor having permanent, heritable and transferable rights in his holding. He has also the right to use the land for any purpose whatsoever, and is not liable to ejectment. All landholders, who had *sir* in their cultivatory possession, i. e., not sub-let (except in the case of proprietors who suffered from certain disabilities), automatically became *bhumidhars* of the land in their possession and paid the revenue direct to Government.

The *sir-dar* also has permanent heritable interest in his holding, but can use his land only for agriculture, horticulture and animal husbandry. He has, however, the option of acquiring *bhumidhari* rights in his holding at any time by paying into the treasury a sum equal to 10 times his annual land revenue, whereupon his future land revenue would also be reduced to half. A facility was provided for the payment of this money in instalments, in which case the total payments would be 12 times the land revenue.

The *asami* is either a lessee of a disabled *bhumidhar* or a *sir-dar* or is a tenant of the *Gaon Sabha* (village community) in respect of the land, the character of which changes.

There was another type of tenure, the *adhivasi*. Every tenant, who was a tenant of *sir* of the bigger disabled *zamindars* and of the smaller ones who were not disabled, and every occupant of land in which superior rights existed and who was recorded as occupant in 1356 *Fasli*, became an *adhivasi* and had the right to hold the land for five years. This tenure was a transitional form of land-tenure and the *adhivasis* have now become *sir-dars*, and the rent which they used to pay to the superior proprietors was to be paid by them direct as land revenue. For, the *adhivasis* holding land, which had been declared to be evacuee property, continued to be *adhivasis*, but they could also become *bhumidhars* on payment of 20 times of the rent to the Custodian of Evacuee Property.

In Lucknow district the number of persons who have acquired *bhumidhari* rights is 55,139 and the area in which *bhumidhari* rights have been acquired either by operation of law or by payment of money to Government is 78,967 acres. The number of persons who acquired *sir-dari* rights was 1,59,456 with a further increase of 19,095 persons who were *adhivasis*, and became *sir-dars*.

There are no more landholders. The collection of land revenue is made by a special staff. The tenants are secure in their land with no possibility of their ejectment so long as they continue to pay the land revenue. The cultivator is now free to invest labour and money in improving his holding without fear that his descendants after him would not enjoy the fruits of his investment. More than this, the abolition of landlordism has a great psychological and social influence on society. In Avadh, there was a complete absence of a sturdy middle class who could act as buffer between the big landlords and the peasantry. To some extent the money-lenders who had no traditions of landlordism, could have acted as middle class, but most of them had the ambition to join the ranks of the landed aristocracy. Many estates had been formed on the profits of money-lending. The *zamindaris* were sought not for cultivation of land but as a profitable investment. The abolition of the intermediaries has made every holder of land his own master, paying his revenue direct to Government. The status of the cultivators has thus been raised to that of independent peasant proprietors with permanent rights and no fear of interference from any body, so long as they continue to pay the land revenue. The high prices of grains have brought unprecedented prosperity to the cultivators, and many of them have built their own *pakka* houses. Their scattered fields can be brought together and consolidated to form compact farms where intensive cultivation is possible. Government have made arrangements for the issue of fertilisers and improved agricultural machinery to cultivators, on easy terms. This is the only way to solve the perpetual food problem.

Consolidation of Holdings

After the enforcement in July 1952, of the Uttar Pradesh Zamindari Abolition and Land Reforms Act, 1950, there was pressing demand from all sides for the consolidation of agricultural holdings in the State. Land-tenures, both proprietary and cultivatory, were very complicated prior to the *zamindari* abolition and consisted of numerous types. With the simplification of these tenures one of the biggest hurdles in the way of successful consolidation of holdings had also been removed. In order therefore, to introduce this major item of land reforms, the Uttar Pradesh Consolidation of Holdings Act, 1953, was brought on the Statute Book. The scattered small and uneconomic holdings of the villagers were proposed to be consolidated into single compact areas, thus saving labour and money and avoiding frequent boundary disputes. In addition, the Act also aims at re-shaping the local area under Consolidation Operation by making provision of land for extension of irrigation channels and the *abadi*, for manure pits, schools, playgrounds, tanks, roads and other works of public utility.

The Consolidation Scheme was enforced in this district on 16th October, 1955, and, to begin with, the operations commenced in tahsil Mohanlalganj, 223 villages covering an area of 1,64,600 acres were brought under the Consolidation Scheme, cultivated area being 97,546 acres. One Settlement Officer, two Consolidation Officers, 10 Assistant Consolidation Officers, 30 Consolidators and 130 *lekhpals* (patwaris) were appointed for the purpose.

In each village a consolidation committee is formed from amongst the members of the Land Management Committee, and with its assistance the accuracy of maps, *khasras*, etc., is examined and annual registers published. For equitable allotment of land, the village is then divided into distinct blocks. After finalizing the principles the work of allotment of new *chaks* is undertaken and, when this is complete, the Settlement Officer after hearing the appeals, if any, confirms the statement of proposal, and delivery of possession is effected thereafter.

While allotting *chaks*, due regard is paid to the quality of land, source of irrigation and the crops grown. Consequently, each tenure-holder is not necessarily allotted one *chak* only, but is assured of getting an equivalent value of his holding.

The operations in Mohanlalganj tahsil are still in progress and it is yet premature to calculate the result of consolidation in the tahsil. One essential part of the consolidation proceedings and, indeed, the initial operation, is the correction of village map and village papers. The papers so corrected then form the basis of the consolidation proceedings. In the process, cultivated land has been discovered, which was wrongly written in the papers as uncultivated or culturable waste and on which no rent was assessed. So far the area so discovered has been assessed to the revenue demand of Rs. 12,966-10-7 in 102 villages in which the correction of land records has been completed.

The U. P. Bhoodan Yagna Act 1952—The great movement of *Bhoodan Yagna* was started by Acharya Vinoba Bhave in Uttar Pradesh in the cold weather of 1951 in order to obtain land by gift so that it could be distributed among the landless persons of the state. The response of the people of the State was very encouraging. An enquiry made from District Officers revealed that about 1.5 lakh acres of land was donated to the *Yagna* in this State till the end of October, 1952. There were, however, certain legal difficulties. The donations made by the ex-intermediaries were defective according to the provisions of the U. P. Zamindari Abolition and Land Reforms Act, 1950, and a section of the tenantry also did not possess any right to transfer land by gift. With a view to remove these and certain other legal difficulties and to ensure the achievement of the object of this Movement both in regard to the donations of land to the *Bhoodan Yagna* and its distribution to the landless persons, Government got the U. P. Bhoodan Yagna Act, 1952 passed by the Legislature in 1952. In Lucknow district the area donated under the Act is 2,376.97 acres out of which an area of 1,243.33 acres of land has been distributed to landless labourers.

ADMINISTRATION OF TAXES OTHER THAN LAND REVENUE

Apart from land revenue, the other main source of income of the State are excise, sales tax, stamp duties, registration, and taxes on motor ehicles.

Excise

Abkari has always been an important source of revenue. In the days of the Nawabs of Avadh, excise administration was entrusted to *Abkari*

Darogas, and a sizable amount of revenue used to be collected. The British put the excise administration in the charge of a separate department. The Excise Act of 1910, is the principal Act by which the excise administration in the district is still governed. This Act was passed to regulate the import, export, transport, manufacture, sale and possession of intoxicating liquors and drugs. Excise revenue includes revenue derived from duty, fees, taxes and fines. No intoxicant can be imported without permit and the payment of duty. Similarly, no intoxicant can be exported or transported unless the duty has been paid. Liquor and other spirituous preparations can be manufactured only under licence issued by the Excise Commissioner. He is also empowered under section 18 of the Act to establish a distillery, to discontinue any distillery, to license the construction and working of a distillery or brewery, to establish a warehouse and to discontinue any warehouse. The rates of excise duty are fixed by the State.

The Collector is incharge of the administration of the Excise Department in the district, but the actual work is delegated to an officer who is designated as the District Excise Officer. The City Magistrate is the Excise Officer in Lucknow. The district is divided into three excise circles. Circle I comprises Lucknow Municipal Area, the Cantonment, and the tahsil of Lucknow, and is called the City Circle. The tahsils of Malihabad and Mohanlalganj form Circles II and III respectively, each in the charge of an Excise Inspector. There are 14 Excise Inspectors in the district. Three Excise Inspectors, one senior and two junior are incharge of the City Circle. The overall administrative control over the Excise Inspectors vests in the Assistant Commissioner of Excise, Lucknow Range. The duties of the Excise Inspector are to inspect the excise shops and to prevent illicit distillation or unlawful possession and transport of excisable articles. They are assisted in detection and prosecution of excise offences by the local police also.

Liquor—There is only one distillery owned by M/s. Dyer Meakin And Co., which manufactures liquor, country as well as Indian made foreign liquors and rectified and methylated spirit. M/s. Dyer Meakin And Co. hold the licence for the supply of these commodities. Two Excise Inspectors, one senior and one junior, are posted at the distillery. The junior Inspector holds the charge of the Drugs Bonded Warehouse for excisable goods.

Bhang and Ganja—There are six bonded pharmacies in the district, which have been licensed to manufacture spirituous tinctures and other medicines containing alcohol. These preparations also come under the definition of excisable articles and have to pay duty. Five of these are situated in the city and one is at Amausi. The bonded pharmacies hold licences in form B.P.I., viz , for stocking of rectified spirit for use in manufacturing tinctures and medicines. One Excise Inspector is incharge of each of the bonded pharmacies.

There are four Power Alcohol Mixing Depots at Aishbagh dealing in petroleum. All the work in these depots is supervised by one Excise Inspector.

Opium—Besides using opium for medicinal purposes, its greater use is by habitual opium addicts. Opium is also used for smoking in the shape of *chandu* and *madak*. Opium-smoking is an offence punishable under the Opium Smoking Act. The practice is, however, dying out and only some cases were brought to light and punished through courts. Generally, the poorer persons are addicts to opium-smoking, who are enticed into the practice by professional keepers of opium-smoking dens.

Originally, opium was sold through the Government treasurer only, and used to be supplied to the different parts of the city through his own agents. Thereafter, the contract for the whole district was given to one man; but this arrangement held good for one year only, and then shop-to-shop settlement (system in which shops are settled individually, was introduced. Opium is now sold to registered addicts only through vendors selected under the graduated surcharge system, as in other districts, and is supplied to the vendors from the treasury at a fixed uniform price.

Hemp Drugs—Hemp drugs are *bhang* (*Cannabis Indica*) and one of its preparations, called *charas*. *Charas* is imported from Nepal from where some smuggling of this drug also goes on. *Charas* does not appear to be anywhere popular in Avadh. After the annexation the British made a settlement with one contractor for the supply of this commodity in the district, for 5 years. In 1861, a shop-to-shop settlement was introduced and a whole-sale depot for drugs was opened at the Roshan-ud-daula Kothi, now the D. C.'s court; but after a few years the contract was again handed over to one man. It was given for a period of three years, the drugs were kept in the bonded warehouse at the distillery and were issued to the contractor, from time to time as required. Drug shops are now settled under the shop-to-shop auction system for one year. The contractors take their issue from the Drugs Bonded Warehouse on payment of the prices and the duty. *Ganja* shops are settled under the graduated surcharge system.

Tari—*Tari* is fermented juice of the palm or *khajur* tree and is popular both in the city and rural areas. The old farming system has been superseded by the shop-to-shop auction system, which was introduced as an experimental measure. It has resulted in marked increase in the revenue, particularly in the past few years when due to unhealthy cut-throat competition the bids were unduly inflated. This, however appears to be only a temporary phase. The palm trees are tapped for *tari* which is collected and brought to the city. The fresh *tari* is not intoxicating and is called *nira*, but if it is allowed to stand any length of time it quickly ferments into an intoxicating drink.

Consumption :—Opium—The consumption of opium in the district was 1,294 seers in 1948-49. It dwindled from year to year upto 1954-55, but the change was not very marked. During the last three years, however, there has been a regular and steep fall with the result that in 1957-58, the figure of consumption became as low as 88 seers in the year. This has evidently been because of the imposition of restrictions on sale to permit-holders only, who are registered as addicts. The retail price of opium was fixed by Government at Rs. 9 per tola. After 31st March, 1959, there

will be total prohibition of the sale of opium throughout U. P., and after this date opium will be available for medicinal purposes only to those persons who hold the necessary certificate from the Civil Surgeon of the district.

Hemp Drugs—The sale of *bhang* in Lucknow in 1948-49 was 8,514 seers. It increased to 18,118 seers in 1953-54 and then it started decreasing gradually. During 1957-58, the figure of total consumption of *bhang* in the district was 6,853 seers. Higher retail rates of sale resulting from heavier incidence of licence fee have been responsible for this fall in consumption. Non-existence of uniform rates of duty on *bhang* within the Pradesh affords temptation to smugglers to transport the intoxicant from the low-duty zone to a high-duty one. Then there are chances of flow of this drug from the areas where there is spontaneous growth of *Cannibus Sativa* (*bhang*) plants, e.g. the sub-mountain districts of Bahraich, Saharanpur, Dehra Dun, etc. The issue price of *bhang* in the bordering State of East Punjab is also very low as compared to that of U. P., and cases have been brought to light which have shown that smuggling of *bhang* from East Punjab to U. P. has been carried on to some extent.

The total consumption of *ganja* in the district in 1948-49 was 1,173$\frac{3}{4}$ seers. It started decreasing year by year, so much so that in 1957-58 it came down to 20$\frac{1}{4}$ seers only. Formerly, *ganja* was imported from Central Asia, and it used to be of excellent quality. Consequent upon the stoppage of this import as a result of some international commitments, indigenous *ganja* was substituted. This stuff was not popular with the consumers, hence the decrease in consumption. Restrictions imposed on sale to permit-holders only, during the last two years as well as the high retail rate of Rs. 3 per tola fixed by Government, have also been responsible for the fall in consumption.

Country Spirit—The total sale of country liquor in the district in 1948-49 was 53,890.5 L. P. gallons. It decreased during the following four years and then increased during the next two years. Then again there was a gradual fall. In 1957-58, the consumption figures stood at 47,594.2 L. P. G. Higher retail rates of sale resulting from heavier incidence of licence fee have been responsible for this fall in consumption.

Revenue—The total excise revenue of the district in 1948-49 was Rs. 1,04, 83,109.36. It went on increasing upto 1953-54 when the figures stood at Rs. 1,24,09,033.64. There was a fall in 1954-55, and after this year again there has been a gradual increase to Rs. 1,44,47,397.61 in 1957-58. This increase in revenue inspite of adverse economic conditions and increased restrictions on sale of some of the intoxicants, e. g. opium and *ganja*, indicates that there has been an effective check over smuggling and the boot-leggers have not had their way. It will also be of interest to note in this connection that there has not been any substantial increase in the rates of duty of any of the important intoxicants which yield the major share of the excise revenue.

Sales Tax

The Sales Tax Act was promulgated in 1948 and has undergone various changes under the various amending Acts. The amendment for 1954 lays down that every dealer shall be taxed at the rate of 3 pies per rupee on his turnover of the previous years, if the annual turnover is Rs. 12,000 or above.

For purposes of Sales Tax, Lucknow falls under the jurisdiction of Assistant Commissioner, Sales Tax, Lucknow Range. The district is divided into three sectors, each under a Sales Tax Officer.

Sector I—This Sector is under the charge of a Sales Tax Officer, assisted by one Assistant Sales Tax Officer. The jurisdiction of this sector extends to—

1. Mahatma Gandhi Road 2. Halwasia Market 3. Shahnajaf Road 4. Nawal Kishore Road 5. Outram Road (Ashok Marg) and Tej Bahadur Sapru Road (Jopling Road) 6. Narhi, Banarsi Bagh Park Road and Sikandar Bagh 7. Lal Bagh Road 8. Lal Bagh and Rutledge Road 9. B. N. Srivastava Road 10. Kaiser Bagh Circus 11. Cantonment Road (Ghasiari Mandi) 12. Abbot Road (Vidhan Sabha Marg) 13. Major Banks Road and Havelock Road 14. Station Road 15. Husainganj and Udaiganj 16. Sadar Bazar and Purnana Qila 17. Cantonment Area 18. Daliganj 19. Hasanganj Par 20. Faizabad Road and University Road 21. Nishatganj and Wazir Hasan Road and 22. New Hyderabad and Radice Road (Gokhale Marg).

The taxes that were collected in this sector in various years were :—

	Rs.
1953-54	15,46,064
1954-55	19,78,934
1955-56	18,52,858
1956-57	36,54,454

Sector II—This sector is under the charge of a Sales Tax Officer, assisted by two Assistant Sales Tax Officers. This Sector extends both in the rural areas and the city area. In the rural areas it comprises the *chikan* workers who live in village Umrai of tahsil Malihabad. In the city area, the jurisdiction extends to (a) all workers of *chikan* and embroidery, (b) Brassware manufacturers residing in Tikaitganj and Yahiaganj, and (c) Aishbagh Industrial Area.

The net collections in this sector for the following years were:—

	Rs.
1953-54	9,97,805
1954-55	9,54,164
1955-56	9,39,784
1956-57	22.50,661

Sector III—This sector is in the charge of a Sales Tax Officer, with one Assistant Sales Tax Officer. It extends to Aminabad, Nazirabad, Latouche Road, Maqbulganj, Lalkuan, Ganeshganj, Charbagh, Mashakganj and Model House.

The income from this sector for the following years was :—

	Rs.
1953-54	7,75,104
1954-55	8,33,299
1955-56	10,43,125
1956-57	16,40,632

The total collections on account of Sales Tax in the district were as follows: —

	Rs.
1948-49	20,42,646
1949-50	48,14,414
1950-51	43,44,742
1951-52	46,73,477
1952-53	38,98,391
1953-54	33,23,219
1954-55	37,96,196
1955-56	38,41,655
1956-57	75,46,337
1957-58	1,02,63,711

Stamps

These are of two kinds, (a) Judicial and (b) Non-Judicial. The judicial stamps include court fees. The non-judicial stamps are used for bills of exchange, duty on impressing documents, etc. The income under this head includes fines and penalties imposed under the Stamps Act. The average of the receipts of the last five years is Rs. 12,52,020.0 per annum. Of these Rs. 5,28,666.0 were derived from the non-judicial stamps and Rs. 7,07,017.0 from court-fees and stamps for copies, leaving an average annual income of Rs. 16,337.0 from other sources. The increase in the sale of judicial stamps is partly due to the number of ejectment suits, and the cases field under the Uttar Pradesh Consolidation of Holdings Act. A subsidiary reason for this increase is also due to the fact that some of the lawyers of Lucknow are engaged by outsiders, particularly of the neighbouring districts, for contesting their cases in their districts. In such cases too, stamps are purchased by local practitioners whereas they are used in cases filed in other districts. The stamps are sold through stamp-vendors who are licensed and controlled by the District Magistrate. They receive their supply from the treasury, and the tahsil sub-treasuries.

Registration

The District Judge of Lucknow is *ex-officio* District Registrar, and in this respect the district forms a single unit. The districts of Unnao and Bara Banki were formerly united with Lucknow to form a circle, but were separated from 1st January, 1933, with the appointment of District Judges in those districts. There are Sub-Registrars at Lucknow, Malihabad and Mohanlalganj, the three tahsil headquarters. On account of heavy work, there are two Sub-Registrars at Lucknow, one of whom is designated as Chief Sub-Registrar and the other as Joint Sub-Registrar. The Sub-Registrar at Malihabad is only part-time.

The returns of income from registration for the last five years are as under :—

Year	Income	Expenditure
	Rs.	Rs.
1953-54	1,08,807-3-9	34,842-10-6
1954-55	1,05,906-3-0	37,007-7-6
1955-56	1,08,886-7-0	37,544-5-3
1956-57	1,39,410.46	38,356.06
1957-58	1,82,344.62	40,242.03

Taxes on Motor Vehicles

All motor vehicles are liable to taxation under the U. P. Motor Vehicles Taxation Act of 1935, as amended by the U. P. Act III of 1950. Lucknow is the headquarters of the Regional Transport Authority.

Net figures for the whole district are not available as the figures available from the Lucknow office are for Lucknow Region as a whole.

Central Government Taxes

Income Tax—The most important of these sources of revenue is the Income Tax Details of the realization of this tax in this district, for the past 11 years, are given below :—

Year	Under Rs. 5,000		Over Rs. 5,000		Total	
	No. of assessees	Amount of tax	No. of assessees	Amount of tax	No. of assessees	Amount of tax
1946-47	1,300	1,85,400	2,484	11,91,771	3,784	13,77,171
1947-48	1,020	1,58,000	2,029	23,45,320	3,049	25,03,420

(—*contd.*)

Year	Under Rs. 5,000		Over Rs. 5,000		Total	
	No. of assessees	Amount of tax	No. of assessees	Amount of tax	No. of assessees	Amount of tax
1948-49	1,111	1,61,095	2,025	26,11,905	3,136	27,72,000
1949-50	950	1,45,090	2,128	18,98,325	3,078	20,43,415
1950-51	1,550	1,70,201	3,359	24,82,230	4,909	26,52,431
1951-52	1,900	1,98,520	3,704	29,19,061	5,604	31,17,581
1952-53	1,605	1,68,525	3,343	22,84,938	4,948	24,53,463
1953-54	1,455	1,60,050	2,682	14,75,089	4,137	16,35,139
1954-55	1,520	1,62,225	3,002	17,18,154	4,522	18,80,379
1955-56	1,710	1,71,230	3,357	23,18,026	5,067	24,89,256
1956-57	1,578	84,381	5,029	22,19,513	6,607	23,03,894

The variation in the total number of assessees in different years, i. e. from 1946-47 to 1956-57, is due to the fact that every year non-taxable infructuous cases are dropped from the registers and no notices are issued to them. The increase in the number of assessees during these years is on account of new assessees discovered as a result of survey made from time to time. In 1949-50 the number of assessees went down to 950 as a result of the taxable limit being raised to Rs. 5,000 in the case of Hindu undivided families. The reason is attributable in respect of demand as well. It would thus be seen that the highest number of assessees having income upto Rs. 5,000 was raised to 1,900 in 1951-52 giving a demand of Rs. 1,98,520. Against this the lowest number of 950 assessees was recorded in 1949-50 giving a demand of Rs. 1,45,090.

In case of assessees whose income exceeded Rs. 5,000 their number is generally constant since there was not much change in the rate of taxation in respect of higher slabs.

CHAPTER XII

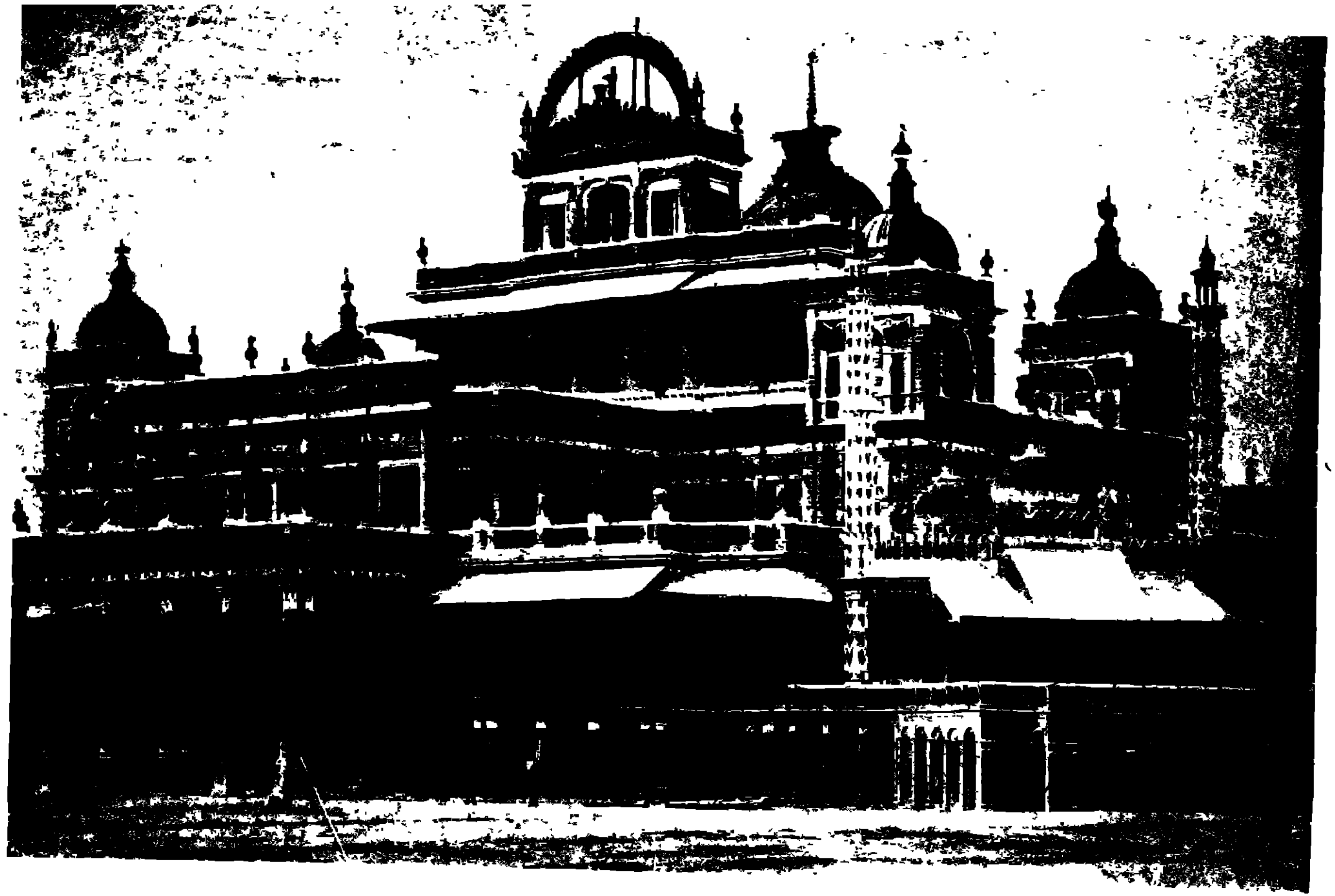
LAW AND ORDER AND JUSTICE

LAW AND ORDER

After Independence there was considerable increase in the population of the city on account of the influx of displaced persons mainly from West Punjab, Sindh and the North-West Frontier Province. A large number of persons migrate to the city in search of service as domestic servants, or to work as rickshaw pullers or as day labourers. They come from neighbouring districts and their antecedents are generally not known. Persons who employ them are reluctant to report to the police the names and addresses of their domestic employees, for verification of their character. The increase in employment, the establishment of new industries and the presence of a large student population are also responsible to some extent for creating day-to-day problems of law and order. Every year, since 1947, there has been one agitation or another, on account of strikes resorted to by the labour unions, railway workers, bank employees, displaced persons or students. Most of these demonstrations were, however, peaceful and did not result in any breach of the peace. In 1950, Lucknow city was menaced by wolves and hyenas which caused considerable dislocation of civic life and resulted in 33 casualties. The police and the army, which came to the assistance of the local authorities, shot down 30 wolves, 40 hyenas and 10 hyena cubs before the inroad of these wild animals into the city could be overcome. In 1954, some trouble was caused by the students of the University over the reorganization of their Union. Things, however, have now settled down and the police and the local authorities have to face only the ordinary problems of law and order, peculiar to any big city in the country. The foregoing incidents have been mentioned only because of the strain they imposed on the resources of the local police and the magistracy. In the changed circumstances it was but natural that the importance should now have shifted to economic and labour problems rather than to political agitations as such. The strikes of the labour unions, however, did not last long and were generally peaceful. There have been no communal disturbances in the district, for more than a decade.

Crimes

Statement No. I shows the number of cognizable crimes reported to the police, the cases sent up to the courts and the results thereof. These figures include all cognizable crimes, but do not include cases under the security sections of the Criminal Procedure Code. The Statement also shows the number of non-cognizable crimes in which complaints were filed direct before the magistrates. This Statement shows that there was



Roshan-ud-daula Kothi in 1858

(Present Deputy Commissioner's Courts)

some increase in cognizable crimes in 1947, 1948 and 1949, which continued till 1953, but after that the figures show a continuously downward trend. The percentage of cases investigated by the police has, however, been continuously rising, though it cannot be said that the results of prosecution in the courts have shown a corresponding improvement. There are many reasons for this, especially the rapid extension of the police and the entry of comparatively new and less experienced officers in the force.

Figures of only important crimes for the past ten years have been tabulated in Statement No. II. It will be seen that the more serious crimes, viz., murder, dacoity and robbery have been continuously on the decrease.

Murders--The average number of murders committed is about 40 per year. These figures are for the entire district and no separate figures for the city are available.

Dacoities--The number of dacoities has been decreasing and greater success is being achieved in their prosecution and in the liquidation of the gangs of those dacoits who belonged to the Lucknow or the neighbouring districts.

Robberies—Similarly in the case of robberies, there has been a downward trend all through. Most of these robberies were not serious and consisted of waylaying people on the roads, who were relieved of their bicycles or petty cash.

Riots–Riots generally take place in the rural area, personal animosities and disputes over possession of land being primarily responsible for them.

Thefts—The number of thefts reported in the rural area has been very small as compared to the total number of thefts reported. The majority of theft cases occur in the city. It is difficult to trace out the perpetrators of such offences in the city. The same holds good for house-breaking or burglary. But one thing is apparent that after the first spurt of crime in 1947, it has been continuously coming down and has been brought under control.

Kidnapping—There have not been many cases of this crime and the figures reported to the police varied from 33 in 1947 to 42 in 1957, the highest being 61 in 1956; but these do not indicate any organized gangs engaged in kidnapping of women from the district, rather they appear to be the results of love affairs and, to this extent, are only technical offences.

Sex Crimes—There have been hardly any cases of sex crimes and no mention of such cases finds place in the annual reports of the Police Department. The Statement of Criminal Justice, however, shows that there were 3 cases of rape in 1950, 1 in 1952, 4 in 1954 and 2 in 1957. Further details of these cases could be found. On the whole, it can be said that the incidence of sex crimes in the district, or at any rate of such crimes as have been reported to the police or of cases sent to the court, has been almost negligible.

STATEMENT—I

COGNIZABLE CRIMES

	1941	1942	1943	1944	1945	1946	1947	1948	1949
1. No. of cases reported to police only, under classes I to V of Statt. A	2,709	3,047	3,246	2,772	2,554	3,270	4,342	4,562	4,373
2. Cases disposed of (classes I to V)									
(a) Reported	3,007	3,359	3,541	3,170	2,836	3,620	4,909	5,420	5,067
(b) Convicted	592	458	551	560	477	453	544	930	785
(c) Acquitted	108	111	79	165	112	86	110	241	165
3. Percentage of conviction to reports	19.6	17.5	15.5	17.6	16.8	12.5	11.08	17.2	15.7
4. Percentage of conviction to cases tried out	85.1	85.1	87.3	77.2	80.9	84.04	83.2	79.4	82.8
NON-COGNIZABLE CRIMES									
5. Cases tried in courts						4,875	4,926	4,119	5,012
6. Cases convicted						4,494	4,438	3,449	4,273

STATEMENT I—*contd.*

	1950	1951	1952	1953	1954	1955	1956	1957
COGNIZABLE CRIMES								
1. No. of cases reported to police only, under classes I to V of Statt. A.	3,824	3,827	3,896	3,847	3,158	2,811	3,063	3,216
2. Cases disposed of (classes I to V)								
(a) Reported	4,557	4,381	4,337	4,359	3,826	3,520	3,641	3,823
(b) Convicted	985	833	716	813	861	712	510	618
(c) Acquitted	179	216	226	304	330	343	316	238
3. Percentage of conviction to reports	21.6	19.2	16.5	18.7	22.5	20.2	14.0	16.2
4. Percentage of conviction to cases tried out	84.6	79.4	76.1	72.8	72.2	67.5	61.7	72.2
NON-COGNIZABLE CRIMES								
5. Cases tried in courts	5,289	4,463	3,579	7,480	6,323	7,297	2,718	1,2
6. Cases convicted	4,722	3,689	2,814	6,651	5,393	6,559	1,958	48

Note:—The above figures are taken from the Annual Administration Reports of the Lucknow District Police.

STATEMENT—II

Crime	1947	1948	1949	1950	1951	1952	1953	1954	1955	1956	1957
MURDER											
No. reported	48	41	43	47	32	33	40	53	43	31	40
No. convicted	11	11	11	12	4	6	7	12	10	11	8
No. acquitted	8	12	11	18	26	9	14	20	16	18	17
DACOITY											
No. reported	20	23	19	17	20	22	22	25	21	20	16
No. convicted	1	2	4	6	3	8	4	8	11	12	11
No. acquitted	4	6	11	10	10	11	10	6	2	15	5
ROBBERY											
No. reported	35	38	18	20	22	21	22	21	19	18	9
No. convicted	2	13	12	8	7	6	7	4	8	8	3
No. acquitted	2	10	2	7	6	8	7	4	10	6	1
RIOT											
No. reported	77	63	65	60	65	58	111	50	61	32	60
No. convicted	10	26	13	28	23	17	50	20	16	14	14
No acquitted	10	11	8	6	18	13	14	21	9	14	13

STATEMENT—II—(contd.)

Crime	1947	1948	1949	1950	1951	1952	1953	1954	1955	1956	1957
THEFT											
No. reported	1,853/197	1,944/240	2,020/263	1,751/240	1,863/206	1,988/236	1,806/266	1,365/282	1,195/199	1,424/223	1,555/218
No. convicted	216/18	340/36	324/24	264/23	258/24	238/18	258/20	226/22	190/13	159/22	177/12
No. acquitted	28/4	52/13	35/6	14/8	29/3	39/13	36/7	36/9	29/9	33/7	28/4
HOUSE-BREAKING											
No. reported	804/397	821/434	606/367	497/326	544/240	514/228	477/204	386/219	283/226	259/257	326/249
No. convicted	52/27	150/22	140/33	110/20	110/22	105/22	111/14	51/30	46/14	36/18	41/17
No. acquitted	11/10	26/25	14/9	7/11	9/3	13/13	13/7	13/5	7/12	10/12	7/8

Note :—Numerator represents figures relating to city circle and denominator represents figures relating to rural circles.

ORGANIZATION OF THE POLICE

Short History

The British Government had been in possession of Avadh only for a short while when the struggle of 1857 started. After the movement was suppressed and Avadh re-occupied, the British proceeded to set up an administrative machinery for all departments of Government. Since the province had been so recently in a disturbed state, the organisation of the machinery for police and other administration was influenced by the primary object that the machinery set up should be simple and capable of efficient working. The British had experience of the Punjab which they had annexed only ten years earlier. They considered that the machinery set up in the Punjab was a better model to adopt in Avadh than the complicated system which was already in existence in the neighbouring province of Agra, then known as "the ceded and conquered province". The Governor-General-in-Council, therefore, directed the Chief Commissioner to adopt the machinery and procedure so well tried by them in the Punjab. The Government devised a system of police different, at any rate to start with, from the system in vogue in the North-Western Provinces which was called the "regulated province". Avadh thus came to be a non-regulated province, to which the ordinary laws and regulations framed by the Government for Bengal and the other well settled provinces did not apply. The system set up was to have corps of military for use as civil police as well as what they called 'Frontier Police'. The Commissioner of the Division was also appointed Superintendent of Police besides being a Sessions Judge and the head of a revenue division. The military nature of the police was directed by considerations of security and the need for suppressing any elements which still resisted the British Government. As the country settled down, the use of troops for police duties was given up. By 1861, the police was reorganised and the military police was completely separated from the civil police. The police worked under the general control of the District Magistrate, so far as law and order and crimes were concerned, but the recruitment, discipline and maintenance of the force was the responsibility of a separate Superintendent of Police. The Police Act of 1861 was passed and this Act and the rules made there under govern the police force in the State. As a result of the recommendations of the various committees appointed by the Government for the reorganisation of the police, the present allocation of the various branches has been arrived at. The present organisation in the district police is as follows:—

District Executive Police

The State for the purpose of police administration is divided into various ranges, each under the charge of a D. I. G. Lucknow lies in the Central Range. The local police is under the control of the Senior Superintendent of Police who is assisted by one Additional Superintendent of Police and one Assistant Superintendent of Police, officers of the I. P. S, and by six Dy. S. Ps., including the Dy. S. P. (city) and the Dy. S. P. incharge of the local Intelligence Unit.

The strength of the District Executive Police at the end of the year 1957, was as follows :—

	Inspectors	Sub-Inspectors	Reserve Sub-Inspectors	Head Constables	Constables
CIVIL POLICE					
Permanent	1	68	..	159	1,152
Temporary	..	26	..	..	13
ARMED POLICE					
Permanent	3	8	3	106	577
Temporary	..	..	..	7	40
MOUNTED POLICE					
Permanent	..	1	..	6	30

PROSECUTION STAFF

	Senior Public Prosecutors	Asstt. Public Prosecutors	Sub-Inspectors	Constables
Permanent	1	8	1	..
Temporary	..	3	..	2

(i) **Civil Police**—The civil police is utilized for duty at the police stations. There are 16 police stations or *thanas* in the district, of which 9 are in the city and 7 in the rural area. Each of these police circles (*thanas*) is incharge of a police officer, known as the Station Officer, assisted by one or more Second Officers, a Head-constable, a *Moharrir* or clerk-constable and a number of constables, allocated to each police station. It is the duty of the Station Officer to maintain peace in the circle as well as to investigate offences occurring inside his jurisdiction. A special investigating staff of 15 sub-inspectors has been provided, which number is included in the figures of the temporary sub-inspectors of the civil police.

(ii) **Armed Police**—Armed police are kept in the Reserve Police Lines and they are posted for duty wherever required. They are utilized for escort duty for bringing prisoners from the jail to the courts and taking them back. They are also utilized as static-guards at the Government treasuries, both at headquarters and in the tahsils, besides furnishing guards for the residences of the Ministers and other officers entitled to an armed guard. The armed police are also utilized for patrolling and in combating dacoities.

(iii) **Mounted Police**—These are also kept in the Reserve Police Lines. There were 37 horses for the mounted police. Mounted police are very useful for general patrolling in the city and for maintaining traffic control.

(iv) **Prosecution Staff**—Formerly the prosecution staff was drawn from the regular members of the police force who had passed law examinations, but this wing of the force has been re-organized and officers with legal qualifications are directly recruited for it. The Prosecution Department is under the charge of the Senior Public Prosecutor who ranks as a Deputy Superintendent of Police.

(v) **Flying Squad**—Like other important cities, the police of Lucknow is also equipped with a Flying Squad consisting of 4 sub-inspectors, with light vehicles and mobile radio sets so that they can be contacted at any time. This Flying Squad performs a very useful duty and can reach the spot in the shortest possible time.

(vi) **Prantiya Rakshak Dals**—Besides the regular force detailed above, there is a squad of the Prantiya Rakshak Dal under an officer allotted to the district for duty. This force was created as far back as 1948, under the P. R. D. Act, 1948 (Act XXXVIII of 1948) which had replaced the Home Guards Act (Act I 1947), primarily to give training to non-official youngmen in internal defence. This organization has now been converted for police duties and works more or less as Home Guards. Administratively, they are under the control of their own officers, but are allotted for duty to a district wherein they work under the general supervision and control of the Senior Superintendent of Police.

(vii) **Provincial (Pradeshik) Armed Constabulary**—It is another well-armed andwell-equipped force maintained in the State. They are not allotted to any district in particular, but are available for duty under the orders of the D. I. G. of Police of the range wherever they are required in his range. They are trained and equipped on the lines of the army and are, in fact, more or less like military police. They are used in emergencies as a support to the local police wherever the situation requires their presence.

(viii) **Railway Police**—It is not allotted to any district in particular, but is a part of a separate State organization working under an Assistant Inspector General of Police. There is a Railway Police Station at Lucknow Junction in the charge of a Station Officer who works under the direct control of a Section Officer of the rank of a Deputy Superintendent of Police. The circles of the railway police are formed according to the sections of railway lines in which they control crimes committed on or within the railway premises.

Fire Services

The Fire Services Organisation in the district is also under the control of the Senior Superintendent of Police. There are two Fire Stations in the city, one at Hazratganj and the other at Chowk. The staff consists of one Chief Fire Officer, two Fire Officers, two Fire Service Second

Officers, 4 L/F men, six drivers and 28 fire-men. In 1957, they attended 158 fire-calls of which 142 were minor and 8 were false. The statement below gives the comparative figures of the fires and losses therefrom during the five years ending with 1957 :—

Year	No. of fires	Value of property involved, in Rs.	Value of property damaged, in Rs.	Value of property salvaged, in Rs.
1953	160	30,68,075	6,62,884	24,05,191
1954	134	31,34,840	3,87,058	27,47,772
1955	132	27,90,575	3,07 193	24,13,382
1956	114	29,97,150	1,55,094	28,42,056
1957	158	83,05,198	1,46,784	81,58,414

In addition, the Fire Brigade had to attend 34 rescue-calls and saved the life of 24 human-beings and 11 animals. The Fire Brigade was also called out in cases of house-collapse and accident.

Anti-corruption

There is no anti-corruption police as such anywhere, but according to the new scheme, an officer of the rank of Dy. S. P. has been appointed in each district as a complaint officer to whom the public can make complaints of corruption, harassment, bribery and extortion by employees of the Police or of any other department of the Government. Complaints against members of the Police Force are investigated directly by the Deputy Superintendent of Police (Complaints), but complaints against employees of other departments can be investigated only when they are referred to him for investigation. In 1957, the Deputy Superintendent of Police (Complaints) received 168 complaints for enquiry, of which 46 related to bribery and corruption, 3 to extortion, 111 to harassment and 8 to acts of wilful vindictiveness. Enquiries were made in all of them, and where the complaints were found substantiated, departmental action was taken against the employees of the Police Force. As regards the complaints against employees of other departments, there were only 4, of which only one was substantiated. It has been found that sometimes people send anonymous complaints, or that the complaints are so vague or couched in such vague language that no action can possibly be taken. But the fact that there is an organization specially established for the hearing of complaints from the public has itself a very salutary effect and there are encouraging signs that people are coming forward with greater readiness to make complaints against Government employees where they have any serious grounds for it. The cases of malicious complaints or complaints made by way of vilification by disgruntled members of the public will always continue.

Offences under the Motor Vehicles Act

The following table shows the number of accidents caused by motor vehicles during the six years ending with 1957 :—

	1952	1953	1954	1955	1956	1957
Killed	23	12	23	30	17	19
Injured	54	35	70	118	115	65

The strain on the traffic police is considerable on account of the large number of motor vehicles and slow moving rickshaws on the roads in the city. The number of bicycles on the road has been continuously going up and they add greatly to the problems of traffic control. The trucks, which are also in large numbers, contribute to the road accidents. Specially trained traffic police, assisted when necessary by local police, controls traffic on the main thoroughfares and inter-sections in the city. Recently, mechanical signalling devices have been installed at the more congested crossings of Hazratganj and Vidhan Sabha Marg.

Village Police

The *chowkidar* forms the lowest rung of the police organisation. The institution of *chowkidars* is very old. Even in the remote past every village had a *chowkidar*. The *chowkidar* was then the servant of the entire village community and used to receive, as his remuneration, a share from each cultivator's produce. He also assisted the village *mukhia* or *muqaddam* in keeping law and order in the village and in guarding the cultivators' produce from theft. The Annual Report on the Administration of the Province of Oudh, for the year 1859-60 says "On the annexation of the Province, the system which has been generally adopted throughout the North-Western Provinces was introduced into Oudh. At the summary settlement a percentage, never less than 6 per cent, and more than 7 on the Government demand, was imposed as an extra cess for the payment of village *chowkidars*, who became, in fact, Government servants. The appointment was hereditary and much valued; the emoluments derived from rent-free land and dues on each harvest and other gratuities were considerable, and maintained a larger number of persons than the salary in money could. The several members of the family assisted in the performances of the various duties attached to the office. Thus, while one patrolled the village at night, another watched the outlying crops of the villagers—a duty in an open, unenclosed country of no slight responsibility."* The new system of Government paid *chowkidars* did not prove popular

**Papers relating to the Administration of Oude*, 1861, p. 119, paras 63, 64.

and the Government, therefore, restored the old system, but the *zamindars* of the village were made responsible for the efficient discharge of the functions of the *chowkidars*. Later on, however, the village police system was re-organised under the North-Western Provinces Village and Road Police Act (Act XVI of 1873) as amended from time to time. The District Magistrate was given the power of appointment and dismissal of the village *chowkidars*, though the actual control and efficiency of the *chowkidars* rested with the Superintendent of Police. The *chowkidars* are also called *guraits* and mostly belong to a particular caste, the Pasis, who have for long been traditional holders of this office. The *chowkidars* are paid by the State, and the village community is no longer burdened with the duty of paying for them. The village *chowkidar's* main duty now is to inform the local police of the occurrence within his jurisdiction of any cognizable crime. With the establishment of the *Panchayats* and the *Nyaya Adalats*, the *chowkidar* has also to serve them as a process-server, for which he receives some remuneration. The village *chowkidar* used to perform a very useful function, but his status in the community and his usefulness to it are now on the wane. The number of village *chowkidars* in the district is 461, with 28 as holding temporary appointments waiting for absorption in the permanent posts. This temporary increase was allowed during the Second World War.

Village Defence Societies

These societies have been formed in every district. They are purely non-official organizations set up in the villages in order to protect them from the inroads of the gangs of dacoits. They are assisted by the local police and are proving very useful in the prevention of the serious crime of dacoity. The number of such societies in the villages of Lucknow district is not known, but such societies have been formed more or less in every big village. The members of this society, turn by turn, patrol the village in groups at night so that at the first suspicion of the approach of dacoits or of their presence in the neighbourhood they may give an alarm to the villagers and enable them to defend themselves and their property before the police could reach for their succour.

JAILS AND LOCK-UPS

The institution of jails, as we know them now, is essentially of British origin and was a part of the judicial system introduced by them.

In Lucknow, there are three prisons, the Model Prison, the District Jail and the Reformatory School. The last is not exactly a prison and is more of a school. The Model Prison and the Reformatory School are institutions on a State level, rather than a part of the district organization. The Model Prison is actually the old Central Jail of Lucknow, which was established in 1867. From the report submitted by the Chief Commissioner of Avadh on the Administration of Avadh and presented to the House of Commons and published in 1861, (page 120), it appears that there were only two regular jail buildings in Avadh at that time, one at Lucknow and the other at Bahraich. At all the other stations "native houses were utilized

as temporary places for confinement of prisoners". To quote from the Report itself, "Arrangements have been made for the construction of a central gaol at Lucknow, and of divisional gaols at the headquarters of the several divisions. The former is calculated to hold 2,000 prisoners, and the latter will accommodate 500 each....In the Lucknow goal a lithographic press has been established, which has been worked with considerable profit, and the prisoners have been employed on the manufacture of paper, prisoners' clothing, etc.". This prison was turned into a Model Prison in the year 1949 on the recommendations of the Jail Reforms Committee of 1946.

The Model Prison

The scheme of having the Model Prison was primarily intended to establish a jail where prisoners could find suitable employment under conditions similar to those which are available to a free worker outside the jail. Certain structural changes were made in the old central prison to suit the needs of the new idea. The capacity of the prison at present is 1,805. In the Model Prison only those prisoners who are categorised under 'Star Class', that is, prisoners who have not been previous convicts and whose previous life has not been habitually criminal or their habits depraved, are admitted. On admission, the prisoners have to undergo a period of six months' observation-cum-training and only if they are proved to be suitable material who could benefit from the reforms introduced in the Model Prison, they are transferred to other circles in the Prison as regular inmates. These prisoners are persons who have been sentenced to long terms but are not previous convicts. They are examined by a classification board and are allowed to choose their own work or trade according to their aptitude. The main aim of the Model Prison is to create a desire in the prisoners to shoulder the responsibility of earning enough to meet the cost of their living and other requirements, and so that they may follow the same trade even after their release and thus become useful citizens. For this purpose, they are trained in the particular trade they choose and in order to buy raw-material are allowed an advance of money which they have to repay by the sale of the articles manufactured by them. The prisoners may work in suitable trades of their choice in the form of cottage industries or may elect to work on the agricultural farm attached to the jail. For the work the prisoners do they are not paid wages and are not considered employees, but they are trained to work as workers and owners of the cottage industry or the agricultural field. The cost of the produce of their labour is assessed at the rate prevailing in the market. From their earnings the cost of their living is financed and balance is put to their credit and is paid to them on their release, so that they can establish their trade when they go out. This is a new experiment and is reported to be proving very successful. The prisoners' output has increased tremendously.

Suitable prisoners are trained as teachers and nursing orderlies. A Training Centre for the training of prisoners as nursing orderlies has been started and after their training they are transferred to the different Jail Hospitals as nursing orderlies. A pilot project on social education in jails has been started on an experimental basis in the Model Prison, in collabora-

tion with the Planning Research-cum-Action Institute of the Planning Department of the State. Training is given to prisoners in modern methods of agriculture, animal husbandry, co-operative institutions, *panchayat*, public health etc. Government have also permitted inmates of the Model Prison and the Reformatory School to work as petition-writers at the District Jail and the Reformatory School for writing petitions for interviews etc., for which they receive payment at the rate of one anna six pies per petition.

The Nari Bandi Niketan--In the Model Prison there is a separate section for women-prisoners, which is called the Nari Bandi Niketan or the Women Prisoners' Home. In this Home special efforts are made to train women-prisoners in useful arts and vocations suited to them, so as to enable them to earn their livelihood outside the jail. The subjects in which training is imparted to these women are midwifery, nursing, cooking, needlework, tailoring, knitting, spinning and domestic service. Arrangements for teaching the principles of hygiene and sanitation and for moral lectures also exist. A nursery has been provided for the children of women-prisoners, with arrangements for their education and play. Occasional cinema shows, recreation, musical instruments and a radio set are also provided. A whole-time doctor is attached to the women's hospital which is well-equipped. A lady Deputy Jailor and a lady Probation Officer are also appointed for the Nari Bandi Niketan.

The Model Prison is in the charge of one whole-time Superintendent who is assisted by one Deputy Superintendent, two Jailors, 4 Deputy Jailors and one lady Deputy Jailor. For imparting training and looking after the jail factory, whole-time technical staff has been appointed. It consists of a Weaving Instructor, a Dyeing Instructor, an Instructor for teaching manufacture of hand-made paper, besides an oil-engine driver and an Agricultural Supervisor. There are five teachers including one head-teacher and two lady teachers for imparting education to the prisoners, both men and women. There is also a whole-time Medical Officer in addition to a male Assistant Medical Officer and the whole-time Lady Doctor already referred to in connection with the Nari Bandi Niketan.

The District Jail

It is situated near the Model Prison. It has an accommodation for 695 prisoners comprising convicts, under-trial persons, civil prisoners and non-criminal lunatics. The following statement gives the average daily population of the District Jail during the last five years :-

	Years				
	1953	1954	1955	1956	1957
Convicts	474.48	468.13	462.93	439.65	431
Under-trials	390.90	342.37	360.46	350.67	352
Total	865.38	810.50	823.39	790.32	783

The industries in which prisoners in the District Jail work are the manufacture of *daris*, carpets, handloom fabrics, *munj* matting, *niwar* and cane furniture. It also runs a brick-kiln for making bricks for jail use. This kiln is situated within the jail walls. The District Jail was selected for an experiment in the scheme relating to the spinning and weaving of *khadi* on *Ambar Charkhas*. Of these 15 machines are now working under the guidance of a trained instructor from Wardha. The District Jail is under a whole-time Superintendent assisted by a Jailor, two Deputy Jailors and other staff. The Civil Surgeon of Lucknow is the part-time Medical Officer of the District Jail. The Hospital is looked after by a whole-time Assistant Medical Officer.

The Reformatory School

This school is an institution which was established for juvenile prisoners, and was originally started in 1888 at Bareilly in the buildings now occupied by the Juvenile Prison there. In 1897, the Reformatory School Act was passed, and under this Act juvenile prisoners were sent to this School by the various courts in the State. In 1908, youthful offenders, i. e. boys under the age of fifteen, were separated and sent to Chunar where they were kept in the Chunar fort to which the school had been shifted. The school was placed under the Education Department of the State.

It is said that the Education Department was not very anxious to keep the Reformatory School with them. In 1942, the Chunar fort was needed for war purposes as a prisoners-of-war camp, and the school had to shift to Lucknow. The first batch of boys confined in the Reformatory School was transferred to Lucknow on 4th December, 1942. There were no arrangements for their reception at Lucknow and the Jail authorities had to construct buildings for the Reformatory School themselves. Bricks were manufactured in the Jail compound and prison labour was utilized in the construction of these buildings, and in two years' time the present buildings of the Reformatory School were ready for occupation. The average daily population in the Reformatory School was as follows:—

Years	1953	1954	1955	1956	1957
	55.18	66.41	61.16	45.87	44.16

The Reformatory School is a combination of jail and the school, wherein juvenile prisoners, not belonging to any tribes classed as criminal tribes, are sent by the courts for rehabilitation. It was recognized that these juvenile delinquents are often victims of pernicious family and social surroundings and of mal-adjustments. If they are sent to ordinary prisons and come in contact with hardened adult criminals, the juveniles themselves become hardened criminals and are beyond redemption. In the Reformatory School, the boys are treated like young boys in any other school, but they are given a scientifically arranged treatment to wean them away from a life of crime. Boys sent to the Reformatory School are kept there until they attain the age of 18. They are given ordinary education

upto the VII standard in a school inside the institution, according to the curriculum of the Education Department. But suitable boys are also allowed to continue their further studies in schools outside the Reformatory School. The boys attend classes for half the day and the rest of the time is devoted to the vocational training of their choice. The trades in which training is imparted are leather work, tailoring, carpentry, weaving, agriculture and gardening. The school has also got a band of its own, manned entirely by the boys of the school. In 1955, the total value of articles produced by the boys in the Reformatory School was Rs. 1,109-8-9. The school band is also hired by members of the public on payment. Home leave is allowed to deserving boys. The boys also participate in extra-curricular activities like games and scouting and rallies, both inside and outside the State like those of any other school. As a measure of rehabilitation, boys who have successfully completed their vocational training are allowed to work on their own and the profits earned on the articles manufactured by each boy are credited to his account and he is free to take the money with him on his release or to send it home. The boys on the earning scheme contribute a portion of their earnings to the Boys Fund which is managed by a committee of boys themselves and is utilized in giving financial assistance to boys in need of such help for their rehabilitation after their release. The total earning of the boys during the year 1957 was Rs. 548, and the most important popular industry adopted by the boys seems to be tailoring. The school manufactures uniforms and other garments for use in the prisons.

The Superintendent of the Model Jail is also part-time Superintendent of the Reformatory School, but he has a separate Assistant Superintendent and a Deputy Jailor for the School. Five instructors are appointed in the Reformatory School for giving training to the boys in the various trades. They also include a band-master. For imparting education to the boys, two teachers are employed. The school has a separate hospital under the charge of an Assistant Medical Officer. The Medical Officers in the Lucknow District Jail and the Reformatory School work under the general supervision of the Civil Surgeon.

As has been mentioned above, the aim behind the Reformatory School is quite distinct from that of other prisons. The boys sent to the Reformatory School are trained to grow up as normal boys in a well-adjusted home, habituated to habits of honest industry. On admission, a boy is taken in hand by an official who writes his case history. The boys are not subjected to any hard labour or any punishment usually given to convicts in a jail. There is a full-day's programme for the boys, starting at 5 A. M. and lasting till 9.30 P. M., during which time the boys are given their education, vocational training, rest and recreation. They are also supplied daily newspapers and 3 monthly magazines suitable for boys of that age-group.

Jail Training School

The concept of jail management has undergone a complete change. The old idea that the jail was a place of confinement of unsocial elements and

criminals who are put to hard labour to atone for their crime, is no longer accepted as a correct approach to the treatment of prisoners. So far back as 1889, the Indian Jails Commission had recommended that there should be an institution for the training of prison administrators. The Indian Jails Committee of 1919-20 also recommended the need of such training. This was reiterated in the reports of the U. P. Jails Enquiry Committee of 1929 and the U. P. Experts Committee on Jail Reforms, 1938, and lastly by the U. P. Departmental Jail Committee of 1939. The recommendations so persistently made by the various committees could not, however, be implemented until 1940, when the present Jail Training School in Lucknow was established on the 1st of August of that year.

This institution is for the whole State, and, in fact, caters also for officers and prison administrators deputed by other States in India and foreign countries like Nepal. Because it exists in Lucknow it was considered necessary to describe it here.

The main object of establishing the Jail Training School is to impart training to the personnel employed in the Jail Department, in prison administration, to give them scientific training in social work, to develop in them a scientific attitude towards prison and allied social problems and finally to train cadets in the fields of Criminology, Penology, Criminal Psychology and Juvenile delinquency. The prisoners of the Model Prison and the Reformatory School offer the trainees of the Jail Training School material for practical training in prison administration and in Juvenile delinquency. The Jail Training School is like a Training College with the Reformatory School and the Model Prison as practice schools for practical training. The School admits prison officers for the Diploma Course in Prison Administration and Correctional-work. Duration of the training is 9 months, beginning on 1st August and ending on 30th April. There is also a shorter course of 4 months. The Jail Training School is a specialized institution and is said to be the first of its kind not only in India but in Asia. Nineteen States of India and Nepal have deputed their officers and staff for training in this institution. The other Governments have to pay tuition fees for the training of their officers and other staff while officers of the State Government, who are appointed to posts in the Jail Department undergo training without payment except for their messing and incidentals.

The training imparted is on a very ambitious scale. The subjects taught include Juvenile Delinquency, Probation and after-care, Social Case Work, Sociology and Social Problems, Criminology, Penology and Social Psychiatry, Finger Print, Prison Administration, Law, Hygiene and Dietetics, Agriculture, Audit and Accounts, Budget and Care of buildings and building materials. In addition, the cadets have to undergo training in First-Aid and practical training by visits to local jails and work in the Reformatory School.

Individual studies of juvenile and adolescent offenders are undertaken by the trainees at the Reformatory School and the local jails and in collaboration with the Probation Department. The Reformatory School has thus become the laboratory for original research work in juvenile delin-

quency. Cadets obtain first-hand information about the environments of delinquents by visiting their homes, their schools and associates. They also receive training in collection, interpretation and preparation of scientific statistics. The School is equipped with a good library, a Psychology Laboratory and a Criminology museum. The Building Museum contains different kinds of building materials and tools. The School has 8 acres of agricultural farm in which the trainees are expected to work. The farm is run on a co-operative basis.

The School has so far imparted training to 24 superintendents of jails, six medical superintendents, six deputy superintendents, 16 assistant superintendents, 22 jailors, 179 deputy jailors, 4 sub-jailors, 112 assistant jailors, 156 head warders, 1,502 warders, and 13 probation officers. Batches of sub-inspectors of police receive short-term training four times a year. This brings about co-operation in the work of the Police and the Jail departments. Several short-term refresher courses for jailors and head-warders are also organized and two courses are organized every year for the warders of Uttar Pradesh jails. Regular Classes are held to give education in the three 'Rs' to the illiterate inferior staff of the School, under the supervision of Diploma Course cadets. It is reported that almost all the Superintendents of Jails in service in U. P. are persons who had been trained in this School. Seventy-five per cent of the jailors and deputy jailors and 48 per cent of the warders have also received training in this institution.

The administrative charge of the School is with a whole-time principal assisted by one vice-principal. There are two whole-time lecturers for teaching Psychology and Criminology, besides two instructors who train cadets in military drill and physical training. In addition, there are 12 part-time lecturers, including the Chief Probation Officer, a lecturer in Law, a lecturer in Finger Print, an Agricultural Inspector, an Inspector of Jail Buildings and other officers who receive honoraria for their work in this School. The School also has on its staff an officer of the Public Health Department to give training in First-aid and Hygiene. The Director, J. K. Institute of Sociology and Human Relations, Lucknow University, the Head of the Department of Psychology, Lucknow University, Reader in Psychology in the J. K. Institute and the Reader in Sociology in the Economics Department of the Lucknow University are also associated with and give advice in the training of cadets in the School.

Treatment of Prisoners

The old classification of I, II and III classes in the case of security prisoners and A, B, C, in the case of ordinary and civil prisoners has been given up and has been substituted by a single classification of 'superior' and 'ordinary'. All those who are not placed in the 'superior' class are treated as 'ordinary' prisoners. The superior class treatment is allowed by Government on the recommendations of the District Magistrate or the Sessions Judge. The considerations for superior class treatment are the education and the background of the prisoner and whether he has been habituated to live in a style higher than that of ordinary prisoners.

Many facilities have also been provided to the prisoners. Mosquito-nets can be used in jail hospitals. Prisoners in hospitals and superior class prisoners, under-trials and star-class convicts in the Model Prison, Lucknow are allowed to sleep in the open during summer, if arrangements can be made with due regard to their security. The use of tobacco, *biris*, cigarettes and snuff has been permitted to the prisoners at their own expense. Prisoners are also allowed to wear shoes and *chappals* at their own cost. The punishment of cross-bar fetters has been abolished. Prisoners are also permitted to keep either beards and moustaches or remain clean-shaved as they choose, rules regarding interviews have been made more liberal and prisoners can have interviews on any day of the week instead of on Sundays only.

Articles of toilet like soap, tooth-powder and oil are allowed to be furnished by friends and relatives of the prisoners. Remission rules have been revised by increasing the scale of remission for good conduct and industry.

It has already been mentioned that a system has been introduced under which prisoners are credited with wages at ordinary market rates for working in jail factories. After payment of money for their maintenance, the prisoners are free to remit the balance to their homes or to keep it to their credit which they can take at the time of their release. The inmates of the Model Prison Lucknow are also allowed 'home leave' by temporarily suspending their sentences in order to enable them to visit their homes with a view to renew their family ties or attend to their ailing near-relatives or deal with their domestic problems. Similarly, convicts who are agriculturists are allowed parole for the purpose of going to the villages to attend to the sowing of their fields or harvesting of crops. This parole is allowed only to deserving prisoners who possess productive agricultural lands and whose fields are likely to suffer during their imprisonment for want of relatives or friends who could look after their fields and carry out various agricultural operations in their absence. *Panchayat* system has been introduced. These *Panchayats* decide minor disputes and look after sanitation and food. The Model Prison has a canteen of its own which is run by the prisoners themselves.

Revising Boards

Revising Boards have been constituted for the purpose of revising the sentences of convicts confined in the district and central jails. The constitution of the Board for the Model Prison is that the District Magistrate is the Chairman and the other two members are the Sessions Judge and a non-official gentleman, preferably a local member of the State Legislature, nominated by the District Magistrate of the district. For the District Jail there is a Board with the District Magistrate as its Chairman and the Sessions Judge and a non-official gentleman, preferably a member of the Legislature, nominated by the District Magistrate as its members. The Superintendent of the Model Prison or of the District Jail, where the meeting is held, acts as Secretary of the Revising Board. Meetings of the Revising Board are held in the months of January and July every year.

The Revising Board considers the cases of all casual convicts with sentences of not less than three years and not more than 4 years, when they have served 2 years of their sentences, and of all casual convicts with sentences of over 4 years when they have served half of their terms. In the case of habitual prisoners, the convicts eligible for consideration of the Board are (*i*) the convicts who have served two-thirds of their sentences and have completed two and half years of imprisonment and (*ii*) those whom the Superintendent, having regard to their work and conduct and their mental and physical condition considers suitable for premature release. In addition, certain classes of convicts are eligible for release on probation under the provisions of the U. P. Prisoners' Release on Probation Act, 1938. Both the Model Prison and the District Jail have non-official visitors nominated by Government. All members of the Legislature elected from a district are *ex-officio* non-official visitors. The non-official visitors visit the jails according to a roster prepared by the District Magistrate and they record their observations in a book kept for the purpose.

Probation

The Chief Probation Officer works under the Inspector General of Prisons. At district level, there is a Probation Officer whose duty is to make enquiries and submit his recommendations in all cases referred to him by the courts in respect of juvenile delinquents or where it is proposed to release a first offender with admonition or on probation of good conduct for a specified period.

JUSTICE

Short History

The history of judiciary in Lucknow is really the history of the judicial system in Avadh and it is not necessary to go into it in detail. But a mention may be made of the judicial courts which existed in Lucknow prior to the annexation in 1856. Under the kings of Avadh, the judicial system was based on the Muslim Law. The King was the ultimate head of the judiciary, but the powers of the highest court of appeal were vested in the *Mujtahid-ul-Asr* who was the highest court of civil jurisdiction as well as the highest court for the settlement of religious causes. This court was presided over by the chief Shia priest. The highest trial court the *Adalat-i-Alia* was situated in Lucknow and was presided over by the *Munsif-ud-daula*. There were separate courts for civil cases presided over by the *Musahib-us-Sultan* and a court for small causes, i. e., for the recovery of small debts The chief criminal court was presided over by the *Kotwal* who was the chief magistrate as well as head of the city police. There were three separate courts for disposal of cases in which sepoys serving in the armies of the East India Company were parties. The British Resident in Avadh used to forward the complaints of the sepoys to these courts and looked after the interest of those sepoys. The *Adalat-i-Alia* was empowered to receive plaints direct and proceed to dispose them of, without the necessity of having the plaints referred to it by the King.

sions in the same way as the District Magistrate was in his district. The demand for a separation of the judicial functions of the magistrates from their executive duties, has been of a long standing and was, indeed, included amongst the directive principles of the Constitution. As a first step towards this reform, the State Government formulated a scheme for separation of these functions. This Scheme was introduced in Lucknow in July 1950. Under this scheme the duties of the officers of the administrative services, like the I. A. S. and the State Civil Service, serving in the district as magistrates, were restricted only to their executive functions and the general duty of maintaining law and order in their jurisdictions. The magistrates were divided into two categories—Judicial Magistrates and magistrates on the executive side. The Judicial Magistrate's work was confined only to the trial of criminal and revenue cases. They were put under the control of an Additional District Magistrate (Judicial) who discharged the functions of a District Magistrate *vis-a-vis* these magistrates under the Code of Criminal Procedure. The Sub-Divisional Magistrates are also Assistant Collectors in charge of sub-divisions (tahsils form the sub-divisions) and as such try cases under the preventive sections of the Criminal Procedure Code and the local and special acts and all suits and proceedings under the Land Revenue Act which govern the maintenance of land records, appointment of *lekhpals* (patwaris), etc. The Additional District Magistrate (Judicial) is directly subordinate to the Commissioner of the Division and ultimately to the Board of Revenue. The Commissioner's appellate work is being done by an Additional Commissioner who has no executive functions and is a purely judicial authority.

The executive authority continues to be vested in the District Magistrate who is primarily responsible for the maintenance of law and order in his district and the administration of the various departments under him, including the duty of co-ordinating the functions of the nation building departments at district level.

Nyaya Panchayats

Nyaya Panchayats form the village courts, the lowest rung in the judicial ladder. These courts are constituted under the U. P. Panchayat Raj Act. The number of *Panchayat Adalats* functioning in the district since August 15, 1949, is 97. These *Adalats* were recognized in 1956. The jurisdiction of a *Nyaya Panchayat* extends to 6 to 12 *Gram Sabhas*. The *Panchas* working in the *Adalats* are nominated by the District Magistrate with the help of a Committee, on the basis of their educational qualifications, out of the *Panchas* elected to the *Gram Panchayat*. Every *Nyaya Panchayat* elects one *Sarpanch* and one *Sahayak Sarpanch* from amongst its members. The *Sarpanch* is the presiding officer of the *Nyaya Adalat*. The cases are heard by benches of 5 *Panchas* each. The tenure of office of these benches is one year. The details about the number of office-bearers of the *Nyaya Panchayats* are given below :—

1.	Sarpanchas	..	97
2.	Sahayak Sarpanchas	..	97
3.	Nyaya Panchas	..	1,647

The *Nyaya Panchayats* are empowered to hear criminal cases under the following sections of the I. P. C. :—

140,	160,	172,	174,	179,	269,	277,	283,	
285,	289,	290,	294,	323,	334,	341,	352,	
357,	358,	374,	379,	403,	411,	426,	428,	
430,	431,	447,	448,	504,	506,	509	and	510.

Besides this, the *Nyaya Panchayats* are empowered to hear cases under sections 24 and 26 of the Cattle Trespass Act, 1871, Section 10 of the U. P. District Board Primary Education Act of 1926, Sections 3, 4, 7, and 13 of the Public Gambling Act, 1867 and under the Panchayat Raj Act and the offences committed thereunder. The maximum sentence the *Nyaya Adalats* can award is a fine upto Rs. 100. They are not empowered to award a sentence of imprisonment. They can try civil suits concerning movable property upto a valuation of Rs. 100 only. Revision applications against the decisions of the *Nyaya Panchayats* lie, in the case of civil suits, to the court of the Munsif and, in revenue and criminal cases, to the Sub-Divisional Officer.

Nature of Cases handled, their number and special features

The number of suits pending in the Civil Court at the beginning of 1956 was 2,737. During the same year 1,892 suits were instituted and a total number of 2,375 suits were actually disposed of and the balance of suits pending at the end of the year was 2,254. Of the 1,892 suits instituted, 876 were for immovable property, 412 for money or movable property, 91 matrimonial suits and 57 mortgage suits. Of the suits, 465 were of value not exceeding Rs. 100, 902 of value exceeding Rs. 100 but not exceeding Rs. 1,000, 369 of value exceeding Rs. 1,000 but not exceeding Rs. 5,000, 108 exceeding Rs. 5,000 but not exceeding Rs. 10,000, 44 exceeding Rs. 20,000 but not exceeding Rs. 5 lakhs and only 4 exceeding Rs. 5 lakhs in valuation. The total value of the suits instituted was Rs. 66,95,550. Of the 2,375 suits disposed after trial, 378 were dismissed for default, 492 otherwise decided without trial, 353 decreed *ex-parte*, 333 on admission of claim, 321 on compromise, and 12 on reference to arbitration; 423 regular and 95 miscellaneous civil appeals and 7 regular and 1 miscellaneous rent appeals were instituted. Of these 533 civil appeals (457 regular and 76 miscellaneous) and 13 rent appeals (11 regular and 2 miscellaneous) were disposed of during the year. The average duration of contested and miscellaneous appeals was 140 days and the average duration of contested rent appeals was 212 days.

Statistics of Sessions Courts—The following types of Sessions cases were committed to the Courts of Sessions in the year 1956:—

1. Affecting life	...	63
2. Kidnapping and forcible abduction	...	18
3. Hurt	...	5
4. Rape	...	4
5. Unilateral offences	...	1
6. Extortion	...	1

The number of persons who were tried was 640 of whom 1 person died, 366 were acquitted and only 148 were convicted; of those convicted, 11 persons were sentenced to death, 26 to transportation, 111 to rigorous imprisonment and 10 were let off with fine only.

Bar Associations

The oldest Bar Association in the district is the Oudh Bar Association, founded on the 19th May, 1901. Its offices are situated in the Lucknow Bench of the Allahabad High Court. It was registered under Act XXI of 1860 on 24th November, 1914. Only advocates are eligible to become members of this Association. Every candidate for membership pays an admission fee of Rs. 200 and a monthly subscription of Rs. 6 only. This Association enrols two types of members—the resident members and the non-resident members. Resident members are those who practise in Lucknow courts, and non-resident members are advocates practising in other districts of Avadh. The membership strength at the present moment is 131. The Association maintains a library to which only members have access.

The Central Bar Association was established in June, 1908, and was registered under Act 21 of 1860 on 22nd September, 1927. Any legal practitioner not below the rank of a pleader, is eligible to become its member. Every member pays Rs. 50 as admission fee and Rs. 2-8 per month as ordinary monthly subscription. There are at present 175 members. This Association is not connected with the High Court. This Association also maintains its own Library.

The District Bar Association was founded in 1935 and was registered under the Societies Registration Act (Act XXI of 1860) on 12th December, 1944. It has at present 88 members on its rolls. It also enrols vakils under training subject to the approval of the Executive Committee and the rules of the Association. The members pay an admission fee of Rs. 15, and a monthly fee of Rs. 2 each. This Association is affiliated to the U. P. Lawyers' Conference. The activities of the Association are similar to those of the other Bar Associations. This is the Association chiefly of lawyers practising in the District Civil Courts.

The Lucknow Lawyers' Association is situated in the Collectorate compound. It was registered in 1928 under Act XXI of 1860. Every legal practitioner entitled to practise is qualified to become a member of

the Association, those under training can also become members subject to the rules of the Association. Admission fee of the Association is Rs. 15 and the monthly subscription is Rs. 2. This Association is also affiliated to the U. P. Lawyers' Conference. The total membership of the Association is only 74. It also maintains a library and a reading-room. This Association is more or less confined to those legal practitioners who practise in the criminal and revenue courts subordinate to the District Magistrate.

CHAPTER XIII

OTHER DEPARTMENTS

Besides the administrative departments dealt with in Chapters X-XII, there are some other departments, more important of which are the Public Works Department, the Agriculture Department, the Animal Husbandry Department, the Forest Department, the Industries Department and the Co-operative Department. Excepting the Public Works Department, the rest have already been partly dealt with in other chapters. Their organizational set-up in the district is, however, given below:—

Public Works Department

The Department deals with the construction, maintenance and repairs of roads, bridges and buildings. The construction of all Government buildings is either done or supervised by the Public Works Department. At the district level the chief officer of the Department is the District Engineer who is subordinate to the Executive Engineer of the Division under which the district falls.

District Engineer or Assistant Engineer—The duties of a District or an Assistant Engineer include efficient execution of original works, maintenance and repairs of existing works and inspection of all works relating to P. W. D. He is the professional adviser on engineering matters to all departments of administration in the district. He is helped by Overseers who work under his orders.

Notable Buildings constructed by P. W. D. at Lucknow—Among the important buildings constructed by the P. W. D. at Lucknow, mention may particularly be made of the Councillors' Residence at Darulshafa, State and Progress Museum in Banarsi Bagh, the Martyrs' Memorial, Sports Stadium, State Pathology Laboratory situate in the precincts of the Medical College, and the P. W. D. Research Institute. The Deputy Ministers' residences and houses for State Secretariat staff in Gautampalli and Police buildings in Mahanagar have been constructed by the Department.

State Organization of P. W. D.—The Chief Engineer, Deputy Chief Engineer, Superintending Engineers, Executive Engineers and Assistant Engineers comprise the set-up of gazetted officers of the Department.

Functions :—**Chief Engineer**—He is the administrative and technical head of the Department and has his headquarters at Lucknow. The administrative unit of the P. W. D. is a Circle, under the charge of a Superintending Engineer, while the executive unit is the Division, under the charge of an Executive Engineer.

Superintending Engineers—The Superintending Engineer is responsible to the Chief Engineer for the general professional and administrative control

of the Department within his circle. His duty is to supervise the work of the divisions, within his circle.

Executive Engineers—Similarly, the Executive Engineer is responsible for the maintenance of all roads, and Government buildings, and the execution of the programme of new roads within his division.

Attached to the office of the Chief Engineer at Lucknow there is an Architectural Section for Designing work. In this section there are the following gazetted posts :—

(i) Senior Architect,

(ii) Architect,

(iii) Junior Architects, and

(iv) Assistant Architects.

Circles and Divisions—Lucknow is the headquarters of 3 Circles of the Public Works Department, namely, IV Circle, VII Circle (Planning) and VIII Circle (Bridges). Each Circle has some Divisions under its charge. The following Divisions of the P. W. D. have their headquarters at Lucknow :—

(1) Lucknow Provincial Division (Permanent)	With 1 Executive Engineer, 4 Assistant Engineers and 2 District Engineers.
(2) Lucknow Temporary Division	With 1 Executive Engineer and 4 Assistant Engineers.
(3) Lucknow Temporary Maintenance Division	With 1 Executive Engineer and 3 Assistant Engineers.
(4) Electrical and Mechanical Division	With 1 Executive Engineer.
(5) Bridge Designs Division	With 1 Executive Engineer, 4 Assistant Engineers and 1 Assistant Engineer, Electrical and Mechanical.

The P W. D. has also a Research Institute attached with their offices situated on the Mahatma Gandhi Road.

Government Estate Office—The Government Estate Office is located in the Secretariat building at Lucknow, under a Government Estate Officer, assisted by an Assistant Secretary.

The functions of this office include allotment of residential and office accommodation in Government owned and leased buildings at Lucknow and Naini Tal and arrangements for stay of members of the Legislature at both these places. It deals with the arrangements for stay and transport of State guests at Lucknow, maintenance of the Government Guest House and Rest House at Lucknow, purchase, leasing and requisitioning of

accommodation required by Government, purchase and allotment of staff cars (including cars of Ministers) and purchase, maintenance and distribution of all electrical goods for use in the Secretariat. Its administrative control extends over houses constructed under the Middle Class Housing Scheme and to the allotment of such houses. The administration of the U. P. Government Premises (Rent Recovery and Eviction) Act, 1952 (U. P. Act. No. XXXIX of 1952) is also done by the Government Estate Office.

Agriculture Department

There is in the district a District Agricultural-cum-Soil Conservation Officer, to look after the agricultural development and the Pilot Soil Conservation Project, Halwapur (Lucknow). There are four Agricultural Inspectors to assist him in day-to-day agricultural development programmes in the Shadow Blocks. This Department maintains 7 seed stores, each under the charge of an Assistant Agricultural Inspector assisted by two *kamdars*. The district organization is under the control of the Director of Agriculture, Uttar Pradesh, The activities of the Department have already been dealt with in Chapter IV.

Animal Husbandry Department

The work of this Department is looked after by the District Livestock Officer. Treatment of animal diseases, control of epidemics and castration of bovines form the main functions of the Department.

There are 9 veterinary hospitals in the district, each under the charge of a Veterinary Assistant Surgeon who is also known as Veterinary Officer.

There are two artificial insemination centres, one at Ganjaria and another at Bakshi-ka-talab, under the charge of Veterinary Officers. Each Veterinary Officer is assisted in his work by 5 Stockmen. The aim is intensive cattle breeding and improvement of livestock in compact blocks of 5 miles each.

There are 13 Cattle Welfare Units looked after by Stockmen for rendering first-aid to cattle.

The three villages, viz. Achraman, Bhitauli and Sarojninagar have carcass utilisation co-operative societies.

The Department is under the control of the Director of Animal Husbandry, U. P.

Forest Department

The Forest Department of the State is under the control of the Chief Conservator of Forests, Uttar Pradesh, with his headquarters at Naini Tal. He is helped by 8 Conservators of Forest, one of whom is designated as the Conservator of Forest, Headquarters, and has his office at Lucknow. He is head of the Department here, without any territorial functions. He has been entrusted with the work of the Five-Year Plan, the Working Plans

and other duties. There are also two Deputy Conservators of Forest, one incharge of the Gomati-Rapti Afforestation Division and the other of the Avadh Forest Division. The former Division has been created on the recommendations of the Flood Committee. The main work of the Gomati-Rapti Afforestation Division is the afforestation of the catchment areas of the Gomati and the Rapti rivers and of their important tributaries which are spread over a number of districts including Lucknow. The duty of the other forest Division is to look after the afforestation of canal banks, road-side avenues, waste-lands and other denuded areas. This Division also spreads over a number of districts including Lucknow.

There is also a Chief Game Warden, Game Preservation Circle, U. P., with headquarters at Lucknow. His jurisdiction extends throughout the State. He is incharge of the scheme of Preservation of Wild Life, included in the Second Five-Year Plan, and the enforcement of Game Laws.

Industries Department

The District Industries Officer, assisted by two Industrial Inspectors, is entrusted with the work of the industrial survey of the district and of making enquiries regarding loans and grants for industrial purposes.

The staff of this Department at the Block-level consists of Block-level Extension Officers, Superintendent Production, Assistant Superintendent Production and Technical Instructors.

The offices of the Director, Central Design Institute; Regional Marketing Officer; Special Manager, Government Uttar Pradesh Handicrafts; Publicity Officer, Government U. P. Handicrafts ; Principal, Government Technical Institute and Government Polytechnic ; Engineer-Manager, Government Precision Instrument Factory, Divisional Superintendent of Industries (Tuitional Classes) and Divisional Superintendent of Industries (Chikan) are also located in Lucknow but they are not district-level offices.

Co-operative Department

The work of the Co-operative Societies in the district is looked after by an Assistant Registrar of Co-operative Societies who is assisted by an Additional Assistant Registrar of Co-operative Societies There are 6 Co-operative Inspectors, 4 Assistant Development Officers (Co-operative) for Planning work and 26 Supervisors to help in the implementation of the schemes. The Assistant Registrar exercises overall supervision over the Co-operative societies and the District Co-operative Development Federation.

Directorate of Social Services

With a view to inculcate the sense of dignity of labour, team work and discipline among the youth of the State, the Government created in 1950 a separate Directorate of Social Services under a Director. Its office is situated in the Halwasia Market, Lucknow. A limited number of youth from the selected educational institutions of the district are taken to a central

camp at Faizabad and are trained in practical social service and various programmes of sanitation and hygiene; entertainments like dramas and concerts, sports and games, etc. are also arranged. These cadets also work in the rural areas and construct village roads or feeder-paths, undertake afforestation and prevention of erosion work. The Department has been successful to a large extent in enthusing a spirit of social service and comradeship among the students attending the camps organized by this Directorate.

CHAPTER XIV

LOCAL SELF GOVERNMENT

The local self governing bodies in the district are the Municipal Board, the Improvement Trust, the Cantonment Board, the District Board, one Notified Area and four Town Area Committees and the Village Panchayats.

Municipal Board

Early History—The early history of the Lucknow Municipality is somewhat obscure, but there is evidence to show that octroi on the entry of goods in the town and tolls on roads and ferries were levied before the annexation of Avadh by the British. After the re-occupation in 1858, large properties in the city lapsed to the British Government. They were declared as *nazul* and a Conservancy Committee of English officers was formed to undertake the drainage and sewerage of the city, the removal of the debris of the bombardment which took place in 1858 and demolition of such buildings which interfered with the defence arrangements. This Committee also spent money on the repairs of roads, bridges and *nazul* buildings, the cost of the local improvements, repairs and reconstruction of public buildings being defrayed from the "Large municipal funds of Lucknow". The Committee consisted of the Deputy Commissioner as President, the City Magistrate as Secretary, the Treasury Officer and an extra-Assistant Commissioner. Shortly afterwards, additions were made to this body and it was known for a time as the Local Agency Committee, which managed both *nazul* and municipal affairs, and, in fact, at that time no distinction was made between *nazul* and municipal property. After re-occupation, the Financial Commissioner fixed the rates of octroi tax and Government also levied a contribution from the wealthy inhabitants "who took a prominent part in the past revolt and aided in the destruction of public buildings".[1] The amount of this penal contribution was Rs. 1,69,234. This was also handed over to the municipal fund, and it was out of this fund that a sum of Rs. 2,44,977-0-5 was spent on the improvement and restoration of buildings. The total income in 1859 including the penal contribution was Rs. 4,15,663-13-5, but the estimated income for future was mentioned as Rs. 2,90,000, consisting of income from octroi, house tax, garden lands, and *nazul*. The house-tax was levied in the city for the first time by the British.

In 1862, the old Committee was dissolved and a new Committee was constituted. It consisted of 13 members who had powers to co-opt. The President of the new Committee was the Judicial Commissioner, with the Commissioner of Lucknow Division as Vice-president and the Deputy Com-

1. *Oudh Papers*, 1859, pp. 55-6.

missioner as Secretary. The other members were chiefly official and included the Secretary to the Chief Commissioner, the Inspector General of Police, Executive Engineer, the Civil Surgeon and the City Magistrate. Four non-official members were also nominated to this Committee. They were (1) Nawab Mohsin-ud-daula, (2) Nawab Murtaza Hasan, (3) Shah Banarsi Das, and (4) Shah Makkhan Lal. With certain changes as regards the President, the Vice-president and the Secretary, this body formed the Municipal Committee of the city of Lucknow and managed all its municipal affairs until 1878, when a paid Secretary was appointed to this Committee. The Deputy Commissioner was the *ex-officio* President and the City Magistrate the Vice-president. The Cantonment Magistrate and the Judge of Small Cause Court were also nominated as official members of the Committee. This Committee was really the precursor of the Municipal Board and the paid Secretary the forerunner of the modern Executive Officer.

Constitution of the Board—The Municipal Board came into existence under the operation of the Local Self Government Act, 1884. It was then for the first time that a beginning was made for introducing the elective principle in the administration of local bodies. The Board constituted under this Act came into existence on 14th September, 1884. This Board consisted of 32 members of whom 24 were elected from separate constituencies and 8 were nominated by the Government. The Deputy Commissioner was the *ex-officio* Chairman of the Board and one-third of the elected members retired by rotation every year. A further progress towards popular representation on the Municipality was made by the Municipalities Act (Act II of 1916) which for the first time, permitted the election of the Chairman of the Municipal Board. The number of members of the Board was raised to 36. But of the elected members, 16 were returned by the general constituencies, 11 by the Muslim constituencies and 2 by electors of European descent (i. e., the Anglo-Indians). Seven seats were filled by nomination by the Government. Out of these, two were the nominees of the British India Association, one of the Medical College, one of the Oudh and Rohilkhand Railway, one of the Canning College and 2 were nominated to represent other interests. The term of the members of the Board was three years, after which fresh elections took place. The Chairman of the Board was elected by the members. The city was divided into 8 wards, viz., (1) Hazratganj, (2) Hasanganj, (3) Ganeshganj, (4) Chowk, (5) Yahiaganj, (6) Wazirganj, (7) Saadatganj, and (8) Daulatganj. Hazratganj, Hasanganj and Chowk returned three members each, Ganeshganj and Wazirganj 5 members each, Yahiaganj returned 4 members, and Saadatganj and Daulatganj 2 members each. Of the Anglo-Indian seats one was returned from Hazratganj and Hasanganj wards and the other by the rest of the wards combined. The Municipal Board continued to function upto 25th October, 1948, when it was superseded. Since then, the Municipality is under the charge of an Administrator appointed by the Government. There is a proposal, and legislation is already before the Assembly, for transforming some of the larger Municipal Boards including Lucknow into Corporations.

The area of the Municipal Board of Lucknow has extended from 19.61 square miles, in 1901 to 23 square miles in 1951. Since then conditions have changed very materially. The administrative offices and the Secretariat of the Government of Uttar Pradesh were transferred to Lucknow in 1935, bringing in the process a large influx of population of the officials working in the Secretariat and other offices, and their families. In 1947, there was a large influx of displaced persons from West Punjab. This further increased the problem of the Municipal Board in the matter of housing and provision for ordinary amenities of civic life like water, drainage and lighting. With the influx of population there was a great strain on accommodation and it was not surprising that the population overflew to areas on the outskirts of the city where also the Municipal Board was expected to provide amenities. These areas had therefore to be brought within the limits of the Municipal Board. Some lands in village Mahanagar, north of the Gomati, were acquired by the Government for development as a housing colony. This is being managed by the Municipal Board. The area near Aishbagh was set apart for the location of industries. The railway colonies of Charbagh and Alambagh were constituted into a separate Notified Area of their own where a large majority of the people are the employees of the railway.

The other problems, as for example, the extension of water-works, drainage, street lighting, etc., which the increased population brought in its wake for the Municipal Board, will be discussed in their place.

Finances—The normal finances of the Municipal Board failed to keep pace with the increasing strain put on them by the increase in population and in the importance of the city as the headquarters of the State Government. The Municipal Board had to depend more and more on loans and grants from the State in order to undertake not only the extension of services but even their normal maintenance at a sufficiently high-level of efficiency. The total amount of loans granted to the Municipal Board from time to time runs to 2 crores and 46 lakhs, and a sum of Rs. 20.20 lakhs is required annually to pay instalments of these loans. In addition to these loans the Government had also to make grants for specific purposes. The unspent balance of these grants on 1st April 1957, was Rs. 2,17,522. In the words of the Administrator of the Municipal Board, the Municipal Board "is irremediably afflicted by the curses of heavy indebtedness on the one side and the poor collection of its dues on the other".

The total receipts of the Board in the year 1956-57, including the opening balance of Rs. 73,23,679 amounted to Rs. 1,82,06,663, and the total expenditure for the year was Rs. 1,38,78,913, leaving a nominal closing balance of Rs. 43,27,750. Of this closing balance a sum of Rs. 39,44,702 represents the unspent balance of the loans given to the Municipality on various schemes and Rs. 2,17,522 as unspent balance of Government grants. The invested funds of the Municipal Board are a meagre Rs. 62,895.

The main sources of income of the Municipal Board are rather inelastic. Any modern Municipal Board would consider its duty to provide modern amenities to as large a section of the citizens as it can, and this the Munici-

pality of Lucknow is trying to do, but its sources of income are inelastic and incapable of extension in proportion to the increase of population and the complexities of modern life. The Board is seriously engaged in improving its finances by enhancing such direct taxes as it can and exploring other sources of income, while concentrating on the collection of its taxes.

It is not proposed to discuss all the receipts of the Municipal Board, but an attempt will be made to discuss only the main items of income, the remaining items being put under the general head of other items. Similarly, for expenditure, only the major items will be considered.

The financial position of the Board will be clear from the table given below, which has been taken from the annual report of the Board for the year 1956-57:—

Main Items of Income

		Rs.
1.	Octroi ...	71,256
2.	Tax on the annual value of buildings and lands ...	13,49,528
3.	Tax on animals and vehicles ...	1,98,759
4.	Water Tax ...	12,22,855
5.	Terminal Tax ...	20,64,905
6.	Rents of lands, houses, sarais, rest houses, dak bungalows, etc. ...	6,44,686
7.	Fees and revenue from educational institutions ...	1,25,883
8.	Sale of water ...	5,94,802
9.	Other items ...	23,81,835
	Total income of the year, excluding opening balance ...	86,54,509
10.	Extraordinary and Debt ...	22,31,475
11.	Total receipts excluding opening balance ...	1,08,85,984
12.	Total receipts including opening balance ...	1,82,06,663

Main Heads of Expenditure

		Rs.
1.	General Administration ...	2,84,651
2.	Collection of taxes, including bonded warehouses ...	4,42,060
3.	Lighting ...	2,35,988
4.	Water-supply ...	28,60,207
5.	Drainage ...	27,57,949
6.	Conservancy ...	15,77,233

			Rs.
7.	Public Works	...	13,95,789
8.	Public Instruction	...	13,43,232
9.	Repayment of loans	...	7,64,300
10.	Other items	...	22,17,504
11.	Actual balance	...	43,27,750
	Grand Total	...	1,82,06,663
	Invested funds	...	62,895

In the above statement only the main items of receipts and expenditure have been shown. The above table will show that the main sources of income are taxes on the annual letting value of the buildings and lands and the terminal taxes followed closely by water-tax. Water-tax is, however, levied only on those houses above a certain letting value which have either water connections or are within 100 feet of public standposts. The main heads under which the Municipal Board has to spend are the water-supply, drainage, conservancy, education and roads.

Water Works—In 1862, the committee established for looking after the municipal affairs and the *nazul* had to cater for the population of 2½ lakhs only. Wells were the only means for water-supply and some *mohallas* which were near the river Gomati also used the river water. The number of wells then in existence was given as 822, but of these the majority were unfit for use for drinking purposes. In 1882-83, the position regarding water supply in the town became alarming owing to a number of wells having gone dry, following a succession of years of deficient rainfall. There was a water famine and water had to be carried about in *mashaks* and procured at a cost of one anna per *mashak*. The Government appointed Major Cunningham to investigate and suggest measures for ensuring satisfactory water-supply to the city. He suggested the boring of artisan wells to a depth of 1,000 feet or over, installation of a pumping plant on the river Gomati and lastly the construction of a canal about 80 miles long for carrying the water. In 1882, an attempt was made to bore the first artisan well. Though the boring went down to 1,202 feet, the discharge of water available was only 10 gallons per minute. The project was thus found useless and was ultimately abandoned.

This left the only other alternative, viz., of pumping water from the river. A Water-Works was constructed in Lucknow in 1891 at an initial cost of Rs. 15.15 lakhs. It consisted of the following works:—

(1) Unfiltered Water Pumping Station on the banks of the river Gomati at Gaughat, the pumping plant being run by steam.

(ii) A 20" rising main of about 3 miles from Gaughat Pumping Station to Aishbagh.

(iii) Three settling tanks, slow-sand-filter units, underground clear water reservoir and a filtered water-pumping station at Aishbagh,

and lastly the distribution of pipeline, with public standposts. The length of the water mains was 13 miles, to which additions and alterations were made from time to time according to the increase in population and the increase in the area of supply.

From 1913 to 1923, the position of water-supply was not quite satisfactory. A tube-well was bored at Aishbagh in 1915, which gave a discharge of 20,000 gallons per hour. Encouraged by this, three more tube-wells were bored in 1917, with a total discharge of 42,000 gallons per hour. Their discharge however, dwindled to an aggregate of 25,000 gallons and so they had to be closed. The scheme was not a success and had to be given up. A reorganization of Water-Works was then undertaken on a major scale, in 1922-23, at an estimated cost of 49 lakhs of rupees and it was completed in 1925. These works consisted of :—

(i) substitution of the steam by electric driven pumping plant at Gaughat,

(ii) additional rising main of 27" size and 17,000 feet in length,

(iii) raising the settling tanks,

(iv) one additional unit of rapid gravity filters of 3 million gallons per day capacity,

(v) substitution of the steam plant by an electric pumping plant for filtered water, and

(vi) the installation of an electric generator for power-supply to the pumping stations.

In 1932-33, one pump, of 10,000 gallons per minute capacity, was added to the Unfiltered Water Pumping Plant at Gaughat, followed in 1937-38, by another under-ground filtered-water-reservoir and three slow-sand-filters. By 1948, the position of water-supply was again found to be insufficient, and this led the Government to undertake a major reorganization of the units of the Water-Works so as to attain a supply of 40 million gallons per day. The Government gave to the Municipal Board a loan of 35 lakhs for the purpose. The loan was utilized as follows :—

(i) In laying an additional rising main of 48" size from Gaughat Unfiltered Water Pumping Station to Aishbagh Treatment Works, at a cost of 21 lakhs. This together with the other two rising mains, one of 20" and the other of 26" diameter, were capable of delivering 40 million gallons of water per day from Gaughat to the Treatment-cum-Filtered Water Pumping Station at Aishbagh.

(ii) In the construction of 12 million gallon per day capacity Rapid Gravity Filters at Aishbagh, at a cost of 10½ lakhs. This brought the total filteration capacity to 26 million gallons per day.

(iii) In laying water mains in scarcity areas at a cost of 1.40 lakhs.

(iv) In the construction of a pumping plant infilteration well and laying mains for unfiltered water-supply for garden purposes to a small part of the city, at a cost of Rs. 2,20,000.

Besides the initial loan of 35 lakhs for the reorganization of Water Works, Government sanctioned an additional loan of Rs. 4,73,000 in 1949, for the construction of six tube-wells and two boosting stations. These were necessary for the immediate removal of scarcity of water in Ganeshganj, trans-Gomati area and the area north of Rana Pratap Marg.

The population of the city has been constantly rising, and with the sudden huge influx of displaced persons from West Punjab the new connections necessary for the new buildings, imposed a great strain on the Water Works. The supply of water specially during the hot weather is even now very inadequate, and persons residing in upper flats in *mohallas* situated on high level, barely get water, except between the hours of 3 to 5 a. m. when special pumping for sanitary purposes is undertaken by the Water Works.

The cost of the Water Works, as on 31st March, 1957, works out to about Rs. 1,81,13,342.

A comprehensive water-supply reorganization scheme for Lucknow has been prepared by the L. S. G. (Engineering) Department to meet this perennial scarcity of water, particularly during the hot weather. The estimated cost of the project is Rs. 1,52,36,600, the target in view being that the Board should be able to supply water to the town at a minimum of 45 gallons per head per day with a terminal pressure of 45 feet, for a population of 7.5 lakhs.

In order to utilize the existing distribution system as best as possible, the Comprehensive Water Supply Reorganization Scheme has been undertaken and the city has been divided into 10 zones. Each zone would look after a population of about 75,000. It is proposed to pump water from the Water Works at Aishbagh into R. C. C. overhead tanks of suitable sizes to be constructed on 55—65 feet high staging in these zones and then allow water to gravitate into different localities through rising mains. This is expected to maintain a terminal pressure of 40' throughout 24 hours, in the locality. The work has already started and is reaching completion on two such zonal stations, i. e., one known as M. E. S. Zone Tank with 2.5 million gallon per day capacity from where 2 million gallons per day of water will be supplied in bulk to Lucknow Cantonment Board, and another 3.75 million gallon capacity R. C. C. Tank on 65' high staging which has been constructed in New Hyderabad and will cater for the Civil Lines, Mahanagar and contiguous areas. The work at other zonal centres has not been taken in hand so far, due to paucity of funds. However, by enlarging the sizes of the feeder mains in some of the main areas and by providing a 48/36" new main from the Water Works to Charbagh, adequate water-supply at proper pressure to the distribution main has been completed.

It is reported that of the 25,941 connections in the city, 4,057 are metered, with the result that there is no control over wastage of water from unmetered

connections. The number of public standposts in the city is 1,257. The area of supply of water is 19.4 square miles, out of the total municipal area of 23 square miles.

Drainage—In earlier times, the *nalas* or the natural water channels which fall into the Gomati were the only means of drainage in the city. Some underground drains helped to supplement this drainage by discharging sullage water into these *nalas*. The present drainage system of the town has been built up more or less on the basis of these ancient *nalas*. The rain *nalas* which carry rain-water of the city to the Gomati are the following :—

1. Sarkata Nala (A)
2. Sarkata Nala (B)
3. Nagaria Nala
4. Pata Nala
5. Wazirganj Nala
6. Ghazi-ud-din Haidar Canal
7. Ghasiarimandi Nala
8. Husainganj Nala
9. Police Line Nala
10. Chandganj Nala
11. Nishatganj Nala
12. Association Ground Nala.

Most of these *nalas* are *pakka*, but are open, and many of them are in need of extensive repairs. In the hot weather some of these *nalas*, which do not have much gradient, stagnate and are a source of nuisance to some extent. In 1903, the Narhi drain was completed and the Maulviganj channels were constructed. A main intercepting sewer was constructed along the right bank of the Gomati, commencing from a point near the Machchhi Bhavan and delivering into a collecting chamber at a sewage pumping station near the Paper Mills Bridge. A second main sewer was also constructed along Abbot Road. The cost of these sewers was met respectively by the Municipal Board and the Improvement Trust. The sewage pumping station delivers the sewage on to a 600 acres sewage farm on the left bank of the Gomati, below the Gomati weir. A 24" diameter foul water intercepting sewer was also laid on the right bank of the *nala* from the Canning Street Bridge to as far as the Mall. There the alignment left the Canal and followed Cassels Road, passing through the Martiniere Park to an outfall on the Gomati below the Pipla Ghat Railway Bridge. This sewer intercepted all the foul water which caused a nuisance in the *nala*. This has made a marked improvement in the sanitation of that part of Lucknow.

In 1948, a comprehensive drainage scheme was prepared and taken in hand by the Municipal Board with the assistance of loans from the

Government. In 1954, further execution of that scheme was entrusted to the Local-Self Government (Engineering) Department, and the major items of works were :—

(a) Collection of sewage from the cis-and trans-Gomati areas through trunk and intercepting sewers.

(b) Remodelling of the existing sewage pumping station and construction of a new trans-Gomati pumping station and installation of new pumping plants at both the stations.

(c) Extension of sewage farm and construction of pressure pipes.

The cis-Gomati sewer had been completed except for the portion below the North-Eastern Railway culvert on Strand Road. Other works could not be taken in hand for want of funds, but the Public Health Engineering Department had executed works at the end of 1956-57, to the extent of 18 lakhs. The river Gomati which flows through the town is a natural beauty spot which could have been developed, but no attempt has so far been made to do so beyond the construction of a Park and a memorial column near the Residency. Many of the *nalas* continue to fall in the Gomati. During rains the drains and *nalas* are automatically cleaned but during hot weather they are likely to prove a source of discomfort.

Street Lighting—Street lighting with electric lamps dates back only from 1917, when an agreement was made between the Municipality of Lucknow and Messrs. Crampton Company, for the supply of electric energy to the Municipal Board. This agreement was for an initial period of 7 years. At that time, only 44 roads were lighted with electric street lamps and the number of such lamps was only 457. The other roads and most of the streets were lighted by kerosene lamps. The present licensee, the U. P. Electric Supply Co. Ltd., undertook the supply of electric energy for street lighting in the year 1924. The number of street lamps installed was 5,579, on 31st March, 1957, and this number is likely to increase as soon as the Board's proposals are approved by the Government. This, however, still leaves many *mohallas* and roads where there is no street lighting except by the age-old kerosene lamps whose number is 2,532, i.e., nearly half the number of electric lamps. Messrs. Martin And Co. are the Managing Agents of the U. P. Electric Supply Company Ltd., the licensee for the supply of electric energy to the Board and the public within the municipal limits of Lucknow.

The total expenditure on the maintenance of street lighting, both by electric as well as kerosene lamps, was Rs. 2,49,778 for the financial year 1956-57. There are parts of the new colonies like Mahanagar to which street lighting by electric lamps has not yet been extended.

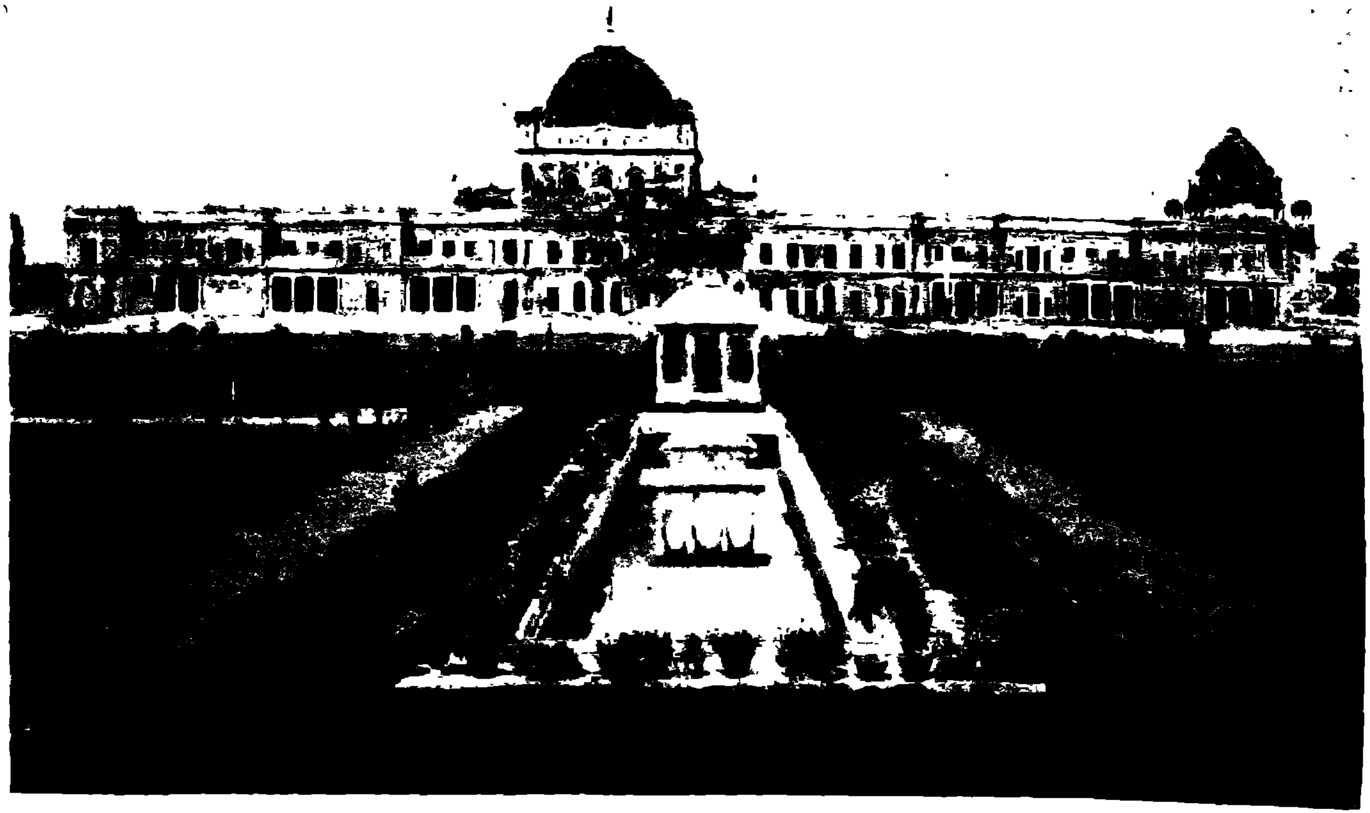
Conservancy—The Board's expenditure on the maintenance of conservancy services is Rs. 15,77,233 including the cost of establishment, road-watering and the cost of maintenance of the bullock-carts used for removal of night-soil and garbage. The removal of garbage has not been entirely mechanized though garbage is taken from some public paid-depots by mechanized transport.

Public Health And Medical—The Board's expenditure on the Health Officers, hospitals and dispensaries and vaccination came to Rs. 3,70,653 in 1956-57. Besides the Infectious Diseases Hospital, the Board maintains 3 Allopathic dispensaries, one maternity home, and two dispensaries each of Ayurvedic and Unani systems of medicine and one Homeopathic dispensary. The Board also maintains one veterinary hospital.

Education—The expenditure incurred by the Board on education was Rs. 13,43,232 in 1956-57. Compulsory Primary Education both for boys and girls is in force throughout the municipal area. The scheme for compulsory Primary Education for girls was introduced in 1951. The Board maintains one Intermediate College, 2 Junior High Schools, 100 Basic Primary Schools, 13 special schools including 12 night schools financed by the Government. The number of girls' institutions maintained by the Board is 73. In addition, the Board also gives grants to private Basic Primary Schools both for boys and girls. The Municipal Board also maintains one Montessori School and 2 Pre-basic or Nursery Schools. These have already been described in the Chapter on Education. The amount of Rs. 13,43,232 includes expenditure on libraries and museums as well as on the hire of school buildings. It appears that most of the Board's Primary Schools are located in rented buildings.

The Improvement Trust

The Lucknow Improvement Trust came into existence under the U.P. Town Improvement Act of 1919. As has been observed earlier, the growth of the city does not appear to have been according to any plan. Various *mohallas* and *abadis* were established or came into being at different times during the reigns of the kings of Avadh. The result was that many of the *mohallas* were congested and presented perpetual problems. In 1915, there were very heavy floods in the Gomati, which affected a part of the town itself. Immediately after the floods, the Municipal Board invited Sri Patrick Geddes, the British Town Planner, to advise them on some of their town planning schemes. An Improvement Committee was set up in 1918 under the presidentship of the Divisional Commissioner of Lucknow, Sri L. C. Porter, to formulate proposals for the improvement and development of the city. This Committee received technical advice and guidance from an eminent British Town Planner, Sri H. V. Lancaster. The Committee submitted its report in 1919 and made various recommendations. As a result, the U. P. Town Improvement Act, 1919, was enacted and this Act still governs the administration of the Improvement Trust. The provisions of the Act were purposely kept very wide in order to enable them to undertake schemes for opening up congested areas, preparing schemes for new building sites, improving the communication within the city and for demarcating special areas for heavy industries and markets. The finances of the Trust were initially provided by the State in the shape of loans which were gradually repaid by sale of the improved building sites. Usually the Improvement Trust holds the auction of the premium of the building plots which are given on 90 years lease. This was apparently done in order to retain sufficient control in the hands of the Improvement Trust



Northern Kaiser Bagh in 1857
(Demolished after the Struggle of 1857-58)

to regulate the construction of new buildings and to prevent the growth of congested areas.

The Improvement Trust consisted of a Chairman, the Chairman of the Municipal Board (*ex-officio*), two other members of the Municipal Board elected by it to serve on the Trust and 3 other persons appointed by the State Government, including one who must be a person in the service of Government. On 10th July, 1953, the Trust Committee was dissolved and the Improvement Trust was also placed under the charge of the Administrator of the Municipal Board. This step was taken to facilitate the conversion of the Municipal Board and the Improvement Trust into a Corporation for which a legislation is pending. The management of the *nazul* is entrusted to the Improvement Trust.

Finance—The main sources of income of the Improvement Trust are the sale-proceeds of the lands and their rent. The expenditure, apart from general administration, is confined to the purchase of land, improvement of land, laying of roads, sewerage and drains, water supply and the construction of buildings. The total receipts in the year ending 31st March, 1957, excluding the opening balance, were Rs. 8,12,500, and the expenditure was Rs. 6,17,434. The invested funds stood at 3 lakhs. The loans from Government outstanding on 31st March, 1957, amounted to Rs. 10,15,399.

Town Planning

While the Improvement Trust undertook a number of schemes, it was only lately that a co-ordinated Master Plan for the city was prepared by the Town and Village Planner to Government of U. P The plan was designed to co-ordinate all new developments according to the modern principles of town planning. The Master Plan for greater Lucknow has been prepared after a thorough study of the existing conditions and future requirements. The Plan provides for a population of about 7.5 lakhs during the period of the next 20 years, adequate land has been reserved for industrial development, and the area now occupied by villages Jalalpur, Deopur and Para, between the Ghazi-ud-din Haidar Canal and Lucknow Branch of the Sarda Canal has been reserved as a future industrial area. The area bounded by Kaiser Bagh Road, the Mall and the old Kanpur Road has been reserved for the establishment of a civic centre which will contain all public buildings. The Plan has enabled the Improvement Trust and the Municipal Board to plan future development of the city and improve existing conditions. It has helped the Municipal Board and the Improvement Trust in working out the Bashiratganj, Chandganj and Mahanagar schemes. The plans for the Chandganj and Mahanagar schemes were prepared by the Town and Village Planner and the layout provides for wide roads, parks and children's playgrounds. The Town and Village Planner has also prepared the various housing schemes of the Municipal Board and the Improvement Trust. The Mahanagar Housing Scheme provides for 1,479 plots of different sizes. Lalbagh Shopping-cum-Residential Scheme makes a provision for 30 large shops, 3 godowns and 6 garages on the ground

floor, 10 offices on the first floor and flats of varying accommodation, ranging from 3 to 5 rooms, on the second floor. The Industrial Workers Housing Scheme provides for 560 tenements in two-storeyed blocks of 12 tenements each. River Bank Housing Colony constructed by the Municipal Board was also planned by the Town Planner, who prepared not only the lay-out but also the design of the houses. A Model Building Code has also been prepared which would help the Municipal Board in controlling indiscriminate and haphazard building activities.

Nazul

Nazul means lands or buildings which being the property of Goverment are not administered under the control of the Board of Revenue or are not the property of any department of the Government of India. There is considerable *nazul* property in Lucknow. All lands and buildings belonging to the kings of Avadh were confiscated by the British Government on the annexation of Avadh. After the upheaval of 1857, the lands and buildings belonging to persons who were suspected to have taken part in the armed conflict with the British as well as all unclaimed buildings and lands and buildings which were in ruins and of which there were no claimants, were all classified as *nazul*. Some property was outside the municipal limits, but the bulk of the property was within the limits of the Municipality. A number of buildings and palaces had to be sold, as there was no money for their upkeep, but as many as possible were retained. The lands and buildings retained as *nazul* were placed under the management of local officials who formed the Local Committee, already referred to in connection with the Municipal Board. *Nazul* still owns the greater part of the Civil Lines area which is let-out on long-term leases as building plots. Village Mahanagar, a suburb of Lucknow, is also *nazul* property. The local committee remained in existence, so far as *nazul* was concerned, till 1884, when the Department was placed under the Deputy Commissioner, with the Municipal Secretary as the Nazul Secretary. In 1893, a separate Nazul Secretary was appointed, but two years later the Department was placed under the control of the Commissioner with a separate Deputy Collector as Nazul Officer. When the Municipal Board was formed under the Municipalities Act of 1916, *nazul* lands which were classed as roads, *rastas* and *nalas* were transferred to the Municipal Board. In 1920, the Town Improvement Act was passed and the Lucknow Improvement Trust came into existence. The management of all *nazul* property with the exception of the *nazul* parks and gardens was transferred to the Improvement Trust, but the accounts of the *nazul* were to be maintained separately. The Improvement Trust was permitted to utilise the surplus income of the property for th development of *nazul* lands. Parks and gardens which were *nazul* were placed under the charge of the Superintendent of Government Gardens with the Deputy Commissioner as local agent of the Government. The same arrangement is continuing with the only change that the Administrator of the Trust is the local agent of Government in place of the Deputy Commissioner in regard to the administration of parks and gardens. The maintenance charges on these parks and gardens are still being borne by the Nazul Department.

In 1862, a survey of the *nazul* lands was made and proper *khasras* of the *abadi* land prepared. *Abadi* was again surveyed in 1894 and in 1924. From these surveys, a *nazul* property register was prepared. Villages Mahanagar, Kutubpur, Khalispur, Iradatnagar, Birhana, Aishbagh and Hadewa, which were *nazul* villages, were surveyed in 1928.

Some *nazul* buildings were transferred to the P. W. D. for maintenance, while others were transferred to the departments of Government whose offices were housed in those buildings. The *nazul* property under the management of the P. W. D. are the Government House, the Darulshafa (which now contains two Councillors' Residences and five other bungalows occupied by Government officers), the Board of Revenue quarters (known as General-wali-Kothi), the Lal Baradari (State Museum) and the Darshan Bilas (Chhota Chhatar Manzil)—occupied by the offices of the Director of Agriculture and other Heads of Departments. Other *nazul* buildings which were in occupation of other departments of Government were transferred to them for maintenance. The bulk of the property is managed by the Improvement Trust.

The income of the *nazul* is derived from sale-proceeds of land and from premia and rent. The total income of *Nazul* in the year 1902-03 was Rs. 42,000 of which Rs. 31,200 were derived from the rents of houses, shops, building sites and cultivated land. The income of the *nazul* in 1920, when its management was entrusted to the Improvement Trust, was Rs. 70,000. The income of the *nazul* for the year ending 31st March, 1957 amounted to Rs. 3,18,856. The details of this income are as follows :—

			Rs.
1.	Sale-proceeds of land and premia	...	7,405
2.	Rents	...	1,89,300
3.	Miscellaneous	...	1,01,112
4.	Stamps, deposits, water-rate	...	21,039
	Total	...	3,18,856

Under the head 'Miscellaneous' came such income as the cost of stores supplied to contractors on cash payment, for development works in *nazul* land. Some pieces of *nazul* land were developed as building-sites and given on lease to the Secretariat staff for building their own houses with the assistance of loans from Government. The Improvement Trust has also embarked on a scheme of building houses of its own on the *nazul* lands. This will be described under the head 'Housing'.

Housing

In 1856, "the city consisted of eight square miles of densely populated Indians containing, it is said, a population of 7,00,000. who were attracted from all parts of the country to a court the most luxurious in India and in

which the whole wealth of the rich province of Oudh was spent." The Chowk was the main bazar and there was great congestion with narrow roads and poor sanitation according to modern standards. The kings of Avadh and their courtiers lived in palaces with spacious compounds. After the upheaval of 1857, when the British had re-occupied the city, its population had dwindled to 2,80,000* and a number of houses were demolished by artillery fire. The first considerations of the British were those of defence. To guard the city with a very limited number of troops at the disposal of the Government, series of forts were erected along the river Gomati and all houses within a certain radius were demolished. The development of the city was thus from the start conditioned by consideration of defence. To the east was placed the Cantonment and to the south the railway was laid. No extension of the city was, therefore, possible on those sides, and defence-considerations required that there should be a open belt for the defence of the railway and the Cantonments. The area of the Chowk and that to the west of it were too far away from the law courts and other offices. The development of the city was thus possible only towards the river and across it. Though Lucknow continued as the capital of the new province of Avadh and the seat of the Chief Commissioner, impetus to planned development was given only in the nineteen-thirties, specially when the Secretariat and other offices of State were transferred from Allahabad to Lucknow. This transfer brought in a large body of officials and other persons who were attached to those offices. To meet the difficulty of accommodation caused by the influx of the Secretariat officials, Government took the first step towards a planned housing project. The *nazul* land situate in village Mawaiya and in various other parts of the city was available for house-building. The Secretariat officials were advanced loans by the Government and leases of house building plots of *nazul* land were given to them, on which they built their own houses. The number of building plots were 58 in Clay Square, 47 in Blunt Square (Mawaiya) and 21 in Frampton Square. The *nazul* has given 650 building plots on lease in various parts of the city. It has also built bungalows and flats of its own which are given out on rent. There are six bungalows on Butler Road, 9 flats and 9 shops in Hazratganj, 16 flats in Narhi, 8 in Lawrence Terrace Scheme area and 4 flats on Havelock Road. It has built 94 tenements for displaced persons in Aishbagh. The *nazul* has prepared housing schemes in trans-Gomati area, in Aishbagh and in Lajpatnagar in Chowk. Five hundred building plots have been developed in Boasganj and Nishatganj for building houses. The cost of developing these building sites is given as Rs. 1,42,882.

Government sponsored a housing scheme in Mahanagar to the north and east of the city. The lay-out was prepared by the Government Town and Village Planner in an area of 657 acres acquired under the Land Acquisition Act. The entire area is divided into 3 sectors, and in each there are 3 types of plots—A, B and C. Sector D has been taken over by the Provincial (Pradeshiya) Armed Constabulary. Government departments like the

***Public Health Organization in United Provinces*, 1927, p. 78.

P.W.D., C. I. D. and others have taken plots for building quarters for their staff. The number of such plots are 10 of category A, 324 of category B and 728 of category C. This does not include the land taken over for construction of barracks and houses for the P. A. C.

The Municipal Board has also undertaken housing projects of its own. In the Mahanagar Scheme, it has built 135 houses under the Low-Income Group Housing Scheme. These have been let out on hire-purchase. These include 64 two-roomed houses at an average rent of Rs. 30 p. m., 22 three-roomed houses at an average rent of Rs. 40 p. m. and 20 three-roomed independent houses at an average rent of Rs. 60 p. m. Twenty houses are under construction, which will be assessed at a rent of Rs. 40 p. m. The Municipal Board has built shops, flats and godowns for displaced persons, with the help of loans from the Government of India. The flats number 218 and the shops 470, in addition to 28 garages and 17 godowns. The most important of the Municipal Board's housing schemes is the River Bank Colony built by it for the use of Government servants. The details of the accommodation available are as follows :—

		Gross rental
		Rs.
A type flats 4	...	630.00 p m.
B type flats 21	...	2,201.56 p. m.
C type flats 32	...	2,624.00 p. m.
D type flats 8	..	960.00 p. m.
X type flats 36	...	2,376.00 p. m.
Gomati Sadan Quarters 8	..	560.00 p. m.
,, ,, ,, 38	...	1,330.00 p. m.
Garages 22	...	220.00 p. m.
Servant-quarters 3	...	19.68 p. m.
Shops 8	...	160.00 p. m.

These are comfortable flats with electricity, water and sanitary fittings laid in.

There has also been considerable building activity by private parties, but the demand for houses is still very great and the rents of newly built houses are very high.

Rural.—There has been no scheme for building houses in rural areas. In Sarojininagar, a township has sprung up, but this belongs to the Land School. Some shops have been constructed by private parties on the side of the main roads, where buses stop. The pattern of houses

in the rural area, by and large, still remains unchanged. They have to depend on locally available material. Those who can afford, and there is a growing number of such persons, build masonry houses still patterned on the old lines with a sitting room or *baithak* in front and living rooms built on the three sides of a rectangle inside with open space enclosed as compound (*angan*). This open space or courtyard is important for sun-bathing in winter and sleeping out in summer.

The Cantonment Board

The Lucknow Cantonment Board came into existence in 1856. It was built primarily for the use of British troops. The Cantonment Board is governed by the Cantonment Act. Among the official members are the Health Officer of the Cantonment, the Garrison Engineer and a representative of the District Magistrate, usually the City Magistrate, and 3 military officers nominated by the Officers Commanding the Station. The Station Commander is *ex-officio* President of the Board. The Vice-president is an elected person. The annual budget for the Lucknow Cantonment Board, for the year 1957-58 provides for an income of Rs. 7,02,205, and an expenditure of Rs. 7,86,984. The deficit being made up by the grant in-aid from the Central Government, amounting to Rs. 1,51,475.

The District Board

The rural area of the district with a total population of 6,07,677 constitutes the District Board. Before the District Board came into existence under Act XIV of 1883, it appears that there were local boards in each tahsil. These were abolished when the Board came into existence in 1883. The Board then consisted of 13 members of whom 3 were officials and only 9 were elected. The Deputy Commissioner of Lucknow was *ex-officio* Chairman of the Board. The S. D. O.'s were also *ex-officio* members one of whom acted as Honorary Secretary. The elected members were chosen from the local boards in each tahsil. The local boards were abolished in 1906 and the number of members of the District Board increased from 13 to 18, under the provisions of the U. P. District Board Act of 1906. By a further amendment of the Act this number was increased to 19 in 1916. Of these 5 were elected from Malihabad tahsil and 4 each from tahsils Lucknow and Mohanlalganj. Four members were nominated by Government and were mostly taken from amongst the *taluqdars* of the district. A S. D O. was appointed as Honorary Secretary and *ex-officio* member. In 1922 came the U .P. District Board Act (Act X of 1922) which is the Act under which the District Boards are governed at present. The membership was raised to 21 of whom 19 were elected, 14 from the general constituency and 5 from the reserved constituency for Muslims. Two were nominated by Government to represent special interests. The Chairman of the Board was elected by the members. The Constitution of the Board was further changed in 1948 and the membership was raised to 34, and for the first time the President of the Board was elected by the electorate instead of the members.

Another important change was that special constituencies for reservation of seats for minorities were abolished except for the scheduled castes. The future shape of the District Board will be determined in accordance with a new law. They will be called District Councils. Until the District Council comes into existence, the affairs of the District Board are managed by the Antarim Zila Parishad with the Deputy Commissioner as head.

The duties and powers of the District Board are very wide and touch almost all the aspects of life in the district. The Board has to maintain roads and bridges, hospitals and schools. The management of the ferries has also been entrusted by the Government to the District Boards and they were allowed to retain the income derived from the lease of such ferries.

Finances.—The attached statement gives broadly the income and expenditure of the District Board in the year 1956-57. By far the largest source of income was the local rate which was fixed at 9.375% of the annual value of an estate or 18.75% of the land revenue. With the abolition of the *zamindaris* the local rate has also been abolished and the Government compensates for the loss of local rate by granting to the Board an equal amount. Other sources of income are income from cattle-pounds, cattle-markets, ferries and from the fees of the schools. The only direct tax which the District Board is empowered to levy is the tax on circumstance and property:—

Income

			Rs.
1.	Government Grants	...	10,07,102
2.	Taxes and Fees	...	1,57,890
3.	Other Items	...	1,42,061
	Total Ordinary Income	...	13,06,053
	Total Opening Balance	...	2,90,430
	Total Income including opening balance	...	15,96,483

Expenditure

1.	General Administration and Collection Charges	...	1,34,919
2.	Cattle-pounds	...	42,446
3.	Education	...	8,56,010
4.	Medical	...	84,003
5.	Public Health	...	26,332
6.	Veterinary	...	14,426
7.	Public Works	...	2,24,249
8.	Miscellaneous	...	9,891

			Rs.
9.	Total	...	13,92,276
	Total Extraordinary and Debt	...	19,624
	Total Ordinary Expenditure	...	14,11,900
	Total Closing Balance	...	1,84,583
	Grant Total	...	15,96,483

Education—Primary Education and education upto the Junior High School stage is the responsibility of the District Board. All matters connected with education are controlled by the Education Committee and all disciplinary powers over the staff are vested in the Secretary of the Board which, in the case of the Education Department, were exercisable by the Superintendent and Assistant Superintendent of Education. The Deputy and Sub-deputy Inspectors of Schools of the Education Department of the State assist the District Board in this respect. The total number of Primary Schools maintained by the District Board is 301 for boys and 43 for girls. There are 21 Junior High Schools for boys and 2 for girls. The number of scholars on roll on 31st March, 1957 was 25,200. The teaching staff consists of 813 Primary and Junior High School teachers for boys' schools and 78 mistresses for girls' schools.

Public Health and Vaccination—Public Health and Vaccination in the district is under the control of the District Medical Officer of Health assisted by an Additional District Medical Officer of Health. These officers belong to the State and are ultimately under the control of the Director, Medical and Health Services. The District Board is required to pay only for the Sanitary Inspectors, Assistant Superintendent of Vaccination and the Vaccinators. There is one Sanitary Inspector in each tahsil.

The Board maintains 5 Allopathic dispensaries and gives grants-in-aid to 4 others including 2 dispensaries for women. The Board also maintains 4 Ayurvedic and 2 Unani dispensaries and gives aid to 1 Ayurvedic dispensary and 2 Homeopathic dispensaries. There are 3 Government-subsidized Allopathic dispensaries for which the Board has to give its own contribution.

Notified Area Charbagh and Alambagh

This Notified Area was constituted into a separate local body as most of the area which it covered was railway colony inhabited by the railway employees as well as other civilians not connected with the railway. The President of the Notified Area is nominated and is always an officer of the railway. The Committee of the Notified Area consists of all members including the President, of whom 6 are nominated 4 are elected. Among the nominated members (all of whom are railway officers) one is a Railway Engineer. As regards finances, the Notified Area has an income of only Rs. 24,393 which with an opening balance of Rs. 35,774-12-8 made its total income Rs. 60,167-12-8; the expenditure was Rs. 47,500 leaving a closing balance of Rs. 12,667-12-8 only.

Town Areas

There are 4 Town Areas in the district, viz. Malihabad, Kakori, Amethi and Gosainganj. Bijnor was also a town administered along with these 4 towns under Act XX of 1856 (The Bengal Chaukidari Act of 1856). The Town Areas were created under the Town Areas Act (Act II of 1914), to make provision for sanitation, street lighting, drainage and roads, etc., in the town. The Town Areas Act applied to those towns which were not big enough to be governed by the Municipalities Act and yet had sufficient population to make it necessary to provide for amenities like sanitation, street lighting, etc. This Act has since been amended many a time. The present constitution of a Town Area Committee is that it has a Chairman directly elected by the whole electorate and a number of members ranging from 9 to 15 according to the population. They are elected for a term of 4 years on the basis of joint electorate with special provisions for co-option of 2 members to represent scheduled castes and women, if none is elected, and to represent other special interests remaining unrepresented. As for the finances the Town Area Committees are empowered to levy certain taxes, viz. tax on houses and tax on circumstance and property as well as on agricultural land situated within the limits of the Town Area. The other sources of income are the sale of manure or the rents of *nazul* where it exists and is entrusted to the management of the Town Area.

Malihabad—Has a population of 7,604. Its total income in 1956-57 was Rs. 33,075.75 of which Rs. 24,000 were accounted for by the tax on circumstance and property. The Town Area spent Rs. 6,241.50 on conservancy and lighting, Rs. 6,700 on repairs of roads, Rs. 6,100 on repairs of drains and Rs. 1,556 on repairs of other buildings.

Kakori—Has a population of 6,992 and an income of Rs. 19,344. The tax on circumstance and property fetched Rs. 18,000, and Rs. 11,000 were secured by sale of manure. There was no other source of income. The expenditure was Rs. 4,600 on conservancy and street lighting and Rs. 10,000 on repairs of roads, drains and lanes.

Amethi—Has a population of 5,855 and the income from the tax on circumstance and property was Rs. 12,000 and miscellaneous income from sale of manure, etc., Rs. 1,760. The expenditure on conservancy and lighting was Rs. 4,400 and on the maintenance of roads, wells, drains and other works, Rs. 5,000.

Gosainganj—This is the smallest Town Area in the district with a population of 5,212, but an income of Rs. 15,000 from circumstance and property tax and Rs. 3,200 from sale of manure, etc. The expenditure incurred on conservancy and lighting was Rs. 3,500; Rs. 6,300 were spent on repairs of roads, Rs. 6,200 on repairs of drains and Rs. 4,500 on other public works.

The Town Areas work under the general control of the District Magistrate, who delegates his powers to the Sub-Divisional Magistrate of the sub-division in which the Town Area is situated.

Village Panchayats

Prior to the passing of the U.P. Panchayat Raj Act (Act XXVI of 1947), Village Panchayats had been established under the Village Panchayat Act, 1920, but those *Panchayats* were merely judicial bodies established for trial of petty criminal and civil cases. With the advent of Independence, however, a very important step has been taken to extend the benifits of Local-Self Government right to the villages, under the Panchayat Raj Act, 1947. Under this Act Village Panchayats were established for a village or a group of villages. The Zamindari Abolition Act of 1951 made very important chages in the constitution of these *Panchayats*. The management of property in the villages after the abolition of the *zamindari* was entrusted to the *Gaon Sabha*, while judicial functions were separated and entrusted to another body called the *Nyaya Panchayat*. In 1954 a further change was made in so far as each revenue village was made into a *Gaon Sabha* whereby every member resident in the village automatically became a member of the *Gaon Sabha*. The *Gaon Sabha* elected out of its members an Executive Committee and this committee is called the *Gaon Panchayat* which forms the lowest unit in the system of Local Self Government in the State. The number of such *Gaon Panchayats* in the district is 740. Each *Gaon Sabha* has a Gaon-fund, which consists of the proceeds of the taxes levied by the *Gaon Sabha*, grant by the State and sale-proceeds of the rubbish and manure of the village. The *Pradhan* (Chairman) of the *Gaon Sabha* is elected for a term of five years. There is a Secretary for a *Panchayat* or a group of *Panchayats*. The *Gaon Sabhas* are entitled to levy taxes to meet their expenses.

CHAPTER XV

EDUCATION AND CULTURE

HISTORICAL BACKGROUND

No records are available nor is any evidence to be found in contemporary or later historical works to denote the type and extent of educational institutions in the district, prior to the 14th century A. D. As elsewhere, education in the mediaeval period was more or less in the hands of religious leaders and institutions. The Hindus had their *pathshalas* in the village as well as in the city, where *pandits* imparted education in Sanskrit, Hindi and Mahajani according to their age-old system. For the Muslims, there were *maktabs* which were presided over generally by the *maulvis* who, besides being teachers, were also religious leaders of their community. Almost since the first coming of the Muslims to Lucknow, the city has been a seat of Islamic religious learning. Shah Mina (1397-1479), whose tomb still exists near the Medical College and draws a large number of devotees every year, is said to have been the founder of the Chishti School of Muslim mysticism or the cult of the *sufis*. As time went on, Lucknow, Amethi and Kakori became important centres of sufism. According to Badauni, Shaikh Ahmad Faiyaz of Amethi lived and taught during the reign of Akbar. He is said to have been a very learned man and to have possessed a prodigious memory. Shaikh Nizam-ud-din, a contemporary of Ahmad Faiyaz, also lived and taught in Amethi. Shaikh Pir Muhammad, another Muslim divine, flourished in Lucknow during Aurangzeb's reign and his tomb still exists near the mosque built by Aurangzeb. But the more prominent institution was the *madarsa* in the Firangi Mahal. This building was given to the descendants of Mulla Qutub-ud-din Shahid of Sohawal (in Bara Banki) after his death. The Firangi Mahal imparted education in Arabic and still continues to hold prominent position in oriental learning. This institution is said to have been the first to chalk out a regular curriculum for study in Arabic and Persian. This curriculum is known as the *Dars-i-Nizami* and is said to be the model on which studies in other oriental institutions in India have been planned.

It does not appear that there was any regular system of education sponsored by the State, although the State did give patronage to learned persons and institutions of learning. These persons, both Hindu and Muslim, used to teach at their own places of residence. Sometimes the *pathshalas* or the *maktabs* were attached to temples or mosques, as the case may be. With the growing association of British officers with the court of the Nawab, the influence of English language was bound to be felt, but no regular schools for the teaching of English existed prior to the establishment of the Martiniere College in 1841. This institution was, however, primarily meant for the education of the sons of European officers or of other Europeans,

residing in Lucknow. After the annexation of Avadh and in pursuance of the policy adopted by the British Government, English schools for Indian boys came into existence. This was also the period when Christian Missionaries from abroad founded a number of educational institutions, both for boys and girls. In the year 1864, an Education Department for Avadh was established and in the same year the Canning College was founded by the donations of the *taluqdars* of Avadh. Since then, there has been considerable increase, both in the number of students and in the number of educational institutions, in the city of Lucknow. There is no Degree College in the rural area of the district nor institutions of Higher Secondary Education except the one at Bakshi-ka-talab and another at Mohanlalganj. The Christian College was established in 1866, and it is managed by the Methodist Episcopal Church of America. In fact the Missions were pioneers of English education in the city. In 1877, there were 7 American Mission Schools and 5 Church Mission Schools, in adddition to the La Martiniere College. There were 11 other schools, maintained by the State or by the municipal or private funds. The American Missions had 8 schools for girls also, while 7 schools for girls were managed by the Church Mission. Ten girls' schools were aided by the State. The present I. T. College had its beginnings in a rented room in Nazirabad Bazar, where it was started on 18th April, 1870, as the Christian Day School. Later on, this School was renamed as the Lalbagh School for Girls and was shifted to the building called Barrow-Saheb-ki-Kothi in Lalbagh. As a High School, it was affiliated to the Calcutta University to which it sent its first batch of girls for examination in 1866. In 1888, classes for higher education were added and the college portion was separated from the Lalbagh High (Secondary) School for Girls and made into a separate institution as the I. T. College, named after Miss Isabella Thoburn, an American Missionary. The I. T. College is now one of the constituent colleges of the Lucknow University.

GROWTH OF LITERACY

The Census of 1951 (Vol. II, p. 385) explains the figures of literacy in these words: "It is necessary to understand the basis of the figures of literacy before examining them. In 1891 the population was divided in respect of literacy in three categories—Learning, Literate and Illiterate. . . . In practice some confusion was caused in enumerating 'Learning' and the 'Illiterate.' In consequence there can be no satisfactory comparison with the statistics of 1891. It was, therefore, decided in 1901 to confine the entries to the two categories of 'Literate' and 'Illiterate.' But the figures of that year are vitiated for comparative purposes for a different reason. In the definition no definite criterion of literacy was prescribed. A clear definition was first adopted in 1911. Only those were to be considered as literate who could write a letter to a friend and read the answer to it. This resulted in excluding many who could only piece together their signatures. This definition has continued till now. The statistics of 1911 to 1951 are therefore, comparable".. ..

In 1901 the over-all percentage of literacy in the district was 4.7. The percentage of literacy in the city was 15.01 for males and only 2.28 for females. In the rural areas the figures of literacy were 2.88. As said above, figures of 1901 are vitiated. In 1931 Census the percentage of literacy for the whole district was 12.3 for males and 2.7 for females, giving an over-all percentage of total population as 8.24. The figures of literacy in 1951, showed distinct improvement, being 46.53 in the city for males and 27.7% for females. In the district as a whole, these figures were 23.72% for males and 13.41% for females. The figures for literacy in the rural areas for 1951 were 85 per mille. The reasons for disparity in the percentage of literacy in the rural and urban areas are obvious. Though the number of Primary Schools increased in the villages, only the younger generation benefited from them while those who were illiterate or semi-literate continued to be as such. Education also seems to have been confined more or less to those classes of people who had a tradition for learning. For cultivators, a young boy is an assistance in the fields and so they were not very keen on sending the boys to schools specially where the school was at some distance from the village. This was all the more true in the case of young girls who could not go long distances unescorted by male members of their families. It was also difficult to find suitable women teachers who would like to stay alone in villages. In the First Five-Year Plan, a number of schools were started and their number will considerably increase in the Second Plan period but the results thereof are not likely to be available for some time. There is also a tendency for persons to relapse into illiteracy after they have finished their Primary Education, unless attempts are made to keep up their taste for learning by means of adult education and other social activities.

The number of literates as given in the Census Report of 1951 was 1,45,306 males and 63,895 females. This of course, is subject to the general remark given above that these figures do not include the semi-literates, both male and female. The following statement gives the number of literates and of persons who have passed any institutional examination, academic, vocational or technical. In this statement, the figures of persons who have passed the High School Examination include those who have passed the Matriculation or the S. L. C. Examination which preceded the present High School Examination. Figures for educated persons also include those who are permanent residents of other districts but live in Lucknow either for service or for business. In the technical branches of education, like Engineering, Agriculture, Veterinary, General Sciences and Commerce women seem to take no interest. The chief avocation for educated women appear to be that of a teacher :—

Educational Standard	Persons	Males	Females
Literate	2,09,201	1,45,306	63,895
Middle School	6,897	5,698	1,199

(*contd.*)

Educational Standard	Persons	Males	Females
Matriculate, S. L. C. or H. S. E.	15,645	12,972	26,73
Higher Secondary, Intermediate Arts, Science or Commerce	5,585	4,533	1,052
Degrees or Diplomas	11,024	9,277	1,747
Graduates in Arts or Science	4,636	3,945	691
Post-graduates in Arts or Science	1,886	1,637	249
Teaching	818	599	219
Engineering	174	174	..
Agriculture	71	71	..
Veterinary	68	68	..
Commerce	291	291	..
Legal	1,012	997	15
Medical	678	598	80
Others	1,390	897	493

There are no scheduled tribes in the district. Special attempt has been made to encourage the spread of education amongst the Harijans and backward classes who are exempted from payment of all fees upto the High School standard. In addition, various stipends and other assistance are also available for them.

GENERAL EDUCATION

Pre-primary Education

There are only two Nursery Schools in Lucknow, one run by the Municipal Board and the other started as a practising school attached to the Nursery Training College for Girls. In addition, there are two Montessori Schools, one maintained by the Municipal Board and the other being under private management. In almost all Anglo-Indian schools, Kindergarten classes are attached. These schools, whether run by the Municipal Board or by private agencies, are costly and are beyond the reach of most middle-class families. But whatever facilities are available they are not enough to meet the demand and a large number of boys and girls have to be refused admission every year. In the rural areas no such institutions exist.

Primary and Basic Education

Primary Education consists of teaching in classes I to V of the age-group, 6 to 11 years. Primary Education is the responsibility of the local bodies having jurisdiction in the area, i. e., the Municipal Board in the city and the District Board in the villages.

Municipal Board, Lucknow—The Municipal Board has a Superintendent of Education and also a Lady Superintendent of Education to supervise girls' schools. There are, in addition, Assistant Attendance Officers whose duty it is to see to the enforcement of Compulsory Primary Education Act in that area to which it applies. The Municipal Board has introduced compulsory Primary Education in the whole city, both for boys and girls. This was done in stages; a start having been made with the Wazirganj Ward in 1923 the process of extending compulsory Primary Education throughout the municipal limits was completed in January, 1951.

The Municipal Board maintains 100 Primary Schools for boys, whose enrolment at the end of 1956-57 was 16,549. Fifty-eight other Primary Schools are aided by the Municipality. They had an enrolment of 9,205 and were included in the Scheme of Compulsory Primary Education. The number of scheduled caste boys on roll was 4,678. The number of Girls' Primary Schools maintained by the Board was 70 with an enrolment of 13,267, whereas 34 Girls' Primary Schools were aided by the Municipality. Their enrolment was 4,880. It is reported that on 31st March, 1956, the percentage of boys and girls, receiving education in the schools maintained and aided by the Board, to the total male and female population of the school-going age in the city was 84 and 74, respectively. In the year 1956-57 the Board spent Rs. 11,63,638 on the the Primary Education for boys and girls. This amount includes expenditure on its own schools as well as grants-in-aid given by it to private institutions. Of this amount, a sum of Rs. 9,82,072 was debitable to the Municipal Fund and the balance was received as grant-in-aid from the State.

District Board, Lucknow—The District Board maintained 285 Primary Schools for boys and 42 for girls and aided 12 schools for boys and one for girls in the year 1956-57. The number of scholars on roll was 19,977 boys and 2,251 girls. It is also reported that about 25 per centof the scholars who start education in the Primary Schools drop out by the time they reach Higher Schools. The Compulsory Primary Education Scheme has been extended by the District Board in six selected areas for boys, viz., Chinhat, Malihabad, Kakori, Gosainganj, Nagram and Itaunja, and in two centres for girls, viz. Kakori and Itaunja. In 1956-57, the State Government introduced free Primary Education throughout the State, for classes upto the VI standard. This is being extended this year (1958) to include classes upto the VIII standard. Primary Education is essentially the responsibility of local Boards, though there are a number of private institutions also in the field and the Boards as also the managements of the schools will be reimbursed for the loss of income on account of the remission of fees under the Government scheme.

Secondary Education

Secondary Schools—The classes VI to VIII of the age-group 11-15 years are provided for in Junior High Schools or Senior Basic Schools. The responsibility of maintaining Junior High Schools is that of the local Board concerned. In 1956-57, the Municipal Board, Lucknow, maintained two Senior Basic Schools (or Junior High Schools) with an enrolment of 277 boys, and the number of such institutions maintained by the District Board was 21 with an enrolment of 2,921. In these Basic Schools of the district, Agriculture is taught as a basic subject, in order to impart a rural bias to the education given in these schools. They also maintain small farms where boys learn to work with their own hands. The total area of these farms in 1956-57 was 281.75 acres, of which, however, only about one-third could be cultivated.

Higher Secondary—The number of Higher Secondary institutions for boys teaching upto class XII is 43, with a total enrolment of 23,116. The Municipal Board maintains two such institutions, viz., the Aminabad Intermediate College for boys and the Kashmiri Mohalla Girls' Intermediate College for girls. Majority of the Higher Secondary institutions are maintained by private agencies. The Government Jubilee Intermediate College imparting education upto Intermediate classes is the only Government institution of this type. In the rural area there are only 2 Intermediate colleges, one at Bakshi-ka-talab and the other at Mohanlalganj. All the institutions maintained by private agencies receive grants-in-aid from the State. But the rapid growth of these institutions has been responsible for the unsatisfactory financial condition of most of them, although there is no doubt that they fulfil a great public need. Inspite of the large number of these institutions in the city, they are unable to accommodate all the boys who wish to seek admission. The State Government's grants to aided institutions in 1957 came to Rs. 15,48,236.

Higher Education

In the matter of Higher Education, Lucknow has a much larger number of institutions both for boys as well as for girls, than probably any other district in U. P. The foundation of English education was laid by the establishment of the Canning College. In 1864, it started as a High School in the Amin-ud-Daula Palace. The *taluqdars* undertook to donate Rs. 25,000 annually for its support and an equal amount was given as grant-in-aid by the State. It was managed by a non-official managing committee of which the Commissioner of Lucknow Division was the Chairman. In 1866, the School was raised to the status of a College and, in the following year, it was affiliated to the Calcutta University for the degree of B. A. and in 1870 for Law. The College had no building of its own and had to shift from place to place until it was housed in a building in Kaiser Bagh, where it remained for three decades. In 1905, the State Government purchased the property known as the Badshah Bagh, across the Gomati, for Rs. 2,10,000 and the present building of the College designed by Sir Swinton Jacob was occupied by it in 1911. The demand for Higher Education is so great at present that

there are 10 Degree Colleges, catering for the needs of boys and girls in the city. These are : (1) the Lucknow Christian College, (2) the Kanya Kubja College, (3) the D. A. V. College, (4) the Kanya Kubja Vocational College, (5) the Vidyant Hindu College, (6) the Mahila Vidyalaya College, (7) the Karamat Husain Muslim Girls' College, (8) the Jubilee Girls' College, (9) the I. T. College, and (10) the Shia College. They are associate colleges of the Lucknow University, and teach upto the degree standard in Arts, Science and Commerce. There is a proposal to raise the two institutions, the La Martiniere College and the Loreto Convent College, to Degree Colleges, affiliated to the Lucknow University. The last two institutions are Anglo-Indian institutions, preparing boys and girls for the overseas examinations of the Cambridge University; in addition to preparing them for examinations conducted by the Board of High School and Intermediate Education, U. P.

Lucknow University—Till 1920, there was only one University in Uttar Pradesh, viz. the Allahabad University, the University of Varanasi and Aligarh, being of the residential type and all-India character. The people of Avadh were very anxious to have a University in Lucknow. In 1920, an Act of the Legislature was passed constituting the Canning College, the Medical College and the Isabella Thoburn College into a Unitary residential University. The *taluqdars* of Avadh, who were members of the British India Association (now styled as *Anjuman-i-Hind*) agreed to make a contribution for the maintenance of the Canning College. An Act, called the Cannning College and British India Association Contribution Act (Act IV of 1920) was accordingly passed, under which every *taluqdar* had to contribute at the rate of 3/4 per cent of the total amount of the land revenue payable by him, for the Canning College and the British India Association. These contributions were realized along with the land revenue and were paid into the account of the Canning College. Out of this contribution, a certain proportion had to be paid to the Committee of the Colvin Taluqdars' College, for the support of that College. The Taluqdars College was a special type of school originally started for the education of the sons of the *taludqars*, but it is now also open to other members of the public. The Canning College and British India Association Act has, however, now been repealed under the provisions of the Zamindari Abolition and Land Reforms Act. The entire needs of the Lucknow University, into which the Canning College has now been merged, are being met by the State. The University, though started as a unitary and residential type, also affiliates institutions within a radius of 10 miles of Lucknow and the Act has further been amended in order to enable the Medical College, Kanpur, to become one of the constituent colleges of the Lucknow University, though it is situated 45 miles away. The growth of the University has been phenomenal. It began with four departments excluding the Medical College. At present it has 6 Faculties and facilities for research in almost all subjects are available. The J. K. Institute of Sociology and Human Relations forms part of the University, where students receive practical training in social welfare work and qualify for the degree of M. S. W. (Master of Social Welfare). In 1921, the number of students, excluding the Medical College, was only 600. In 1956, it stood

at about 8,000. In the sphere of girls' education, the rise has been still more marked. The number of girl students in the University was 22 in 1921 and in 1955-56, it was 1,400. The University has eight hostels including one purely for girl students. For students of the Medical College there are four hostels including one for girls.

Professional and Technical Education

Teachers' Training Colleges—The pre-requisite for any expansion in the number of schools, is an adequate number of trained teachers. It is reported that in Higher Secondary Schools in the city, only 60% teachers are trained and the rest untrained. The number of untrained teachers in Primary Schools is also not negligible. Two kinds of teachers' training qualifications are provided, one of them is the L. T. Diploma of the Department of Education and the other the Bachelor's and Master's degrees in Education, given by the Department of Education in the Lucknow University. The two women's institutions, the I. T. College and Mahila Vidyalaya College also have provision for education for B. Ed. and M. Ed. degrees. The Government Basic Training College and the Government Junior Basic Training College, both State-managed institutions, prepare candidates for the diplomas of L. T. and Jr. B. T. C., respectively, awarded by the Department of Education. There is one Government Constructive Training College, which trains teachers to teach arts and crafts in Junior Basic Schools. The Government Junior Basic Training College was formerly the Normal School, which catered for the Primary and Junior Schools of the entire Lucknow Division. There is one Government Training College for Women which prepares candidates for the C. T. Diploma. At Nigohan, on the Lucknow Rae Bareli Road, there is a Normal School for the male teachers, preparing candidates for the diploma of J. T. C. (Junior Teachers Certificate). The demand for trained teachers still continues in order to replace gradually the untrained teachers in the Municipal and District Board schools.

Medical Education—The King George's Medical College is the oldest institution of its kind in U. P. The Canning College and the Medical College, together with their hostels, have been built in the Indo-Saracenic style of architecture. The Medical College was built on the high grounds on the site of the old Machchhi Bhavan which had been blown up by the British in 1857. The attached hospitals where students receive practical training, are the Mahatma Gandhi Memorial and Associated Hospitals and the Queen Mary's Hospital. The College was opened on 28th January 1912, and since then has attained a very high reputation as a seat of medical education. It provides education for the graduate course (M. B. B. S.) and for post-graduate degrees of M. D. and M. S., besides diploma courses in several specialised subjects, chief of which are Medical Radiology, Gynaecology and Obstetrics, Tuberculosis, Ophthalmology, Orthopaedic Surgery and Clinical Pathology. For Dental Surgery a separate college has been added since 1949. The full course for the B. D. S. degree is of 4 years, while there is also a short course of two years.

The State Ayurvedic College—To meet the growing demand for modernising the education in ancient indigenous systems of medicine, Government has started a State Ayurvedic College, for which it has instituted a separate degree of M. B. B. S. The students study cases at the Gandhi Memorial Hospital and the Balrampur Hospital. A separate outdoor dispensary of its own has also been provided for the College. It is an attempt to train students in the ancient Indian system of medicine and at the same time make them acquainted with the scientific side of the modern system of medicine. Thus the students receive an integrated education in which the features of both the systems are combined. The teachers are also mixed. Persons trained in the modern system of medicine teach such subjects as Anatomy, Physiology, Pathology, Bacteriology, Obstetrics and Gynaecology and Surgery, while highly qualified vaidyas teach such subjects as *Dravya Guna* (Materia Medica), *Ras Shastra*, *Aushadhi-Kala-Vigyan* (Pharmacology) *Rog-nidan* (Diagnosis), etc., according to ancient Sanskrit texts. Like the M. B. B. S. the students of B. M. B. S. are also selected for admission on the basis of a preliminary examination. This is probably the first attempt in India to evolve an integrated system out of two different systems. This College started in 1949. The course lasts for 5 years. The Kanya Kubja Ayurvedic College, housed in the buildings of the Kanya Kubja College imparts training for *Sahayak Vaidyas* (Ayurvedic compounders). The Unani system of medicine has a separate college of its own, known as the Takmil-ut-tib Unani Medical College, situate in Jhawai Tola. The College was started in 1902 as a private venture. It also receives aid from the State. This College has been preparing students for the examinations held by the U. P. Board of Indian Medicine, since 1952.

The Board of Indian Medicine was constituted under the U. P. Indian Medicine Act, 1939. It was a pioneer effort to register vaidyas and hakims and to supervise their education. The Board holds its own examinations and distributes subsidies to the vaidyas and hakims who elect to settle in villages. In order to regulate the practice of the Homeopathic system of medicine of which quite a large number of practitioners are found in the State, a Board of Homeopathic Medicine has been set up under an Act of the Legislature (Act VIII of 1952). The Board, in addition to registering qualified Homeopathic practitioners also supervises education in the Homeopathic system of medicine and grants diplomas No one can lawfully practise any system of medicine unless he is properly qualified and registered by the Medical Council, the Board of Indian Medicine or the Board of Homeopathic Medicine, according to the system of medicine practised. A National Homeopathic College has also been established in 1955 and affiliated to the Board of Homeopathic Medicine. A hospital is also attached to it. The course of study lasts four years.

Engineering—There are two institutions which provide education upto the standard of the Overseer Class. One is the Hewett Engineering School started in 1904, as a private institution, and recognized by the State in 1934. The School offers two years' course of study for Overseers and follows the syllabus prescribed by the Roorkee University for that

class. The examination is conducted by the Roorkee University through a Controller, but under the seal of the State. The School has now a new building of its own in Mahanagar, a suburb of Lucknow.

Another institution, the Civil Engineering School was started by the Hindu Education Society, Lucknow. It also received recognition from the State Government in 1934. From 1934 to 1944, its examinations were conducted by the Registrar, Departmental Examinations of the Education Department, U. P. Now the students of this institution take the examination of the Overseer Class of the Roorkee University through the Controller. It also offers education for the Draftsmen Certificate (two years' course) and Technical Assistants Certificate (9 months' course). This school has its own building on the Lucknow-Kanpur Road, beyond Alambagh.

Government Polytechnic Institute—The Government Polytechnic Institute was started as a Government Technical Institute to train boys in Mechanical and Electrical Engineering and allied trades. In 1956, it was converted into a Polytechnic Institute, to meet the demand for technically skilled personnel in various trades. It offers training in 10 trades including Motor Mechanics, Radio Mechanics, Electroplating, Mechanical Engineering. Refrigeration, etc. The Precision Instrument Factory is also housed in the same compound. There is a workshop attached to the Institute where the students receive practical training. The Northern Railway has its own technical institute for training supervisors and skilled staff for its mechanical department. This institution in its present shape came into being in September, 1955. Facilities for mechanical training are arranged at the Railway Carriage and Wagon and Loco Workshops at Charbagh and Alambagh respectively. The Institute is at present housed in the building of the erstwhile Ordnance Factory at Charbagh. Its enrolment in the year 1957 was: Apprentice-Mechanics 124, Journeymen 10, and Trade Apprentices 228. Refresher courses for senior supervisors of different workshops and running sheds on the railway are also arranged in this institute.

The Hind Flying Club

The Hind Flying Club was established as a result of the recommendations of an *ad hoc* committee appointed by the State Government with the late Justice Gulam Husain of the Avadh Chief Court as Chairman. The Committee was asked to investigate the possibility of reviving the old U. P. Flying Club or the establishment of a new organisation. Due to the Second World War the old U. P. Flying Club had to be closed as its instructors and other personnel were taken away for the War. After the War, there was a great demand for civil pilots and a number of aircraft rendered surplus were available. It was recognised that no such venture would succeed without the assistance of the Central and State Governments. Accordingly on 15th July, 1947, a new organisation was set up and named the Hind Flying Club. It was registered as a Society under the Co-operative Societies Act of 1912. It had a Board of Directors of 9 men elected by

the members with the Minister for Transport, U. P. as Chairman and one of the Directors was elected as Managing Director. The Government of India and the State Government both made handsome annual grants to it. The Director of Civil Aviation, Government of India gave a number of aircraft to the Club on loan, to start with. The Club started functioning on 27th August, 1947. The pilots of the Club rendered excellent service in the famous airlift of troops to Kashmir after it was invaded by Pakistani troops and the tribals from that country.

The Club has branches at Allahabad and Kanpur, and also has a Mobile Centre which is taken to a city where a sufficient number of trainees apply for instruction in flying. As regards finances the Club depends on subvention from the Government of India and the State Government of U. P. and the subscriptions of its own members and what it earns in charter flying for its members. The Government of India's subvention is based on a fixed formula and in 1955-56, amounted to Rs. 2,17,351-2 while the State Government's subsidy came to Rs. 5,28,000 per year since 1951-52. The members' subscription was Rs. 6,352-8 in 1955-56 and the income from Club's activities Rs. 99,264-12-7.

The Club has a number of aircraft loaned to it by the Director General of Civil Aviation, Government of India, for instructional flying and they continue to be the property of the Government of India but are maintained by the Club itself. The Club has 41 aircraft of all kinds, including 11 aeroplanes with twin engines. These are now stabled in Amausi Aerodrome.

The Hind Flying Club was established with the primary object of imparting instructions in the art of flying and in the science of aeronautics. Recently a glider unit has also been added to train cadets of NCC in gliding.

Training-cum-Production Centres

To meet the need of unemployed persons, particularly the displaced persons, Government started a Training-cum-Production Centre in Daliganj, in 1953. It provides training in various trades including tailoring, clay-toy-making, printing, match-stick manufacture, carpentry and smithy and, particularly for ladies, in weaving and tailoring. The last two classes work in co-operation with the Relief and Rehabilitation Department to provide training to displaced women.

Outside the municipal limits, the N. E. S. Blocks have their own Training-cum-Production Centres at Gosainganj, Sarojininagar, Banthara and Bakshi-ka-talab, where such cottage industries as fruit preservation, carpentry, tailoring, smithy, leather working, tanning and soap-making are taught. These Training-cum-Production Centres are primarily intended to provide avenues of work for the residents of rural areas who are unemployed or remain under-employed during part of the year, so that they may supplement their earnings from agriculture by those from these cottage industries.

Painting and Fine Arts

During the times of the Nawabs of Avadh, fine arts like painting did not seem to have received much patronage. In fact, the later kings of Avadh were more interested in having their portraits painted by European artists than in encouraging indigenous painting. The only examples of painting which are still extant are to be found in the illuminated or illustrated copies of religious books, but considerable art was displayed in model working, ivory carving, clay-toy-making and working on textiles like *chikan*. After the annexation of Avadh, these arts, for want of patronage, deteriorated. In order to improve the standard of these artistic manufactures, the Government School of Arts and Crafts in addition to the courses in drawing and designing also imparts training in painting, architectural designs, photo-litho mechanical process, photography and commercial art. Sri A. K. Haldar the well-known painter worked for a long time as Principal of this School. The School trains boys for a diploma course in Arts and Crafts and has a three years' course for artisan classes.

Bhatkhande College of Hindustani Music

This institution was established in September 1926 under the name of the Marris College of Hindustani Music. Rai Rajeshwar Bali, the then Education Minister and Rai Uma Nath Bali of Daryabad were the founders of this institution. Pandit Bhatkhande was directly connected with this institution from its inception, and later on, the institution itself was named after him. It had a number of well-known musicians on its staff. The College was started in a private building, called the Top-Wali-Kothi on the Neil Road, and after two years it shifted to its present building in Kaiser Bagh. This building was once the Old Council Chamber and the Camp Secretariat when the offices of the Secretariat were first shifted to Lucknow from Allahabad.

This institution was renamed Bhatkhande Sangit Vidyapith, in 1947. Besides giving training in Music, both instrumental and vocal, it also affiliates other institutions teaching music and awards diplomas. The number of institutions affiliated to it is 15. Since this institution was in financial difficulties Government have taken over its management and have appointed an administrator who looks after its affairs. This institution has also published books on classical music, translated from ancient Sanskrit texts.

Oriental Institutions

Arabic—Apart from the Firangi Mahal, old institutions of Oriental learning languished for want of State patronage. After the annexation when the Canning College was founded, a separate department of Oriental learning was established in it and in the beginning this was more popular than the departments of Arts and Science. After the merger of the Canning College with the University of Lucknow, the University has had a full fledged Oriental department teaching Sanskrit, Arabic and Persian. The

University awards diplomas of *Shastri* and *Acharya* in the various branches of Sanskrit learning and of *Dabir* and *Fazil* in Persian and Arabic. There are two other private institutions of Arabic, working on traditional lines. They are the Nadwat-ul-Ulema, founded in 1894, and the Nizamia Arabic College, founded in 1889. The Sultan-ul-Madaris and Madarasat-ul-Waizin are two other important oriental institutions whose activities, however, are confined to imparting advance religious education for the Shias only.

Sanskrit—Amongst Sanskrit institutions are the Shri Sharda Sanskrit Vidyalaya, Sunderbagh, established in 1917, the Durga GitaVidyalaya, Lucknow founded in 1933, Shri Sheo Prasad Adarsh Sanskrit Vidyalaya, Chitwapur, Lucknow, founded in 1942, the Dharm Sangh Sanskrit Vidyalaya, Ganeshganj, Lucknow and Shri Dharm Singh Sanskrit Vidyalaya, Gosainganj. These institutions impart education in Sanskrit upto the highest level, according to the traditional methods. They prepare students for the examinations conducted by the Varanasi Sanskrit Vishwavidyalaya (Government Sanskrit College), Varanasi. These institutions receive aid from the State.

Education for the Handicapped

In 1938, an institution was started in Lucknow for the teaching of deaf children. Separate departments for the blind and the mentally deficient children were added to it later on. In 1945, the Indian Army was faced with the problem of war deafened adults and the blind, and this institution was enlarged in order to afford facilities for their rehabilitation. Adults were also taught, which helped them to earn their livelihood.

Adult Education

The State Government maintains 12 Adult Night Schools in the city, and the Municipal Board has one with total attendance of 228. These schools are housed in the buildings of the Primary Schools which are held in the day time. In addition to these schools the department of Economics and Sociology of the Lucknow University maintains a Night School for Adults where student-volunteers assist in teaching. The School is largely attended by Harijans.

Institutions for Social Education

The J. K. Institute of Sociology and Human Relations was established in 1949, at the time of the Silver Jubilee celebrations of the Lucknow University. It is associated with Lucknow University, but is being run almost as an independent institution. Candidates prepare for the diploma course as well as for the post-graduate degree of M. S. W., awarded by the University. This institution also undertakes research projects, both under the auspices of the UNESCO and the State Government.

There are other non-official institutions like the Ram Krishna Mission Sevashram, founded in 1914, the Nari Seva Samiti, established in

1933 and the Hindu Mahila Ashram, Motinagar, founded in 1920. These institutions are primarily meant for social services and assist in their own way in the social education and moral uplift of the people. The Ram Krishna Mission also runs a hospital.

CULTURAL AND LITERARY SOCIETIES

There are a number of literary societies, all of which belong to the city of Lucknow. The Hindi Sahitya Parishad is a society whose main purpose is the publication of standard works and the propogation of Hindi language and literature. The Hindi Vidyapith arranges teaching courses for the diplomas of Hindi Sahitya Sammelan and Mahila Vidyapith, Allahabad. The All-India Anjuman-i-Taraqqi-i-Urdu has its branch in Nazarbagh, Lucknow but apart from holding night classes, it does not appear to have undertaken the publication of any standard works in Urdu.

The Akhil Bhartiya Sanskrit Parishad, established in 1951, is the only society for the propagation of Sanskrit learning. It collects rare Sanskrit manuscripts, many of which are fast vanishing. It is a research centre for the advancement of higher studies in Sanskrit. The Parishad has already collected about 600 rare manuscripts and has recently, with the assistance of a loan from the State, republished the English-Sanskrit Dictionary by Monier Williams. Other works are under preparation.

Scientific Societies

The Birbal Sahni Institute of Paleobotany is a pioneer institution and the first of its kind in Asia. It was founded by the late Dr. Birbal Sahni of the Lucknow University in September, 1946. Housed in a modern building, the foundation-stone of which was laid by Pt. Jawaharlal Nehru on the 3rd of April 1949 and opened by him on 2nd January, 1953, the institute has as its nucleus private funds and immovable property, a reference library and fossil collections donated to it by the founders, Dr. Sahni and Mrs. Sahni.

Libraries

The Nawabs of Avadh had a fairly good collection of books which were kept in their Royal Library. Not only books in Arabic and Persian were collected therein but a large number of books in European languages were also brought from England and kept in the library. The author of the book *Ausaf-ul-Asaf* (a history of the reign of Asaf-ud-daula) has given eloquent testimony to Asaf-ud-daula's love of books. Abdul Latif-bin-Abu-Talib, the Iranian scholar found that Nawab Asaf-ud-daula's library contained 3,00,000 volumes, which were mostly works of eminent scholars and poets, besides an excellent collection of calligraphy and painting. There was a separate keeper for every 100 books in the library. The nobles of the court and the scholars of the times had their own private collections of books and manuscripts. In 1848, Dr. Sprenger undertook to prepare a catalogue of books in the Kings' Library, and only the first volume of this catalogue mentioning 10,000 volumes could be produced in 1854. These books

were not kept all in one place. According to Dr. Sprenger, the king kept them in three different buildings, the Farah-Bakhsh Palace, the Moti Mahal and the Top-Khana close to the Residency. When Avadh was annexed by the East India Company this library was also taken away. More valuable and important of these books were sent to England, others were given to the La Martiniere College and the rest, in which the British authorities were apparently not interested, were simply destroyed. The private library of Mufti Saiyid Muhammad Quli, however, survived the upheaval of 1857. It still exists as the Nasiriya Library, after the name of the late Nasir-ul-Millat Maulana Saiyid Nasir Husain a Shia divine of great repute and learning. The Nawab of Rampur is its patron and there is a separate managing committee for this library. It receives a recurring annual grant of Rs. 3,000 from the State Government. There are about 11,000 volumes in this library, most of them being rare manuscripts.

The present Amir-ud-daula Public Library was founded as a part of the Provincial Museum, in 1882. It was shifted to Chhota Chhatar Manzil in 1910 and was opened to public also. In 1926, it was shifted to its present building in Kaiser Bagh and was named after Raja Amir Hasan Khan of Mahmudabad, a former president of the British India Association. The biggest library in the city, is however, the Tagore Library in the Lucknow University. It started in 1922 with a legacy of only 1200 books from the Canning College. By 1930, the number of books in this library increased to 68,000. It is now housed in a separate building of its own built in 1941. The library has a reading-room with a seating capacity for 360 readers. It also has a separate art and archaeological gallery. The number of books in the library at present is 1,70,000. It also subscribes 722 periodicals. A sum of about two lakhs is annually spent on the purchase of books and journals, out of the budget of the University. The library is primarily for the use of the students and teachers of the Lucknow University, but its use is made available to other research-scholars also. There are a number of smaller libraries distributed all over the city. They are mostly reading-rooms with small collections of books. Twenty such libraries in the city receive grants from the Municipal Board. The Planning Department and the Education Department have also started smaller village libraries in the district.

Museums

Started as a Municipal institution in 1863, with a nucleus of specimens relating to archaeology and natural history, it developed into a Provincial Museum in 1883, and was taken over by the State. It was reorganized in 1911. Its collections were divided into three major sections, viz. Archaeology, Natural History and Ethnography.

The Museum is at present located in two buildings about a quarter of a mile apart-the Lal Baradari and the Kaiser Bagh Annexe. The Archaeological section is housed in the Kaiser Bagh Annexe, while the rest in the Lal Baradari. The latter is divided into six sections. Natural History,

Eghnography, Paintings, Coins and Medals, Pre-historic period and Arms, Armour and Military Relics. Exhibits of mammals, birds, butterflies, moths and reptiles are displayed in the Natural History Section. Aboriginal tribes with their dress, handicrafts and industries, represented in models, are on show in the Ethnography Section, along with clay models of ascetics with their distinctive features, objects of workship, musical instruments etc. The Painting Section contains a collection of paintings of the Mughal and Pahari Schools, of 18th and 19th centuries. Tibetan Silken *thanikas* (banner paintings) with painted scenes are also exhibited. This section is famous for the Avadh Picture Gallery showing 'portraits of the Nawabs of Avadh, some ladies of the harem and court officials. The fourth section contains coins of different periods of history including old coins dating as far back as the 2nd Century B. C. The attractive feature of the 'Pre-history section' is the display of a representative set of antiquities from Mohenjo-Daro illustrating the wonderful culture of the Indus Valley from 3,200 B. C. to 2,700 B. C. Crude stone implements made by man in the Paleolithic Age and the finished and polished implements of his successors are also on show in this section. The sixth and the last section exhibits arms, armour and military relics, comprising bows, arrows, old swords, daggers with costly hilts, shields and old-fashioned matchlocks.

The Archaeological section in the Kaiser Bagh Annexe contains a rich collection of Jain, Buddhist and Hindu sculptures from 2nd century B C. to 15th century A. D.

The Museum is of great educative value and every help is provided to the students in enriching their knowledge of history when they visit the State Museum. Its publications are also available to public.

A new building is now under construction in the Zoological Gardens. This, when completed, will be a modern three-storeyed building equipped with all facilities for the storage and preservation of the exhibits.

THE ZOOLOGICAL GARDEN

The Zoological Garden of Lucknow, situated in the Banarsi Bagh and popularly called 'The Zoo', is a centre of attraction for the public and the tourists alike. Founded in 1921 as a memorial to the visit of the Prince of Wales (later Edward VIII), it continued to be looked after by a Managing Committee with the Commissioner of Lucknow Division as its Chairman. This Committee was dissolved with effect from 18th February, 1950, by Government and a trust, known as the Prince of Wales Zoological Garden Trust, Lucknow with the Director of Medical and Health Services, Uttar Pradesh, as its *ex-officio* administrator was formed. The Government allowed Rs. 67,000 out of the total invested funds at the credit of the Trust and sanctioned a grant of Rs. 1,30,000 for improvements. These amounts were utilised in constructing a *pakka* boundary wall around the Zoo, in improving leopards' and lions' dens, in constructing *chabutras* around the trees, in constructing an artificial lake, in extending water pipe lines, in installing electricity in the lawns and improving the roads and the water supply for watering the lawns.

An Advisory Committee with the Secretary to Government U. P., Public Health Department, as its Chairman has been formed to advise on the management of the Garden.

The serpentarium, containing a great variety of snakes, the aquarium, the children's park fitted with latest equipments for children, and the elephant joy-rides are some of the attractions of the Zoo. The Maharaja of Balrampur presented a couple of elephants to the Zoo for providing joy-rides to children. One of the two elephants has unfortunately died. The Zoo authorities make constant efforts to procure rare birds and animals and other specimens to enrich the collection in the Zoo.

The expenses of the Zoo are met from Government grants, recurring and non-recurring, sale of animals, rent of shops, etc. The total receipts for the year 1954-55 from all sources amounted to Rs. 1,93,156-14 and the total expenditure came to Rs. 1,90,399-4-9.

NATIONAL BOTANIC GARDENS.

The site of the National Botanic Gardens is commonly known as the Sikandar Bagh. It appears, however, that this name is historically not correct. The real Sikandar Bagh was a walled enclosure about 150 yards square and had a small palace or garden house inside. It was built by Nawab Saadat Ali Khan. This garden was the scene of a very fierce fighting in 1857. The British forces who came for the relief of the Residency, had chosen to go via the road leading along the Sikandar Bagh to Shah Najaf and Moti Mahal. They found that all the three buildings were very strongly fortified and offered very stiff resistance. After the final re-occupation of Lucknow, the British demolished all fortified places including the Sikandar Bagh. The present road was actually built through Sikandar Bagh itself. The only remains of the old buildings are still to be seen in the shape of ruined walls on both sides of this road. The area bounded by the old Sikandar Bagh on the east, Shah Najaf on the west and the Gomati on the north, was turned into a public garden and the name Sikandar Bagh came to be applied to this new garden. It was maintained as a public garden, first under the Department of Science of the Government of Avadh and later, in 1875, under the Department of Agriculture.

The area of this garden is 76 acres. The Botany department of the University of Lucknow submitted a scheme to the State Government for a centre for the cultivation of and research on medicinal plants in the Sikandar Bagh. In 1932, Government allotted one *bigha* of land in Sikandar Bagh to the Botany department of the Lucknow University, for experiments in and cultivation of medicinal plants. In 1948, the Sikandar Bagh was converted into a National Botanic Garden under the charge of Professor K. N. Kaul, a professor in the Government Agricultural College, Kanpur, who had to supervise the research work in addition to his own work at Kanpur. In 1953, the National Botanic Garden was taken over by the Ministry of Natural Resources and Scientific Research, and since then is directly controlled by the Government of India.

The Botanic Garden is primarily designed for research in the cultivation, acclimatisation and utilisation of medicinal plants for which a great demand exists in the country. Since the garden has been taken over by the Government of India, its work is being co-ordinated with similar botanical gardens situated elsewhere in the country. A new building costing about Rs. 7·5 lakhs is nearing completion in which research laboratories, museum, herbarium, library and administrative offices will be housed. This building is situated across the road to the east of the Sikandar Bagh. Inside the garden, research work is being carried on soilless cultivation (Hydronics). It has also got a separate rose garden, a medicinal plant garden and so on. Apart from scientific research, the garden affords facilities for study for students of botany, and training is also imparted to the *malis* and labourers of the garden. The Government have placed at their disposal 650 acres of *usar* land near Banthara on the Kanpur Road 12½ miles from Lucknow for reclamation, where an extension nursery has been established.

LITERATURE

Hindi Literature

No description of Lucknow district would be complete without a mention of the famous men of letters, both in Hindi and Urdu who flourished in Lucknow. Almost nothing worth mentioning is known of the literary life of Lucknow prior to the Nawabs. The Courts of the Nawabs of Avadh naturally patronised Urdu, Persian and Arabic, but many of the *Diwans* and high officers and *taluqdars* were Hindus and patronised the Hindi language. Some of the Nawabs were men of taste and had considerable literary ability in themselves. Wajid Ali Shah, the last of the Nawabs, is reported to have been a composer of *Thumris* which he wrote under the pen-name of 'Akhtar-Pia'. *Thumris* are usually composed in the *Avadhi* dialect of Hindi. Raja Tikait Rai, Minister of Ghazi-ud-din Haidar, was a patron of Hindi poets and gave shelter to a number of them. The poet, Beni Bhatt was a protege of Raja Tikait Rai. He wrote a book of poems *Tikait-Rai-Prakash*. This work was published in 1849. Another work of this poet is known as *Ras-Vilas*. Beni Bhatt was well-known for a particular style of poems called *Bharauahs*, which is a form of satire, and compiled a collection of them in the book, *Bharauah-Sangrah*, which was later published by the Bharat Jiwan Press of Varanasi. Beni Bhatt's active literary life lasted for about a quarter of a century, from 1849 to 1874. Beni Pravin is another poet of this period. He lived under the patronage of Nawal Krishna, brother of Raja Daya Krishna, *Diwan* of Ghazi-ud-din Haidar. In 1874, he published *Navras-Tarang*. He also wrote a book of poems named *Nanda-Rai-Prakash*, a eulogy of Nana Saheb's brother, but none of his works seems to have been published and, in any case, none is available now.

A number of *Bhakti* poets lived and worked in Lucknow. Of these, Lalakdas composed *Satyopakhyan* which describes the story of Ram in the *Chaupai* metre. Sah Kundan Lal and Sah Phundan wrote under the pseudonyms of 'Lalit-Kishori' and 'Lalit Madhuri'. They were devotees of

Sri Krishna and the period of their works is placed between 1856 and 1873. Lalit Kishori (Phundan) composed *padas* in praise of Sri Krishna. He wrote some *Ghazals* also in Hindi. Later he renounced the world and settled in Brindaban where he built the famous 'Sahji's Temple'. Their works have been compiled and published from Brindaban.

In the domain of prose, the notable achievement of the period was the famous first novel in Hindi, *Rani Kaitki-ki-Kahani*, by Mir Insha Allah Khan. He was an emigrant from Delhi and wrote the story of Rani Kaitki somewhere about 1800 A. D. and the book is regarded as the first novel in *Kharhi-boli*. In this book he has studiously avoided the use of Sanskrit and Persian or Arabic words. He also avoided the use of *Brij-bhasha* and *Avadhi* forms of verbs, and thus succeeded in producing a work in *Khari-boli* which appoximated to the spoken language of the modern educated persons living in towns.

Urdu Literature

At one time or another many poets came to Faizabad and Lucknow due to the disturbed conditions of Delhi after the invasion of Nadir Shah. People flocked to Faizabad, and later on to Lucknow, not only because it was nearer to Delhi than the courts of other powerful and enlightened princes, but also because they were welcomed with great warmth and cordiality. Mirza Jawan Bakht, the son and heir-apparent of Emperor Shah Alam, on his way to Varanasi stayed in Lucknow for some time. He was accompanied by numerous followers including a number of poets some of whom stayed at Lucknow permanently. Later on, Mirza Suleman Shikoh, another son of Emperor Shah Alam, came and settled down at Lucknow and was given a pension by the Nawab-Wazir. This prince also brought a large retinue and attracted many poets and other people from Delhi. The arrival of poets from Delhi was welcomed by the local intellectuals and aristocracy. Poetical assemblies, known as *Mushairas* became very popular. The social and intellectual conditions of Lucknow had considerable influence on these poets which brought subtle changes in their language, expression and style. Thus a distinctive style of Urdu poetry was evolved which is known as the Lucknow school and it soon became a rival of the Delhi school of Urdu poetry. Nasikh, the founder of the school and his followers emphasized the use of the figures of speech in their poems at the cost of simplicity of language and lucidity of style. They also used difficult and pompous Arabic and Persian words. The poetry of Lucknow reflected the culture of the era in which it was born. Poets of Urdu in this period were popularly known as Hindi poets and the language as '*Zaban-i-Hindavi*'.

Prominent among the poets in Lucknow were Shaikh Imam Bakhsh 'Nasikh' who died in 1838. Agha Mir, the minister of Ghazi-ud-din Haidar is said to have presented him with a lakh and a quarter of rupees in 1831. He had a large number of pupils who by their prolific productions helped to popularise the new style, chief among them were Shaikh Imad Ali Babar (died in 1882), Mirza Mahdi Hasan Ahmad (born 1813), Khwaja Muham-

mad Wazir (died 1804), Mir Ali Ausat 'Rashk' (died 1866), Mirza Hatim Ali Beg 'Mehr' (died 1879), Saiyid Muhammad Ismat Munir (died 1881), Zamin Ali 'Jalal', Asad Ali Khan 'Qalaq', Agha Hasan 'Amanat' and Muhammad Mohsin Kakorwi. Khwaja Haidar Ali 'Aatish' was a contemporary of Shaikh Nasikh, and his diction was sweeter, more refined and easier to follow than that of Nasikh. Aatish, too, left a number of disciples amongst whom the more prominent were Nawab Saiyid Muhammad Khan 'Rind' (died 1857), Mir Dost Ali 'Khalil', Pt. Daya Shankar Kaul 'Naseem' (died 1843), Mir Wazir Ali 'Saba' (died 1854), Agha Hajjoo 'Sharaf' and Nawab Mirza 'Shauq'.

The Nawabs of Lucknow were Shias and thus Lucknow became the greatest Shia centre of the time in North India. Shias hold Imam Husain, the martyred grand-son of the Prophet, in great veneration. This tragedy was enacted at Karbala, and the mourning for him forms the chief feature in the Muharram celebrations. In the times of Ghazi-ud-din Haidar and Nasir-ud-din Haidar, the Muharram was celebrated with great pomp and show. The nobles and highly placed men patronised *Marsias* or elegies. Thus composing the *Marsias* became one of the main occupations of the Urdu poets of Lucknow. This profoundly affected the Lucknow school of Urdu poetry. In this form of poetry Anis and Dabir attained a height which is yet unsurpassed. Anis is regarded as the greatest of the *Marsia* writers. He used polished and refined language and his compositions are remarkable for their sweetness, elegance and freshness of diction. His contemporary, Mirza Salamat Ali 'Dabir', was born at Delhi in 1803 and came to Lucknow as an emigrant. He came to be regarded as an authority on the Urdu language. As a poet he was almost as great as Anis, but unlike Anis he was fond of a rather high-brow style and high sounding words.

The political events of 1857 changed the social and political life of Lucknow and new conditions did not offer much encouragement to the Urdu poets. They, therefore, left Lucknow to seek shelter at the courts of other princes.

The earliest Urdu drama, namely, the *Indra Sabha*, was written by 'Amanat', a courtier of Wajid Ali Shah. Strangely enough, the central figure in this drama is the Hindu god, Indra. He, however, is hardly recognisable in the setting of the Urdu drama. It is a musical comedy, a sort of an opera and is said to have been written at the command of the Nawab for performance in his harem. According to tradition, Wajid Ali Shah himself played the leading role, while some of the courtiers and ladies of the harem were assigned lesser roles.

The greatest writer of Urdu prose in Lucknow was Mirza Rajab Ali Beg 'Saroor', a man of varied accomplishments. His famous work *Fasana-i-Ajaib* which he wrote at Kanpur during his temporary exile, is written after the manner of tales in Persia. Ratan Nath 'Sarshar' the founder of modern Urdu novel, also belonged to Lucknow and was the author of *Fasana-i-Azad*. His novels are replete with the minutest details of the fast decaying life then found in Lucknow. No narrative of the literature

produced at Lucknow would be complete without a mention of the late Munshi Nawal Kishore, who enriched it by publishing old and rare classics and by getting translations made from Sanskrit and Persian into Hindi and Urdu respectively. These were printed at his press which was established at Hazratganj in 1859.

MUSIC AND DANCING

After the downfall of Delhi, music passed on to the Nawabs of Avadh from the mighty Delhi emperors and attained a prominent place at the Court of Lucknow. Most of the members of the ruling family excelled in the art of singing and dancing. This new trend in music having come in contact with the two established schools in music at Ayodhya and Varanasi, later gave birth to the Lucknow school of music.

Nawab Shuja-ud-daula was considered a patron of music with the result that musicians professing different styles of vocal music (*gharanas*) gathered around him. Singers and dancers of both sexes and of every land were in the enjoyment of large salaries.

Nawab Asaf-ud-daula, who wrote '*Naghmat*', was an expert musician himself. Mian Shori, the famous singer in his Court, put new life into *Tappa*, which was originally sung by the camel and mule drivers in the deserts of Sindh and the plains of the Punjab, and in which they related the story of Heer and Ranjha. Shori converted this simple ditty of the desert into a cultivated form of classical singing.

Haidar Khan, one of the best singers of his time was present at the Court of Ghazi-ud-din Haider. Music maintained the same position in the days of Nasir-ud-din Haidar, but it ceased to be so during the reign of his successors, Muhammad Ali Shah and Amjad Ali Shah, who were rather prosaic in taste and temperament.

But, music was again revived by the last Nawab, Wajid Ali Shah, who was a master in this art. Many important works are ascribed to his name and great musicians crowded at his Court. Qutub-ud-daula, Anis-ud-daula, Musahib-ud-daula, Wahid-ud-daula, Razi-ud-daula, Siyar Khan, Jafar Khan, Haidar Khan and Basit Khan were some of the well-known singers of that time.

Wajid Ali Shah composed a large number of songs under the pen-name of 'Akhtar-Pia', Some of his songs are still popular, especially the *Thumris* which are sung even to this day. He established a sort of royal club where people were trained in the art of music and dancing under the guidance of musicians and dancers of all-India fame. This system continued even at Matia Burj when he was in exile there. He composed several dramas and a separate apartment in the palace was reserved where these dramas where staged. Muhammad Ji, his Court *tabla* player was regarded as one of the best in the art of *tabla* playing throughout India.

Ahmad Khan, Taj Khan and Gulam Ali were some of the musicians of repute attached to the Court at the time of his exile.

Dancing

The steady and gradual progress in oriental music and dancing had always been on complimentary lines. In fact, dancing had always been a popular form of amusement with people in the city and villages.

Nawab Shuja-ud-daula had great liking for dancing as well. His court possessed a fine band of dancers, including a troupe of female dancers, (*nach* girls), and well-known *Kathaks* of Ayodhya and Varanasi.

There had always been dancers of all-India fame in the Court of Avadh and the *darbars* of Nawab Shuja-ud-daula and Nawab Asaf-ud-daula could boast of Khushi Maharaj, the most renowned master of *Kathak* dance of his time. The well-known dancers of India, Hallal Ji, Prakash Ji, and Dayaloo Ji lived at the court of Saadat Ali Khan and his two successors. Durga Prasad and Thakur Prasad sons of Prakash Ji, maintained the reputation of their father, as famous dancers from the time of Muhammad Ali Shah down to the time of Wajid Ali Shah. They had trained Wajid Ali Shah in the art of dancing. After Durga Prasad, his sons Kalka and Binda Din won great fame. They were regarded as the greatest dance masters in *Kathak* style, all over India. Shambhu Maharaj the well-known dancer in *Kathak* style is a descendant of Kalka and Binda Din.

After the downfall of the kingdom of Avadh, music and dancing found liberal patronage in the Court of Rampur and there Kalka and Binda Din maintained the traditions of Lucknow.

CHAPTER XVI

MEDICAL AND PUBLIC HEALTH SERVICES

Early History

From the earliest times, the system of medicine practised in the country was the Ayurvedic. The system influenced the practitioners of the Unani system in Iran, Arabia and Greece. This system had its roots in the culture, the climate and atmosphere of the country. It also became a part of Sanskrit learning and was taught wherever there were Sanskrit schools. Its knowledge of the medicinal properties of herbs was amazing and a good practitioner of Ayurveda was capable of effecting relief to his patients with the assistance of ordinary herbs and plants commonly available in the villages, without having to depend on costly chemists and druggists. Ayurveda developed the use of minerals which it used as *ras* or *bhasma* (calcined) prepared according to their own methods which could not but be based on a thorough knowledge of chemistry. Knowledge of Ayurvedic medicines was common and many household remedies were fairly efficacious for common ailments. The Muslims brought their own system of treatment, the Unani, practised by hakims. The hakims did not penetrate into the rural area and their practice was confined more or less to the cities. Naturally they enjoyed the patronage of Muslim rulers. But the vaidyas continued their practice of Ayurveda both in the city as well as in the villages, and common people had great faith in them. Their medicines were cheap, efficacious and easily obtainable everywhere. With the decay of Delhi, many of its eminent hakims migrated to Lucknow where they found a ready patronage from the rulers of Avadh. These hakims and the old vaidyas imparted training in their systems of medicine to their disciples at their homes or at their *matabs* (clinics). Among the well-known hakims of Lucknow the names of Masih-ud-daula, Shafa-ud-daula, Mirza Muhammad Ali, Saiyid Muhammad Murtaish, Mirza Kochak, Mirza Muhammad Jafar and Hakim Nabina may be mentioned. The first two obviously appear to have received these names as honorific titles from the Nawabs of Avadh and they do not seem to be their real names. Hakim Ali Sharifi wrote a book on medicine in Arabic called, *Asrar-ul-Ilaj*. He was honoured by Ghazi-ud-din Haidar with the title of *Rais-ul-Attiba* (lord of the hakims.)

With the progressively greater contact with the East India Company and British Officers, the western (or as it is now called the modern) system of medicine came to Lucknow. The British Resident and the European troops of the East India Company had their own doctors and hospitals. King Nasir-ud-din Haidar founded a Unani hospital known as Shahi-dawakhana and a hospital run on modern lines. He created endowments for both of these institutions and they are still in existence. The hospital is now called the King's Hospital and is situate in Victoria Street. The

Darulshafa, built by Saadat Ali Khan was a hospital, but does not exist any longer. The land occupied by this hospital still bears the name Darulshafa. It is now the area where the legislators' residences and other residences for Government officers stand.

Vital Statistics

The two decades, from 1901 to 1921, have been less conducive to health in comparison with the three decades which preceded them. From 1872 to 1901 each successive census revealed a large increase in the population, while the census of 1911 disclosed a decrease of about a quarter of a lakh and the census of 1921, that of nearly half a lakh.

The fall in the population between 1901-11 is attributed mainly to the famine of 1907-08, to the malaria epidemic of 1908 and to the ravages of plague. Vital statistics for the years 1911 to 1920 show an increase in the death-rate over the birth-rate. From 1921 to 1951, however, there has been a phenomenal increase in population.

The table below gives the variations in the total rural and urban population of the district for the last five decades:—

Census Year	Population			Increase or Decrease		
	Total	Rural	Urban	Total	Rural	Urban
1901	7,93,241	5,12,007	2,81,234	..	..	..
1911	7,64,411	4,89,146	2,75,265	—28,830	—22,861	—5,969
1921	7,24,344	4,61,364	2,62,980	—40,067	—27,782	—12,285
1931	7,87,472	4,87,642	3,99,830	+63,128	+26,278	+36,850
1941	9,49,728	5,34,038	4,15,690	+1,62,256	+46,396	—1,15,860
1951	11,28,101	6,07,577	6,20,524	+1,78,373	+73,539	+1,04,834

The population has increased by 42.2 per cent during the last fifty years, the increase in the rural population being 18.7 per cent and in the urban 85.1 per cent, as against an allround increase of 30 per cent in the population of the State, during the same period. It has already been stated that the population had been declining between 1901 and 1921, both in the rural and urban areas. During the thirty years from the census of 1921 to that of 1951, however, the district has recorded an increase of 55.7 per cent (rural 31.7 per cent, urban 97.9 per cent). The reason for the extraordinary increase in the urban population appears to have been the migration of persons from rural areas of Avadh to the city, in search of employment or business and the influx of displaced persons during the period 1947-51.

The following table gives the mean decennial birth and death rates in the last three decades, for the district as a whole as well as for its rural and urban areas :—

Tract	Mean decennial birth-rate			Mean decennial death-rate		
	1941-50	1931-40	1921-30	1941-50	1931-40	1921-30
Total	28.1	37.0	36.2	17.4	25.2	29.2
Rural	22.7	35.5	36.7	13.4	23.5	25.8
Urban	34.6	39.2	35.4	22.2	27.6	35.0

The birth-rate per thousand of population showed an increase from 36.2 in the decade 1921-30 to 37.0 in 1931-40. It declined, however, to 28.1 in the decade 1941-50.

The death-rate went down from 29.2 per thousand in the decade 1921-30 to 25.2 in 1931-40. It further declined to 17.4 in the decade 1941-50.

Both birth and death rates have fallen during the last decade, while the death-rate has been falling since 1921. The fall in death-rate is very marked.

The average yearly mortality from various causes during the decade 1941-50 was as follows :—

Cause	No. of deaths	Percentage of total deaths
Fever	9,338	51.7
Dysentery and Diarrhoea	785	4.3
Respiratory diseases	2,156	11.9
Plague, Cholera and Small-pox	557	3.1
Other causes	5,237	29.0

As in the rest of Uttar Pradesh, fever is responsible for over half the number of deaths in the district. But, fever covers a number of ailments which the reporters are unable to identify. Deaths from plague, cholera and small-pox have been very few.

Chief Diseases

From the chart given below, it is clear that malaria, bronchitis and teeth and gum diseases have the highest incidence :—

DISEASE CHART

Disease	Years		
	1950	1951	1952
Cholera	22	1,351	44
Plague	4	113	1
Small-pox	108	328	156
Malaria	14,621	71,127	38,473
Kala Azar	21	353	646
Relapsing Fever	56	18	20,804
Influenza	2,841	26,387	23,256
Typhoid	1,101	953	2,559
Whooping Cough	496	1,420	2,346
Leprosy	164	1,486	1,197
Measles	219	588	240
Skin diseases	1,205	5,913	8,118
Bone and Connective Tissue	289	2,173	267
Beri Beri	56	101	40
Anaemia	639	6,157	12,210
Asthma	811	3,956	5,779
Bronchitis	17,228	33,313	45,830
Pleurisy	825	593	591
Teeth and Gum diseases	12,002	30,573	48,376

Tuberculosis—Tuberculosis of the lung is becoming more prevalent and had a high incidence. It is feared that the disease may assume menacing proportions. Anti-tuberculosis measures are already afoot. These consist of Tuberculosis Hospitals for the treatment of patients suffering from tuberculosis, and measures for prevention of tuberculosis under the auspices of the Anti-tuberculosis League.

The first tuberculosis dispensary was started in 1912. In the beginning it was part of the King's English Hospital, but in 1920 it was trans-

ferred to the King George's Hospital. Most of the patients treated were out-door patients. A separate tuberculosis clinic was attached to the K. G. Hospital in 1926. This clinic with certain additions and alterations was, in 1954, named after Kasturba Gandhi and is now known as the Kasturba Gandhi Tuberculosis Clinic and Hospital. It has a strength of sixty beds.

The Anti-tuberculosis League was founded on 8th March, 1914, by certain prominent citizens of Lucknow. For nearly 24 years the League was engaged in propaganda work. The Kasturba Clinic was established largely due to the efforts of this League. In 1950, the League donated a sum of Rs. 33,000 for the construction of an out-patients department. The League also propagates through audio-visual devices, and arranges lectures in the *mohallas* and areas which are likely to be susceptible to the disease. League is constantly working for the eradication of this scourage. The Provincial Tuberculosis Association is also working in co-operation with the Anti-tuberculosis League, and has its headquarters at Lucknow. In 1949, in collaboration with the United Nations Children Emergency Fund, a mass B. C. G. vaccination was started, and by 1954, nearly half of the city population was tested and thousands of children vaccinated.

Epidemic

In urban areas when an epidemic breaks out, it is the duty of the Municipalities to provide special medical aid and accommodation to the sick and to take such measures as may be required to control the outbreak of the epidemic. In rural areas, the primary responsibility for dealing with the outbreak of epidemics rests with the District Medical Officer of Health attached to the District Board. He has one mechanized unit under him. These mechanized units or vehicles are fitted as ambulance and can also be used for the removal of patients to hospitals.

When the first case occurs in a village it is the duty of the village *chowkidar* immediately to report the fact to his police station. After the outbreak has been reported, subsequent deaths resulting from the epidemic are required to be reported by the *chowkidar* on his usual fortnightly attendance at the police station. Besides, the *lekhpals* also have to report the outbreak of an epidemic to their Sub-Divisional Officers and the District Magistrate and to the District Medical Officer of Health.

During the prevalence of an epidemic, the District Medical Officer of Health and his assistants work under direct orders of the District Magistrate and are responsible for advising him as to the measures to be taken to control the epidemic.

The District Magistrate informs the Director of Medical and Health Services of the outbreak of an epidemic and through him, requests Government for issue of a notification under the Epidemic Diseases Act (Act III of 1897) as amended from time to time. Under this Act powers are delegated to the District Magistrate to segregate the area affected and take necessary action under the regulations framed under the Act to control the epidemic.

In the case of municipal area, the Chairman of the Municipal Board, if he considers it necessary, after consultation with the Municipal Medical Officer of Health, similarly applies to the Government for permission to enforce all or any of the above-mentioned regulations under the Act.

Plague—Plague made its first appearance in the district in 1902. At first, there were only a few serious cases, but it broke out in an epidemic form on the 11th of December, 1902, and soon held the city in its grip. Total mortality from this disesase, in the year 1903, amounted to 5,306 persons. Since then the district continued to have for several years an annual recurrence of this epidemic. In 1904, it took a heavy toll of life, aggregating to 7,467 persons. In 1905, mortality rose to nearly 9,000. It raged with even greater virulence in the year 1907, in the course of which it accounted for over 12,000 deaths in the district. After 1907, there were sporadic outbreaks of plague in this district. But since 1930 it has practically disappeared from the district. Consequently no mortaltiy is reported to have occurred during the period 1930 to 1945. Thereafter it again began to appear annually, though no serious outbreak was reported. The years 1955 and 1956 were totally free from the ravages of plague. During the First Plan period, 1,97,647 persons were inoculated against this disease.

Influenza—The year 1918-19 will always be remembered as that of the great influenza epidemic which swept over the whole world and took a heavy toll of life in northern India. The first cases of influenza, noticed in the State occurred in the month of July 1918. It soon took the form of an epidemic. An interesting point in this connection was noted by the Health Officer of Lucknow, who stated that the first cases of the disease had occurred among postal employees. It appears to have been a mere coincidence as no similar experience was recorded by other medical officers The first wave of the epidemic lasted from the beginning of August till the middle of September 1918. It was, however, mild and affected urban areas more than the villages. The second and more severe wave of the disease commenced in October of the same year, reaching its highest point of severity about the middle of November, after which it gradually began to die out. This wave severely affected both rural and urban areas. Pneumonia and other complications were also frequent and mortality was quite high. Lucknow claimed 29,684 deaths in the rural area, and 5,140 deaths in the city area. These mortality figures have been arrived at by taking the total mortality for the period from the 1st of August till the 31st of December in 1918 and comparing it with the average mortality for the corresponding period of the preceding three years, the excess mortality in 1918 being taken as representing the mortality from influenza. The highest mortality in the city of Lucknow was recorded on the 5th of November, 1918. The reports received from medical men show that the incidence of the disease was much greater among the poorer than among the well-to-do classes, overcrowding being one of the main factors affecting this incidence. For about four decades influenza was not heard of as an epidemic, but the year 1957 witnessed another world-wide spread of this epidemic. It broke out in Lucknow in the month of June, when it accounted for 4,533 seizures and 3 deaths. It raged with even greater virulence in the month

of July and all educational institutions and cinemas had to be closed down in order to check the spread of infection through free-mixing. The disease affected 27,992 persons of which only 5 were reported to have died. In the following three months no deaths were reported, though there were 9,428 seizures during that period. The epidemic disappeared from the district in the month of November.

Cholera—Cholera has never been totally absent from the district and there have been few years in which it did not claim some deaths. During the two decades, 1935-44 and 1945-54, the annual average of deaths from this disease was 409 and 254 respectively, but in 1935, 1936, 1937, 1950 and 1954 there were only 14, 11, 12, 41 and 3 deaths respectively. Occasionally cholera assumes a violent epidemic form. This was notably the case in 1,939 and 1,945 when 1576 and 1234 persons respectively, lost their lives. This disease usually appears at the setting in of the rains and is generally prevalent from July to November.

On the outbreak of the disease the health staff starts inoculation work in the affected villages, and their neighbourhood, so that the disease may not spread. Protection of water supply and immunisation of the people by anti-cholera inoculation are the measures employed to combat the epidemic. Disinfection of vomits, dejecta and infected clothes, etc., is carried out with the help of local authorities. The district health staff in co-operation with dispensary medical officers, subsidised medical practitioners and the staff of the local bodies carries out preventive and remedial measures. Infected cases are treated in Infectious Diseases Hospital or camp hospitals specially set up for the purpose.

Small-pox—During the period 1901-10 average number of deaths from small-pox was 55, while in the years 1901, 1904, 1905, and 1909 the number of deaths was 2, 4, 8 and 2, respectively. It was then thought that the disease would soon become a thing of the past, but the following two decades reported an increasing incidence. The average yearly mortality for the decades 1911-20 and 1921-30 was 188 and 200 respectively and almost the same average obtained in subsequent decades. Small-pox has never been absent from the district. From the number of deaths it will be seen that the severity of the disease has not lessened much so far. The last violent outbreaks of the disease occurred in 1945, 1950 and 1955, when 523, 828 and 582 persons respectively died from this disease. During the year ending 31st March, 1957, 57, 178 persons were vaccinated in the municipal area. May and June are the most fertile months for this disease, while November is the least responsive.

Vaccination—The only so far known preventive measure against small-pox, is vaccination. Small-pox was the biggest single cause of infant mortality. The responsibility for compulsory vaccination of every child born in a city or in a village has been placed on the local bodies concerned, the Municipal Board or the District Board as the case may be. The local bodies maintain a staff of trained vaccinators who visit the houses where children are born, and vaccinate them within six months of their birth. The vaccinators work under the Municipal Medical Officer of Health

in the city or the District Medical Officer of Health in the rest of the district. The Municipal Board of Lucknow has twenty-one vaccinators, to whom wards are allotted. They work under the Assistant Superintendent of Vaccination assisted by one Supervisor. There is one Assistant Superintendent of Vaccination under the District Board, and 9 Vaccinators who are posted in circles. In the event of an epidemic, the staff of vaccinators is supplemented by trained vaccinators from other areas. All infants are re-vaccinated after 5 years from the first or primary vaccination. School-going children are re-vaccinated by the School Health Officers. Vaccination centres have also been established in the city where free vaccination is carried out by the municipal staff. The village-level-workers in Development Blocks are also trained in vaccination so that they can assist in the event of small-pox breaking out in an epidemic form in the villages included in the Blocks.

Anti-Malarial Measures—To combat the menace of malaria, the National Malaria Control Scheme has started working in this district as well. Earlier, in the two decades ending in 1930, large sums were spent on anti-malarial measures. A mass D. D. T. spraying of the entire district has been undertaken and all the field workers are implementing it to their utmost. The scheme began in the district on 1st October, 1956. All the material is obtained from the Technical Co-operation Administration and the staff is under the Public Health Department. In addition, quinine cinchona and paludrine tablets are distributed free, in the affected areas.

MEDICAL ORGANIZATION

The Civil Surgeon is the head of the medical organization in the district. He is assisted by one or more medical officers and other subordinate staff. The Civil Surgeon is also the inspecting officer of all Government hospitals and aided dispensaries in the district.

Hospitals and Dispensaries

Balrampur Hospital—The principal Government hospital in the district is the Balrampur Hospital. This Hospital is not a district hospital in the usual sense of the word but it is more or less of State importance as it caters for the treatment of the high personages of Government and officers entitled to hospital treatment all over the State. This Hospital is in the charge of a Superintendent who is also the Additional Civil Surgeon.

The foundation stone of the Balrampur Hospital was laid on 27th May, 1869. It is built on the land which was part of the Residency and where probably the Residency Hospital at the time of the siege of Lucknow in 1857-58 stood. It appears that the Maharaja of Balrampur created a Trust and donated a sum of Rs. 2,47,700 in Government paper for the maintenance of this Hospital.* Since then it has been called the Balrampur

*Oudh General Department No. 1986/III—342—B—10, dated 29th June, 1892.

Hospital. It was managed by a Trust of which the Commissioner of Lucknow was the Chairman, though the major part of the expenditure was met by Government grant. The Hospital has both indoor and outdoor departments. A separate block of rooms was reserved for Europeans and was called the European Ward under the direct control of the Civil Surgeon. In 1917 some improvements were made in the Hospital, provided by the Maharaja of Balrampur. On 1st February, 1948, the Hospital was taken over by the State from the Trust. Since then the Hospital has expanded considerably. As against 104 beds for indoor patients, there is now provision for 250 beds. The old European Ward consisting of 11 rooms has been converted into private wards available to all on payment of nominal charges. Six new wards have been constructed only last year, primarily for members of Legislature but are open to others, if they are available.

The number of patients treated in the outdoor department of the Hospital in the year 1957 was 91,539 and the number of indoor patients 6,242. These figures are mentioned only to give an idea of the extent of the medical relief provided by this Hospital.

The staff consists of one Superintendent and 15 wholetime doctors consisting of physicians, surgeons and others. They are assisted by five honorary doctors who attend to the patients in the Hospital. The number of doctors on the house-staff is 5 and the number of sisters and nurses 27. This institution is also the centre for the training of compounders and nurses. Facilities for special treatment and aids to diagnosis exist in the Hospital in the shape of special departments, like Pathology, Radiology, Dental, Optical, Ear, Nose and Throat diseases as well as for Physiotherapy. An important feature which has recently been added is the appointment of an instructor for *yogic* exercises for patients who are advised to undertake them. The Hospital also provides training to students of the Government Ayurvedic College preparing for the degree of M. B. B. S. of the Lucknow University. The expenditure incurred on this Hospital in the year ending 31st March, 1957, was Rs. 6,44,466.

Hazratganj Civil Dispensary—The other Government hospitals in the city are Hazratganj Civil Dispensary and the King's English Hospital. The Civil Dispensary is situate in Hazratganj and is primarily intended to be an outdoor dispensary, though now six beds have also been added to it. The Hospital is in charge of a Medical Officer who works under the general supervision of the Civil Surgeon. This Hospital started as a dispensary but in 1887 its management was transferred to the Municipal Board. It became a State Hospital from May, 1949.

King's English Hospital—The King's English Hospital was founded by King Nasir-ud-din Haidar of Avadh. It has two branches, 'The Unani Branch' and 'The English Branch'. The King had left promissory notes with the East India Company, the proceeds of which were to go for the maintenance of these hospitals. The management of the King's Hospital was vested in the "King's Hospital Fund" But both these hospitals have now been taken over by the State and are maintained by Government.

The income of the endowment of the King's Hospital is only Rs. 7,199 per year but the total expenditure incurred on it is more than Rs. 40,000 (Rs. 41,363 in 1956-57). This Hospital has provision for 14 beds for men and 6 for women.

Dufferin Hospital—The Dufferin Hospital is the principal hospital for women in the city apart from two other women's hospitals, one belonging to the University and the other to a Mission which will be described later. The Dufferin Hospital was maintained by the "Dufferin Fund" supported by contributions from the District and Municipal Boards and by private subscriptions. It was taken over by the State for maintenance in August, 1949. It had a small beginning in 1900 when it had provision for only 25 beds and treated 10,072 women. In 1957, the number of beds increased to 170. There is provision for private wards also. This Hospital is situated opposite the Balrampur Hospital in Golaganj.

Lady Kinniard Hospital—The other hospital for women is the Lady Kinniard Hospital. This Hospital had small beginnings when it was started in the compound of the Zahur Bakhsh Church near Lalbagh in 1876. The Hospital was shifted to its present buildings opposite the King George's Medical College in 1891. The Hospital is managed by the Zenana Bible and Medical Mission and receives grants from the State. It has provision for 100 beds. The Hospital staff consists of 4 doctors and 35 sisters and nurses.

Cantonment General Hospital—This Hospital, as the name indicates, is maintained by the Cantonment Board with liberal grants from the Government of India. It has accommodation for 34 beds and the staff consists of 2 doctors and 6 nurses. Persons with income of less than Rs. 30 p. m. are treated free, while others have to pay according to their income.

Departmental Hospitals—Defence Department has its own Military Hospital in the cantonment, meant for military personnel and members of their families. Similarly, there is a Police Hospital in the Reserve Police Lines for members of the police force and another Police Hospital for the P. A. C. The Railways have their own hospitals for the treatment of their employees and their families. The Northern Railway Hospital was started on 13th April, 1937 and has provision for 72 beds for males and 18 for females. There is a separate Infectious Diseases block with 10 beds, also intended for railway employees.

There are dispensaries in Saadatganj, Hasanganj and Ganeshganj which were started in 1887, 1888 and 1889 respectively. They were maintained by the District Board but in 1913 they were transferred to the Municipal Board and are maintained by it. In 1952, a dispensary was started at Alambagh to cater for the new population in that quarter.

The Gandhi Memorial and Associated Hospitals

This is a group of hospitals which consists of (1) the Gandhi Memorial Hospital, (2) the Queen Mary's Hospital, (3) the Kasturba T. B. Hospital,

and (4) the Skin Diseases Hospital. These hospitals are attached to the Medical College and are managed by the University through a separate Hospital Board of Management under the University.

Gandhi Memorial Hospital—The Gandhi Memorial Hospital is the biggest hospital in Uttar Pradesh and has provision for 495 beds for men and 393 beds for women besides private wards. In the out-patient department, the Hospital treated 4,33,178 patients in 1957 and 19,996 as indoor patients. This Hospital and the associate hospitals provide opportunities for practical training to the students undergoing education in the Medical College. There are all departments of treatment in these hospitals. The Medical College also provides facilities for research and post-graduate work under specialists in different branches of medicine. The Hospital was under the control of the Inspector General of Civil Hospitals till March, 1921 when, with the establishment of the Lucknow University the Hospital was transferred to the University. The Government, however, continue to defray the expenses on the maintenance of this and the associate hospitals which amounted to a sum of Rs. 22,59,656 in 1957.

Queen Mary's Hospital—The Queen Mary's Hospital was started on 4th November, 1932 as a hospital for women and children attached to the King George's Medical College. Besides providing training to the students of the Medical College in practical mid-wifery and gynaecology, it treats general patients and has a provision for 120 beds including beds for labour cases.

Kasturba T. B. Clinic and Hospital—The T. B. cases were treated in a separate hospital as early as 1937. In 1954, this Hospital was expanded and was called Kasturba T. B. Clinic and Hospital. It has provision for 60 beds.

The Skin Diseases Hospital—It started as a leper asylum by a committee called the General Charity Committee. It was transferred to the management of the Lucknow University as an associate hospital of the Gandhi Memorial and Associated Hospitals in 1929. Its name was thereafter changed to its present nomenclature of 'Skin Diseases Hopsital'. It has 35 beds. This hospital is situate in Nishatganj and treats almost exclusively patients suffering from leprosy and allied diseases.

There are two State Insurance Dispensaries, one in Aishbagh and the other in Nazar Bagh for the treatment of industrial labour and their families.

There is a School Dispensary under a wholetime School Health Officer in which students of all schools needing medical attention are treated.

Indigenous Hospitals and Dispensaries

State Ayurvedic Hospital—The State Ayurvedic Hospital is attached to the State Ayurvedic College at Turiaganj. The outdoor section of this Hospital has a daily attendance of about 400 persons. The Hospital has 48 beds and is served by 2 vaidyas and 14 nurses.

Ayurvedic Dispensaries—The first Ayurvedic dispensaries were opened in the year 1939, at Gosainganj and Shaikhpur. In the First Plan period Ayurvedic dispensaries were established at Katra-Bakkas, Sarpan, Banthara, Aliganj, Harauni, Nigohan, Bahauli, Nabi-panah and Mal. One Ayurvedic dispensary at Mohibullapur and the other at Alambagh were established later. The subsidised Ayurvedic dispensaries at Mau and Alambagh are under the charge of lady vaidyas.

Mool Chand Rastogi Aushdhalaya, an aided Ayurvedic dispensary is run by Mool Chand Rastogi Trust. It treats about 500 patients every day. A 20-bedded maternity centre is also run by the Aushdhalaya. The treatment given here is free. There is a Jain Charitable Ayurvedic Dispensary in Yahiaganj, in the city giving free treatment to the public.

Unani Hospitals and Dispensaries—Takmil-ut-tib Unani Hospital was founded in 1902 by Muhammad Abdul Aziz. It is attached to the Takmil-ut-tib Unani College of Jhawai Tola. It has both indoor and outdoor departments with a strength of 10 beds, and treats about 15,000 persons annually. It receives aid both from the State Government and the Municipal Board. Three hakims, one lady hakim, one allopathic doctor and 2 male nurses are in the service of this Hospital.

The first State Unani dispensary was established at Bijnor in the year 1939. In the First Plan period Unani dispensaries were established at Kankaha, Khushalganj, Mahona and Amethi, and later on at Nagram also. At Malhaur and Sikrori there are subsidized Unani dispensaries. The former of the two is under the charge of a lady hakim.

In the city area there are two Unani dispensaries one at Naka Hindola and the other at Hasanganj.

Homeopathic Hospital and Dispensaries

The Homeopathic Hospital is attached to the National Homeopathic College and is housed in the same building. It has a total strength of 20 beds, which include a female ward of 6 beds and an isolation ward of 2 beds. The rest of the beds are meant for male patients only. Some of the so-called surgical cases are admitted in these wards for internal Homeopathic treatment. On the visiting staff there are four qualified homeopaths. On the Allopathic side there is one surgeon, one physician, one lady doctor and one pathologist. Besides the visiting staff, there is one Homeopathic Resident Medical Officer, 2 paid house physicians and a few honorary house physicians. About 450 patients get medical relief every day.

Two Homeopathic dispensaries, one at Mirakhnagar and the other at Intgaon, were established during the First Five-Year Plan. Two other dispensaries, one at Alambagh and the other at Motilal Nehru Park, in the city, were opened later on. The latter is mainly devoted to the treatment of children and has 12 beds attached to it. It is attended by an honorary resident physician. It is run by the Moti Lal Nehru Memorial Trust.

Other Clinics

Nur Manzil Psychiatric Centre—This Centre at Lalbagh was started by Dr. E. Stanley Jones under the auspices of the Methodist Church. It was established with the object of providing a clinic for psychiatric treatment and Psychological counselling. The clinic started functioning in 1951. It has facilities for 7 indoor patients.

The Psychological Clinic—The Clinic was started in 1950 by the department of Philosophy, Psychology and Education of the Lucknow University. The clinic operates through the service of a panel of volunteers amongst whom are physicians including a psychiatrist, some social workers, teachers and psychologists. At this clinic cases are registered twice a week.

Infectious Diseases Hospital—Situated near the Iron Bridge, this Hospital has a strength of 75 beds which can be increased to double its number during epidemics. The Municipal Ambulance Van transports the patients of cholera, plague, small-pox, cerebro-spinal menangitis and other infectious diseases from the patients' homes in the city or its suburbs to the hospital free of charge. The Hospital is maintained by the Municipal Board and the treatment is free.

A whole-time qualified doctor assisted by a staff of one male nurse, two compounders and other inferior servants is posted in this institution. A laboratory is also attached to the Hospital for pathological tests. During the year 1951, stools of 583 patients of cholera were tested, while 68 gland smears and 1,670 rats were examined for plague, 376 samples of water were tested bacteriologically and 17 chemically. In 1957, the total annual expenditure of the Hospital was Rs. 46,289.

Ram Krishna Mission Dispensary—Situated in Aminabad, the Ram Krishna Mission Dispensary with three Allopathic and three Homeopathic doctors treats about 500 persons daily. A dentist volunteers his services once a week.

Blood Bank

The Blood Bank was started at the King George's Medical College during the Second World War, as a wartime measure. The collection and issue of whole blood, which are the two principal features of the Blood Bank, amounted to 4,49,235 c. c. during 1952. The transfusion arranged by the Bank has shown continued increase.

An additional activity undertaken by the Blood Bank during the year 1952 was the organisation of an Emergency Blood Transfusion Service at the Gandhi Memorial and Associated Hospitals, Lucknow. This service is available all the twenty-four hours for emergent cases and is run by medical officers who are trained at the Blood Bank.

Medical Practitioners

According to the Census Report of 1951, the number of doctors, etc., in the entire district was as follows:

		Male	Female
Allopathic Doctors	...	695	21
Vaids and Hakims	...	326	26
Dentists	...	5	...
Midwives and Dais	...	...	104
Compounders	...	406	10
Nurses	...	...	288

The figures of rural areas are not separately available.

The total number of doctors in the city including those in the Government and semi-Government institutions is 351. Of these 107 are members of the Indian Medical Association, Lucknow Branch.

A sample survey of Lucknow city revealed that out of the total number of families surveyed, while 71 patronized the municipal dispensaries, the number visiting the Government hospitals was 261 and that consulting the private medical practitioners of all denominations was 439. Out of the 459 cases investigated, it was found that only 1.68 per cent got themselves treated by the Unani system of medicine, 34.5 per cent by the Ayurvedic system and 64.06 per cent by the Allopathic system.

Medical Facilities in Rural Areas

In 1904, there were only 3 permanent dispensaries in the rural areas. Some travelling dispensaries rendering medical aid in the interior of the district also functioned but they could treat common ailments only. With the establishment of many more dispensaries in different villages, the scheme of travelling dispensaries was given up in 1940.

At present there are 10 Allopathic, 12 Ayurvedic, 6 Unani and 2 Homeopathic dispensaries. These dispensaries are located at the following places:—

Allopathic Dispensaries—(1) Nadarganj, (2) Nagram, (3) Bakshi-ka-talab, (4) Sarojininagar, (5) Sissendi, (6) Kakori, (7) Itaunja (4-bedded) (8) Mohanlalganj (6-bedded), (9) Malihabad and (10) Salimpur.

Four subsidized dispensaries function, one each, at Rahimabad, Chinhat, Gosainganj and Malihabad (female).

Ayurvedic Dispensaries—(1) Katra Bakkas, (2) Gosainganj, (3) Shaikhpur, (4) Saspan, (5) Banthara, (6) Aliganj, (7) Harauni, (8) Nigohan, (9) Bahauli, (10) Nabipanah, (11) Mal, (12) Mohibullapur.

One subsidized dispensary under the charge of a lady vaidya exists at Mau.

Unani Dispensaries—(1) Bijnor, (2) Kankaha, (3) Khushalganj, (4) Mahona, (5) Nagram, and (6) Amethi.

Two subsidized dispensaries function, one each, at Malhaur and Sikrori.

Homeopathic Dispensaries—(1) Mirakhnagar and (2) Intgaon.

Apart from these dispensaries, in the intensive development areas there are one Sanitary Inspector, one Health Visitor and a number of midwives. The village-level-worker is also trained in public health work like vaccination technique, D. D. T. spraying and construction of minor sanitary works. He is provided with a portable medicine chest containing simple medicines of known therapeutic value. The medicine chests are also provided to the *Gram Sabhas*. During the First Plan period, 324 such medicine chests were distributed.

Eye Relief Camps—Some members of the staff of the Medical College organise camps in the district to perform eye operations and treat eye diseases. Housing and nursing facilities are provided by the Civil Surgeon and the District Medical Officer of Health. During the period from 1947 to 1952, four eye relief camps were arranged and during 1953-54, 495 patients were treated.

Maternity and Child Welfare

Infant mortality still continues to be high in spite of the active efforts of the Public Health Department. In the year 1930, Lucknow had a rate of 469.22 infant deaths per mille. Enquiries reveal that lack of knowledge as well as non-availability of expert aid was largely responsible for this. In 1920 a scheme for the training of indigenous *dais* was started at six centres including Lucknow. The work was later on taken up by the Lady Chelmsford League which was formed in 1922 Under the direction of the League, maternity and child welfare work was carried on in the district. Indigenous *dais* and midwives were trained in the Dufferin Hospital as well as in maternity and child welfare centres organized by the State Medical Department. During the First Five-Year Plan, 150 such *dais* and health visitors were trained. It is proposed to train indigenous *dais* in the Second Plan period.

Maternity cases by private Indigenous Dais—The number of registered *dais* in 1951 was 117. The *dais* are mostly women, who have been doing this work from generation to generation. Some of the *dais* are

quite popular and are thus powerful rivals to younger but better trained midwives. Inspite of the availability of better maternity service *dais* are still much in demand, particularly in rural areas.

Domiciliary Midwifery—The Lucknow Municipal Board maintains a well-equipped and properly staffed maternity home. It is situated on the Nawal Kishore Road in the Hazratganj Ward. Two lady doctors, two qualified nurses, two health visitors and assistant midwives attend to about 100 women and children, per day. On an average about 100 normal labour cases are attended to in the Home every month. The patients have to pay a labour fee of Rs. 5 only per case and receive free treatment and doctor's advice. Labour cases in the Maternity Home are delivered under the supervision of a qualified nurse or a lady doctor. During 1951, the number of cases delivered was 764. Labour cases are also brought from individual homes in ambulance cars on payment of the prescribed charges.

The domiciliary work comprises house to house visits by the midwives for the registration of all pregnant women. The cases are paid frequent visits for advice, examination and follow-up work. In 1951 the number of cases delivered in the homes by the municipal midwives was 1,178. At the Maternity Home, the Daliganj Municipal Dispensary and the Saadatganj Municipal Dispensary weekly clinics are held for the benefit of the expectant and nursing mothers.

Institutional Midwifery—The following hospitals have got maternity beds for confinement of labour cases:—

1. Dufferin Hospital, Golaganj,
2. Queen Mary's Hospital, Shahmina Road,
3. Silver Jubilee Health School, Jagat Narain Road,
4. Maternity Home, Nawal Kishore Road,
5. Mool Chand Rastogi Trust Aushdhalaya, Nadan Mahal Road.
6. Lady Kinniard Hospital, Shahmina Road.

A number of practising lady doctors and nurses have their own maternity homes or beds During the First Plan period, a children's hospital with 60 beds was established in the Medical College, which provides specialists' services in this field.

Outside the municipal area, maternity centres function at the following places:—

Itaunja, Bakshi-ka-talab, Malihabad, Kakori, Alambagh, Gosainganj, Nagram, Mohanlalganj, Rahmatnagar, Katra Bakkas, and Sarojininagar.

In the month of January, 1951, out of 1,377 births registered in the city, 308 (i. e. 22.3%) were delivered in the Dufferin Hospital, 111 (i. e 8.1%) by the municipal agency, 50 (i. e. 3.6%) in the Lady Kinniard Hospital, 37 (i.e. 2.7%) in the Silver Jubilee Health School, 33 (i.e. 2.4% in the Queen Mary's Hospital and 83 (i. e. 63.7%) by the indigenous *dais*, private midwives and lady doctors.

Family Planning

With a view to protect the health of mothers and ensure healthier offspring a family planning scheme was launched at Lucknow in March, 1951 by the U. P Branch of the Indian Red Cross Society. There are six family planning clinics spread all over the city. Married women from the *mohallas* attend these clinics on fixed days of the week. A lady doctor, a nurse and a midwife are in attendance at each of the clinics where group instructions and individual talks are given to mothers. Women are medically examined by the lady doctor with a view to spot individual needs, and the use of contraceptives is advised. At the clinics, literature and contraceptives are also stocked for sale to the public. The Municipal Board has not yet met with any opposition in its intensive and wide publicity work in this direction. An investigation revealed that the idea of family planning has found favour with ladies already having two or more children. Between July, 1951, when the work was started, and December of the same year, 1,000 persons visited the clinics and obtained advice.

Public Health Organization

The Department of Public Health was created in 1868. In 1948, in accordance with the recommendations of the Bhore Committee, the two departments of Medical and Public Health were amalgamated and put under a single Director of Medical and Health Services, U. P., whose headquarters are at Lucknow. He is assisted in his work by an Additional Director, Deputy Director and Assistant Directors.

In order to improve the general health of the people, the District Medical Scheme was introduced in Lucknow, in the year 1927. Before the introduction of the Health Scheme all health activities were in the charge of the Civil Surgeon. The staff under the District Health Scheme consisted of a District Medical Officer of Health, an Assistant Medical Officer of Health, Sanitary Inspectors for each tahsil together with one travelling dispensary and the vaccination establishment. There is an additional staff of fluctuating strength consisting of medical officers, anti-epidemic operators and epidemic assistants (qualified vaidyas and hakims). Labour gangs are also provided to the Sanitary Inspectors for minor sanitary works and epidemic duties. The work of public health in the municipal area is looked after by a Municipal Medical Officer of Health. He is assisted in his work by the Chief Sanitary Inspector, Sanitary Inspectors and vaccination establishment.

Drainage and Water Supply

Drainage and supply of pure water are the responsibility of the Municipal Board. The drainage works and the scheme of water-supply have already been described in detail in the chapter on Local Self Government and need not be repeated here. Efforts are also being made for the supply of pure drinking water in the villages by providing liberal subsidies for the construction of wells in the villages, under the auspices of the District Planning Committee.

CHAPTER XVII

OTHER SOCIAL SERVICES

LABOUR WELFARE

Lucknow is one of the seven Regions into which the State has been divided for the administration of Labour Laws, as also for the implementation of labour welfare measures. A Regional Conciliation Officer is in-charge of the Lucknow Region. He is assisted by one Assistant Regional Conciliation Officer, four Labour Inspectors, four Housing Inspectors and one Labour Investigator for field work. The jurisdiction of the Lucknow Region extends to the districts of Hardoi, Bara Banki, Sitapur, Lakhimpur-Kheri, Faizabad, Unnao and Rae Bareli. In each of these districts, excepting Rae Bareli and Hardoi which are being looked after from Unnao and Lucknow respectively, separate Labour Inspectors are posted to look after the enforcement of Labour Laws.

Activity

The activities of the Department follow the usual pattern as prevalent in other Regions of the State. These are mainly two-fold:—

(a) Administration of Labour Laws, and

(b) Opening of Welfare Centres and extension of auxilliary measures in the labour organisation.

The Labour Laws generally follow the principles prescribed by the conventions of the International Labour Organisation, which had been accepted by India. The U. P. Government has been the first to pass progressive labour legislation, in India. These laws relate to working conditions, safety, hygiene and the industrial workers' welfare inside the factory, minimum wages, industrial relations, providing a machinery for arbitration of disputes between industrial workers and the employers, trade unions, social security and welfare outside the place of work The salesmen and workers in shops and small industries are protected under the U. P. Shops and Commercial Establishments Act, 1947, which is in force only in the city and the cantonment and fixes compulsory weekly holiday, hours of work, etc. Constant inspections are made by the Inspectors and their subordinates and infringements are punished through court. In 1956, 5,695 inspections were made and 79 infringements of the Act detected. A total fine of Rs. 1,005 was imposed on the defaulters, by the courts.

The Minimum Wages Act is in force in respect of employments in tobacco, rice, flour, *dal* and oil mills, in road construction and building trades, public motor transport, tanneries and in the manufacture of leather goods. The Industrial Employment (Standing Orders) Act, 1946, applies

to all industrial establishments employing 100 or more persons. Under the Act, the employers are required to define terms of employment of the workers on specific matters. These terms are then certified by the certifying officer. The factories, within the purview of this Act, in the district in 1956, were as follows:—

Sl. no.	Name of factory	Average number of workers employed daily
1.	Bhagwan Industries, Aishbagh Road	226
2.	Dyer Meakin Breweries Ltd., Lucknow Distillery Shahji-ka-bagh Husainganj ..	200
3.	Ahmad Husain Dildar Husain Ltd., Abdul Aziz Road ..	106
4.	Upper India Couper Paper Mills Ltd. ..	498
5.	National Herald Press, Kaiser Bagh (Now known as Associated Journals Ltd.) ..	234
6.	The Pioneer Ltd., Vidhan Sabha Marg ..	240
7.	Northern Railway Ticket Printing Depot, Alambagh ..	100
8.	Government Press, Aishbagh ..	650
9.	Mass Products (India) Ltd., Aishbagh Road ..	242
10.	Indian Hume Pipe Co. Ltd. ..	218
11.	Tractor Workshop, Agricultural Engineering Depot, Talkatora Road ..	139
12.	Industrial Training Institute, Alambagh ..	304
13.	Reliable Water Supply Service of India Ltd., Alambagh ..	300
14	General Engineering Works, Aishbagh Road ..	107
15.	Northern India Iron Press Works, Industrial Area, Aishbagh ..	192
16	Gopal Metal Works, Aishbagh ..	157
17.	N. E. R. Locomotive Workshop, Charbagh ..	4,334
18.	N. R. Carriage and Wagon Workshop ..	3,965
19.	U. P. Government Roadways Maintenance Depot, Terhi Kothi .	100
20.	Technical Corporation Ltd., Sarojininagar ..	111
21.	Northern Railway Stores Depot, Alambagh .	573
22.	Northern Railway Central Power House, Munawwarbagh ..	108
23.	U. P. Electric Supply Co. Ltd., Old Kanpur Road ..	114
24.	U. P. Electric Supply Co. Ltd., Aishbagh Road ..	179
25.	Water Works, Aishbagh ..	105

In the event of any dispute, the matter is referred to the State Industrial Tribunal. In 1956, only one such dispute was referred under section 6 of the Act. This related to the Chhapakhana Mazdur Sangh.

There is a Regional Conciliation Board which undertakes adjudication between workmen and the employers, when any such case is referred to it. This adjudication is done under the Industrial Disputes (Amendment and Miscellaneous Provisions) Act. This Act also makes a new provision for voluntary reference of industrial disputes to arbitration and for recognition of settlement between the parties outside the conciliation and adjudication proceedings. During the years 1955 to 1957, 1,362 such cases were referred to the Conciliation Board and it disposed of 1,258 cases. 133 awards of this Board were implemented in this Region during these years. The disputes generally relate to the termination of service with or without a reasonable opportunity having been given by the employer to the employee or with respect to the wages of a particular group of workmen, etc.

Employees' Provident Fund Scheme

This Scheme came in force in its entirety from 1st November, 1952. It is really a scheme of an all-India character and is framed by the Central Government under the Employees' Provident Fund Act of 1952. Prior to this the Provident Fund Acts of 1925 and 1929 had been in existence, yet the need for a scheme of Employees' Provident Fund for industrial workers employed in certain categories of industries was felt and was emphasized by the Royal Commission on Labour. In 1948, the Indian Labour Conference recommended the institution of a statutory Provident Fund Scheme and as a consequence an ordinance was promulgated by the President in 1951, which was later on replaced by the Employees' Provident Fund Act of 1952. The Government looks after the administration of the Scheme through a Central Board of Trustees, but certain powers exercisable by the Government of India have been delegated to the State Government. This Scheme has been in force now for four years.

For the inspection of 'covered factories' Provident Fund Inspectors are appointed under section 13 (i) of the Employees' Provident Fund Act, 1952. Under the Act, efforts are made to inspect each exempted factory at least once in six months and each unexempted factory once in a quarter. Sometimes a factory is more frequently inspected, if it is found necessary to do so. Every provision is made to safeguard the interest of subscribers in the exempted and unexempted factories. Other uncovered and marginal factories engaged in scheduled industries are inspected frequently with a view to determine the applicability of the Employees' Provident Fund Act, 1952, and schemes framed thereunder.

In respect of those factories which have a Provident Fund Scheme of their own and the provisions of which are in conformity with or are more favourable than the provisions of the statutory scheme, the Employees' Provident Fund Act, 1952 provides for their exemption from the operation of the Act and the schemes framed thereunder. Besides, some newly 'covered factories' were granted exemption under the Scheme during the year 1956, from complying with certain provisions of the Scheme, pending grant of provisional or final exemption by the appropriate authority. In

the first instance a factory is exempted only provisionally and in the course of time, if it is found that the Provident Fund is being managed satisfactorily, it is finally exempted and its name notified in the *Gazette of India.* Unless the financial position of the factory is found satisfactory to meet the obligations imposed by its own Scheme and the relations of the employers and employees are cordial, no factory is recommended for final exemption. Option has been provided, under paragraphs 27 and 27 (A) of the Employees' Provident Fund Scheme, to individual employees or a class of employees to continue to remain members of the Company's Scheme. The Regional Provident Fund Commissioner has been invested with powers to sanction the option. This option is exercisable only if the Company's Provident Fund Scheme is more favourable to employees applying for such option.

The Employees' Provident Fund Scheme was applicable to a limited number of factories in the year 1953. Every employee of a factory to which the Employees' Provident Fund Scheme applies, is eligible for membership of the Fund after completion of one year's continuous service or 240 days of actual work during a period of 12 months. Contribution at 6¼ per cent is deducted by the employers from the basic wages and dear-food allowance of employees who get Rs. 300 per mensem or less as basic wages and who are otherwise eligible for the membership of the Scheme. The employees drawing more than Rs. 300 per mensem as basic wages are also eligible to become members of the Fund or the employees who are already members of the Fund can continue to contribute on basic wages over and above Rs. 300 per mensem; provided that the employers are agreeable in writing to pay their (employers') share of Provident Fund along with the administrative charges on the total contributions in respect of such employees till the Scheme is amended to this effect. Under the amended Scheme, any employee who is not eligible to join the Scheme, can also be enrolled as member of the Fund on the joint application of the employee and the employer ; provided the employer agrees in writing to pay his own share of Provident Fund contributions and administrative charges on the total contributions in respect of such employees. An amount equal to a worker's contribution, i. e., 6¼ per cent of the basic wages and dear-food allowance, is contributed by the employer each month The monthly collections along with 3 per cent administrative charges on the total contributions of the employers and employers are deposited by the employer in the nearest branch of the State Bank of India for being credited to the Employees' Provident Fund Account by the 15th of the following month. The expenses of administration and supervision of the Fund are met from the administrative and inspection charges.

Provision has also been made under the Employees' Provident Fund Scheme, 1952, for grant of advances to the members for financing old policies or purchasing new life insurance policies from their share of contributions. To safeguard the interest of workers, advances for purchasing a new life insurance policy are granted only if the members have sufficient funds at their credit to keep the proposed policy alive till it attains a surrender value.

The names of the industries in Lucknow to which the Provident Fund Scheme is applicable are given below :

Textile	...	General Fibre Dealers Ltd.
Paper	...	Upper India Couper Paper Mills.

IRON AND ENGINEERING CONCERNS

(i) Indian Hume Pipe Co., Ltd.,

(ii) Northern India Iron Press Works,

(iii) Mass Products India, Ltd.,

(iv) Gopal Metal Works,

(v) Imperial Surgical Co.,

(vi) General Engineering Works,

(vii) Prakash Engineering Co.,

(viii) Reliable Water Supply Service of India (Private) Ltd.,

(ix) Ganesh Das Ram Gopal,

(x) U. P. Commercial Corporation,

(xi) Technical Corporation (Private) Ltd.,

(xii) Hindustan Tube-well (Private) Ltd., and

(xiii) Ever Ready Flash Light Co.

PRINTING PRESSES

(i) Associated Journals Ltd. (National Herald),

(ii) The Pioneer Ltd.,

(iii) Lucknow Publishing House, and

(iv) Raja Ram Kumar Press.

Employees' State Insurance Scheme

The Employees' State Insurance Act is designed to provide security to the industrial workers against sickness, maternity and employment injury in the form of four cash benefits, viz , sickness benefit, maternity benefit, disablement benefit for employment, injury and dependent benefit, besides providing medical care under all contingencies.

The various benefits under this scheme are indicated below :—

(i) Free out-patient treatment at State Insurance dispensaries,

(ii) Attendance during confinement on women workers and such other facilities,

(iii) Preventive treatment in the shape of vaccination and inoculation.

The Act applies to all perennial factories working with power and employing 20 or more employees. This Scheme was extended to Lucknow on 15th January, 1956. In implemented areas, all employees working in factories falling within the purview of the Act, and whose total monthly remuneration does not exceed Rs. 400 are insured under the Scheme. An employee has to pay his share of contribution at roughly 2¼ per cent of his wages and the employer 1¼ per cent of the wage bill. In non-implemented areas, however only the employer has to pay employers' special contribution and that too at a lower rate of ¾ per cent of the wage bill. The position regarding the number of employees in implemented areas on 31st December, 1956, was 20,000 and the number of industries 157, in three districts of U. P.—Lucknow, Agra and Saharanpur. It has not been possible to obtain the figures for Lucknow separately.

Essential information regarding every insured employee is collected on a declaration form which is got filled in by the employer in respect of all the employees covered under the Scheme. A major part of the work of filling up of the declaration forms in respect of employees who were in employment on the 'appointment day' fixed for the implementation of the Scheme, was completed before that date. In respect of new entrants an employer is required to fill in a declaration form before the employee is taken in employment.

The State Government have set up three dispensaries, for administration of medical benefit to the insured persons in Lucknow city, namely—

(i) Laxmi Bhavan, Goods-shed Road, Aishbagh,

(ii) Nazarbagh (Husainganj),

(iii) A mobile unit under the Employees' State Insurance Dispensary, Aishbagh.

Old-age Pensions

Government have introduced a Scheme for payment of pensions for life to certain categories of persons, men and women, who are over 70 years of age and have no one to support them. This is the first scheme of social security introduced in any State in India. The present Scheme is only a first step in this essential step towards a welfare state. At the moment it is confined to only those destitute men and women who are 70 years of age or over, have no source of income of their own and who have no sons or other relatives to support them. The amount of pension is Rs. 15 a month. The Labour Commissioner, U. P., is in administrative charge of the Scheme, but the enumeration of the destitute persons together with such inquiries into their income and the existence of relations of the category mentioned in the Scheme is done by the Tahsildars through

the *lekhpals* and the *Gaon Panchayats*. The District Magistrate scrutinises the applications and, if eligible, forwards them to the Labour Commissioner from where the pension is sent every quarter by money order to avoid the aged pensioners coming to the tahsil which he or she would have had to do if the pension were distributed from the tahsil treasury. This Scheme came in force with effect from 1st December, 1957. In Lucknow, the beneficiaries of the Scheme are thirteen men and twenty-six women.

Welfare Centres

Various welfare centres have been established to look after the welfare of the workers and their families. These are of three types, 'A', 'B' and 'C', on the basis of activities provided. Each 'A' Class Welfare Centre is provided with an Allopathic dispensary, women and children's section, sewing classes, indoor and outdoor games, gymnasium, wrestling pits, playgrounds, library, reading-room and entertainments like radio, harmonium, *dholak* and *tabla*. Only two 'A' Class Labour Welfare Centres exist in Lucknow. These are located at the Government Press, Aishbagh and the Industrial Housing Colony. There are two 'B' Class Welfare Centres, at Nishatganj and the Government Branch Press, Aishbagh. 'C' Class Welfare Centres have all the facilities available in 'A' Class Centres with the only difference that there is a Homeopathic dispensary instead of an Allopathic one. No 'C' Class Centre exists in Lucknow. These Centres have separate women and children's section. In the Centres at Government Press, Aishbagh, and Industrial Housing Colony, two midwives and two *dais* have been appointed, while in other centres only one midwife and 2 *dais* have been appointed to look after ailing women and children coming to the Centre. In the evening, these midwives arrange for children's games and visit labour localities for giving advice to women on diet and for examining ante-natal and post-natal cases. They also attend confinement cases free of charge. Sewing instructresses have been appointed in these Centres and they impart training to women and girls of the working class people. The women trainees are paid remuneration for sewing, knitting or embroidery during training. The Labour Welfare Centres provide a variety of entertainment to workers, their women and children such as free cinema-shows, radio, music programmes, *kirtan*, folk songs and dances and dramatic performances. Radio sets are provided at each Centre where workers listen to the broadcasts from the All-India Radio. The Labour Department has its own 16 m.m. projectors which give open air shows to workers at the Centres. Facilities for indoor and outdoor games are also provided at the Welfare Centres. A library and a reading-room are attached to each Centre; each library has about 3,500 books, on different subjects, besides daily newspapers and periodicals.

PROHIBITION

Lucknow is not a dry district, but is the headquarters of a Regional Prohibition Officer whose activities are confined to propaganda in support of prohibition. This work is particularly carried on among the Harijans and the labour classes who are more given to the use of intoxicants

like liquor. Large gatherings in fairs and religious *melas* furnish good opportunity to reach a larger audience. There is a District Temperance Society consisting of non-official social workers who devote their time to social education of the people in order to wean them away from liquor and other intoxicants.

ADVANCEMENT OF BACKWARD CLASSES AND TRIBES

Harijan Sahayak Department

The State Harijan Sahayak Department was established in 1951. It looks after the welfare of the Harijans and the backward classes. The District has a Regional Harijan Welfare Officer with one Harijan Sahayak Officer who work under the Director of Harijan Welfare, U. P. Besides Welfare Officers, there are Depressed Class Supervisors and Panchayat Organisers to assist the Harijan Sahayak Officer. All the staff is attached to and works under the general control of the District Planning Officer as a part of the co-ordinated planning scheme. The work relating to education is the responsibility of the District Inspector of Schools. Other welfare schemes are under the general charge of the District Planning Officer. There is a Harijan Sahayak Sub-committee of the District Planning Committee, which is presided over by the Vice-President of the District Planning Committee, with the District Planning Officer as its Secretary.

During the First Five-Year Plan period a sum of Rs. 4 87,737 was spent in the district on stipends to as many as 7,249 Harijan students reading in classes VI to IX and another sum of Rs. 11,660 was given by way of financial help to 49 students for Graduate and Post-Graduate studies. Seventy-two students were assisted to go up for medical education in the M. B. B. S. Course in the Medical College, 67 students were admitted to other different professional courses and stipends totalling Rs. 48,623 were given to them.

Besides making provision for stipends to backward class students joining technical and vocational institutions, Government runs a training and technical inst'tute at Bakshi-ka talab for imparting training in different trades to poor Harijan children with modest qualifications. Backward class trainees at this institute receive a stipend of Rs. 30 per month each. During the First Five-Year Plan period, Rs. 5,51,751 were spent on this account.

Hostels, Libraries, and Day and Night Schools

In the areas having good population of Harijans and backward classes, day and night Primary Schools and libraries have been opened. There are five day schools, 4 night schools and 9 libraries in the district of Lucknow. Three hostels have been opened to provide cheap accommodation to Harijan students.

Programme for Economic and Social Uplift of Harijans and Backward Classes

To better the living conditions of the backward sections of the society, the State Government have prepared a four-fold scheme envisaging encouragement of technical and vocational education, development of cottage industries and crafts, rehabilitation of landless persons and the absorption of qualified Harijans and candidates belonging to backward classes in services. Stipends are also given to suitable candidates for technical and higher education, including professional courses. Under the Land Utilization Act and the Zamindari Abolition and Land Reforms Act, special provisions have been made for giving priority to Harijans and landless labourers in the distribution of culturable waste land. The Government gives subsidies to those members of those communities who continue in their old professions and cottage industries. During the First Five-Year Plan, Rs. 52,696-14 were given as State help to 148 Harijans to start industries like tailoring, leather work, poultry farming, weaving, calico printing, etc.

Other Facilities available to them

During the First Five-Year Plan, 60 Harijans were given a subsidy of Rs. 25,165 for the construction of houses and 20 Harijans were given subsidy amounting to Rs. 3,125 for repairing old houses. Approximately, 306 new drinking-water wells and 72 irrigation wells were subsidised with State help of Rs. 10,437 and Rs. 10,623 respectively. Seventy-two Harijans were given free aid of Rs. 4,500 for reconstruction of their houses.

Second Five-Year Plan—During the first year of the Second Plan period, 5 students were sent for Engineering, 6 for Medical studies in M. B. B. S. and B. M. B. S. courses, 4 for Tailoring and 2 for Sanitary Inspectors Course at a total cost of Rs. 6,960.

In the Technical Training Centre at Bakshi-ka-talab Rs. 36,000 were given for the construction of a hostel for Harijans, Rs. 72,000 for stipends and Rs. 7,500 for equipment, etc. Rs. 13,564 were given as maintenance grant to 21 institutions including 5 schools, 4 night schools, 3 hostels and 9 libraries. Rs. 10,000 were given as aid to four voluntary organisations.

Rs. 1,32,725 were given as reimbursement of loss of the fee sustained by educational institutions in exempting Harijan students from payment of tuition fees.

During the first year of the Second Plan period 116 students of Junior High Schools and 289 of Primary standard were given stipends totalling Rs. 7,200 and Rs. 6,012 respectively. In this period Rs. 10,545 were paid as subsidy for the construction of 23 new houses. Forty persons were sanctioned a grant of Rs. 11,250 for starting cottage industries.

The Second Five-Year Plan for the district provides for a number of schemes for the welfare of the Harijans, the backward classes and the ex-criminal tribes. It is proposed to make agricultural grants to Harijans to the extent of Rs. 10,000 and to backward classes upto Rs. 5,000. Grants will be

given to deserving Harijans for construction of houses upto 79 units. Eighty wells will be constructed in Harijan *bastis*, while subsidies will be given to 178 Harijans for improvement in their hereditary trades and 10,316 students, belonging to Harijans and backward classes in schools and college will receive scholarships for their studies.

Four voluntary organisations of the district viz., Arya Pratinidhi Sabha, Dalit Varg Sangh, Harijan Sewak Sangh and Adi Hindu Sabha are engaged in Harijan welfare work and received a total grant-in-aid of Rs. 19,551 to help them in their work.

Ex-criminal Tribes Settlement

The settlement commonly known as Aryanagar Settlement in Alamnagar was established in 1919 for the rehabilitation of the members of the criminal tribes of Karwal and Bhantu. It possesses a block of 200 acres of land for farming. The number of inmates in the Settlement in 1952 was 412. There were 8 men, 12 women, 18 boys and 18 girls of the Bhantu tribe, while 99 men, 66 women, 91 boys and 97 girls belonged to the Karwal tribe. There is provision for small cottage industries like cane and basket making, etc. The weaving factory has been closed down due to the shortage of yarn. The aims and objects of the Settlement were :—

1. To reclaim the members of the so-called criminal tribes, and make them useful citizens,
2. To bring about the economic and social rehabilitation of the members of these tribes, and
3. To provide agricultural and vocational training to the inmates.

CHARITABLE ENDOWMENTS

Charitable endowments play a considerable part in the life of the society. Many educational institutions, hospitals, *dharmshalas* or other social services were either started with the help of funds provided by philanthropic persons or are materially assisted in their maintenance. Some endowments are created by registered Trust Deeds under the Charitable Endowment Act. 1890 and funds vested with the Treasurer of Charitable Endowments, U P., and the affairs of the Trust managed by a Committee of Trustees. More frequently, however, charitable and rich men leave the whole or part of their property by will for a charitable object. Some are for purely religious objects while others are for charitable objects like maintenance of schools or hospitals or such other social objects. It is difficult to obtain an account of those Trusts which were created by will but from the returns of the Treasurer of Charitable Endowments, U. P., it appears that there are 43 endowments in Lucknow, of which he is the treasurer. The number of endowments whose principal object is educational is 20. There are endowments for the payment of stipends to deserving students or for the grant of medals to successful students in schools and the University. The amounts donated are not large and vary from Rs. 500 to one lakh.

Kali Charan Vidyalaya High School Endowment Trust

Among endowments for medical purposes may be mentioned the King's Hospital Trust founded by King Nasir-ud-din Haidar, the Balrampur Hospital Trust and Raja Sir Saiyid Abu Jafar, K. C. I. E. of Pirpur Endowment Trust (for the Dufferin Hospital). These have already been described in connection with those hospitals. The Post-War Reconstruction Fund Trust and the U. P. Viceroy Fund are large endowments for the benefit of ex-soldiers, sailors and airmen, the amounts being Rs. 83,52,300 and 20 lakhs respectively.

The Husainabad Trust and the Wasikas fall in a separate category. They were endowments founded by the kings of Avadh and the Bahu Begam, widow of Shuja-ud-daula, the Nawab-Wazir.

Husainabad Trust

This was founded by Nawab Muhammad Ali Shah. The original Deed of Trust dated 13th November, 1838, was for a sum of Rs. 12 lakhs and it assigned the income accruing from the East India Company's 4% loan, to two specific Trustees and a specific Agent. To this endowment were added another Rs. 24 lakhs invested in the East India Company's securities, by King Muhammad Ali Shah before his death in 1842. At the time of the uprising of 1857, the amount at the credit of the Husainabad Trust stood at Rs. 38,50,000. Its agent is believed to have been killed in 1857 and the promissory notes were found missing, the whole of the Husainabad area was despoiled. The notes were, however, recovered or their duplicates prepared, after the reoccupation of Lucknow. Funds amounting to Rs. 36,75,000 were made over to the elected agent on 3rd February 1860. The total amount now invested in Government Securities amounts to Rs. 37,87,000. Since 1879, the Trust is being governed by Act XV of 1878, its management being entirely in the hands of the Trustees and the Secretary who receives advice from the Commissioner and the Deputy Commissioner in matters involving general principles.

The income of this Trust is spent on the maintenance of buildings, roads and parks, (the Husainabad Buildings consisting of Imambara, Baradari, Sat-Khanda, Jama Masjid, Husainabad Park, Rumi Gate Park, etc). and on monthly and annual religious ceremonies and festivals like Muharram held in the local *Imambaras* and tombs, and also on giving monetary aid to pilgrims visiting Karbala and for other charitable purposes.

The accounts of this Trust are subject to audit and inspection by the Local Audit Department. The Trustees of Husainabad also serve as Trustees to (a) Rouza Kazmain Trust, (b) Aga Abboo Saheb's Trust, (c) Nawab Wazir Begam's Trust and (d) Shah Najaf Trust, which passed under their management by stages. The Shah Najaf Trust is associated with the name of King Ghazi-ud-din Haidar and his favourite queen Mubarak Mahal. It was instituted to look after the mausoleum built on the right bank of Gomati and in which the remains of the King and his wives lie buried.

After meeting the expenditure on religious and secular establishments and upkeep of buildings, the remaining portion of the income of the King's Trust is devoted to ceremonies on the anniversary of King Ghazi-ud-din Haidar's death, on illuminations, and holding of *majlis* during Muharram and on the three most important days of Ramzan, as well as feeding the destitute and for other charitable purposes.

Wasika

Though not directly falling under a charitable endowment, the Wasika pensions which are a peculiar feature of Avadh may here be mentioned.

The Wasikas are family pensions paid to the descendants and other relations of the kings of Avadh, their dependents, servants and other favourites. The Wasikas are paid only in Lucknow and Faizabad but the administration of the Wasika Funds is carried on at Lucknow by a separate officer designated as Wasika Officer.

The word 'wasika' means written agreement, a bond or obligation and is actually derived from Arabic. The first wasika was created by Amat-uz-Zuhra Begam, better known as Bahu Begam, widow of Shuja-ud-daula, the first Nawab-Wazir of Avadh. In 1808, the Bahu Begam made a will in which she bequeathed the bulk of her fortune to the East India Company reserving a sum of Rs. 10,000 for the current expenses of her mausoleum at Faizabad. The property so bequeathed was of the value of rupees seventy lakhs consisting of rupees, gold *mohurs*, gold and jewels. This 'will' was superseded by her and instead a deed of deposit was executed on 25th July, 1813. Under this document Bahu Begam declared that so long as she was alive she would have the use of her property for the support of herself, her nephews and other relations, dependents and servants. The deed further stipulated that she surrendered in trust and deposit with the British Government all her property amounting in value to a sum of seventy lakhs of rupees, the interest of which was to be given as pension to her relations, dependents and servants. These pensions are known as 'Amanat Wasikas'. After the death of Bahu Begam in 1815, an arrangement was entered into with the Nawab of Avadh by which the whole of the estate of the late Bahu Begam was made over to him on condition of his lodging with the British Government a sum of money sufficient to enable the Government to make payment of the family pensions desired in her bequest and to guarantee the payment of these pensions in perpetuity.

The number of pensioners under the Wasika of Bahu Begam in 1859 was 1,245 to whom a sum of Rs. 3,57,706-3 was distributed yearly in monthly instalments. The wasikas under Bahu Begam's bequest are paid by the Lucknow Fund to the pensioners in Faizabad.

Ghazi-ud-din Haidar, the first King of Avadh gave 4 loans to the East India Company in 1814 when the Company was engaged in its war against Nepal. The first loan was of one crore rupees, afterwards increased to 1,08,50,000 rupees. The interest on this loan was to run at 6 per cent.

Out of this loan 70½ lakhs were paid for subsequently. The second loan was of 2 crores bearing interest at 5 per cent. This loan was liquidated by the East India Company by transferring to the King of Avadh the *tarai* lands, bordering on Avadh, together with the district of Khairigarh (now part of Kheri), obtained by the Company from the Nepal Government. The third loan of one crore was a perpetual loan. The fourth loan of fifty lakhs taken in 1826 was repaid. Two further loans called the fifth loan and the sixth loan were given by Nasir-ud-din Haidar, the second King of Avadh (Rs. 62 lakhs and 40 thousand) and by Muhammad Ali Shah, the third King of Avadh (Rs. 17 lakhs). The first, third and fifth loans which were not repaid by the Company provided the funds from the interest of which the British Government undertook to pay in perpetuity family pensions to descendants, relations, dependents and servants of the Nawabs of Avadh according to their directions. This is the other kind of wasikas. Lastly, there are three other wasikas founded by Mirza Ali Khan Salar Jung and Kasim Ali Khan. Mirza Ali Khan and Nawab Salar Jung were the brothers of Bahu Begam and Kasim Ali Khan was the son of Salar Jung. All these wasikas are for the most part hereditary. When the line of the original grantee becomes extinct, the wasikas payable lapse to Government but in the case of the wasikas paid out of the third loan, they are paid strictly according to the Muslim Law since the loan was one given in perpetuity and could not lapse to Government. In order to meet the expenditure on payment of these wasikas as well as payment of commuted value of these pensions, provision is made in the budget of the Government of India and the amount is put in a personal ledger account, known as General Wasika Fund.

At present the amount of money spent on payment of these family pensions comes to Rs. 62,000 per month. Temporary increase of Rs. 4 to 6 has been allowed to wasikadars drawing wasika up to Rs. 100 per month under the Amanat and Zamanat Wasika on account of the high cost of living. Where the family pension sinks below Re. 1 it is commuted at 20 years purchase value. Besides, commutation of the wasikas is also allowed in other deserving cases as for example for treatment or education, etc.

Since the wasikas are hereditary and heritable in perpetuity, the number of wasikadars naturally goes on increasing with each generation and the amount of the wasika decreasing in the same ratio with the result that the number of wasikadars getting substantial amount per month is small. The total number of wasikadars who receive these family pensions is 1700—quite a large number of wasikadars getting no more than a small amount of more than a rupee. But it is not the amount of the wasika that really matters but the fact that they receive wasikas is considered by the wasikadars to be a certificate of their noble ancestry. All the wasikas are not confined to Muslims. There are some Hindu and Christian dependents of the late Kings of Avadh who are beneficiaries. The wasikadars have fallen on hard times and most of them have to work for a living but there are some who are still living in the past and would not like to do any work.

Shia Waqfs

There are 125 charitable trusts of the Shias registered with the Shia Central Board of Waqfs. Of these, six deserve mention :—

(1) **Waqf Radde Mazalim**—This was created by Nawab Munawwar-ud-daula, a Prime Minister of Avadh. He left a sum of Rs. 5,43,000 with his uncle Hakim Muntazim-ud-daula which was invested in 3½% promissory notes of the East India Company yielding an annual interest of about Rs. 19,000. The object of the trust is to give monetary assistance in the shape of stipends to the needy.

(2) **Waqf Shahi Khairat Khana**—This was created on 12th December, 1833 by King Nasir-ud-din Haidar who deposited a sum of **Rs. 3 lakhs** to be invested in 4% loan of the British Government. The object of the trust is purely charitable and interest on the investments being used for granting monetary assistance to the blind, the helpless, the aged and the destitute.

(4) **Waqf Shahi Shafakhana**—It was also created by King Nasir-ud-din Haidar, but the trust was executed by his successor King Muhammad Ali Shah in 1840, who invested Rs. 3,40,800 in the East India Company promissory notes for the maintenance of the King's Hospital. Its interest amounts to Rs. 17,244-9-6 per annum which is spent on providing medicine and food to the poor patients in the King's Hospital.

(4) **Waqf Mian Darab Ali Khan**—This trust was executed and registered on 29th April, 1891. The income of the property given in Trust Deed was then calculated at Rs. 23,758-9-3. This amount was to be devoted for bearing the expenditure on the holding of *majlises* during Muharram in the Imambara Mian Darab Ali Khan, help to the destitute and assistance to persons going for *Haj* as well as for giving assistance for the marriage of girls of poor families.

(5) **Waqf Etmad Ali Khan**—This was created in 1886 with property the income from which was then Rs 1,810. This income together with interest on Government promissory notes of the face-value of Rs. 15,000 was to be devoted mainly to bear the expenditure incurred on the burial of the poor, clothing and food for the destitute and for the marriage expenses of Shia girls.

(6) **Waqf Mir Baqar Saudagar**—This Waqf dates from 1887 A. D. The income of this trust was Rs. 4,586-13-6 per year which was to be spent on the holding of *majlises* in the *Imambara* built by Mir Baqar Saudagar as well as for stipends to the *Pesh-imams* of the mosque attached to the *Imambara*. Another sum of Rs. 4,500 in promissory notes carrying 4% interest was deposited with Mumtaz-ul-ulama. The interest was to be spent on the *Zawwars* of Madina, Karbala and Khorasan and for giving monetary assistance to Shias in general and Saiyids in particular. Hakim Mirza Muhammad Ali also left promissory notes of the value of Rs. 17,000 whose interest is being used for charitable purposes, i. e., giving assistance to deserving Shias and Saiyids.

Sunni Waqfs

There are 281 Sunni Waqfs in the district, 269 of which are purely religious in nature and maintain various mosques of the city. The remaining 12 are meant for charitable and other purposes. All these function under the supervision of a Central Board of Waqfs having its headquarters at Lucknow.

Educational Endowments

There are a number of charitable endowments for the promotion of general education, payment of stipends and other monetary help to deserving and poor students. The largest of these is the Martin Charities, donated by General Claude Martin on 1st January, 1800, for the promotion of education of European and Anglo-Indian boys and girls. The property of the 'Charities' consisted of Government securities of the total value of Rs. 24,46,000. The interest of the securities is devoted to the maintenance of the Martiniere College and the Martiniere School for girls. The management of the trust is vested in a Committee, with the Principal, La Martiniere College, as Secretary The other important endowments are the Kali Charan Vidyalaya High School Endowment Trust (Rs. 1,00,000), the Jubilee Intermediate College Endowment Trust (Rs. 35,700), S. P. Bajpai Scholarship Endowment Trust (Rs. 30,000) for scholarships to Kanyakubja students founded by Sri Sitla Prasad Bajpai and R. S. Phul Chand Rae Charitable Endowment Trust (for Harish Chandra High School, Lucknow). The Gandhi National Memorial Trust is of an all-India character. The Trust owns the Moti Mahal and maintains a Homeopathic hospital and a children's centre on the Station Road.

CHAPTER XVIII

PUBLIC LIFE AND VOLUNTARY SOCIAL SERVICE ORGANIZATIONS

REPRESENTATION OF THE DISTRICT IN THE STATE AND UNION LEGISLATURES

Political Parties

Political parties in the district are of all-India character and in their case it is both unnecessary and difficult to say very much. There is no party of purely local standing in the district. The political patries have their affiliations with the all-India bodies and only their branches exist in the district.

The strength of each party in the district, according to the number of members on roll, is not known and, in any case, this number keeps changing. However, the results of the general elections held in 1952 and 1957 are given below.

Legislative Assembly

In 1952 elections, there were six constituencies in Lucknow from which 8 members were to be elected. Of these 2 seats were reserved for the scheduled caste candidates. The Congress captured all the seats. In the general elections of 1957 the number of seats remained 8, of which 2 were reserved for scheduled castes. The Congress won 5 seats and the other 3 went to the Praja-Socialist Party.

The total number of votes in the district in the general elections of 1952 was 8,06,500 for the Legislative Assembly, while the total number of valid votes polled in the district was 3,34,805. In the general elections of 1957 the total polling rose to 3,68,167 out of a total of 8,99,931 votes. The following table would show the number of votes polled by candidates set up by each of the political parties for the State Assembly:—

Name of party			No. of valid votes polled in 1952	No. of valid votes polled in 1957
Congress	..	..	1,65,586	1,43,421
Socialist	..	..	31,485	..
Kisan Mazdoor Praja Party	..	..	39,961	..

(—*contd.*)

Name of party			No. of valid votes polled in 1952	No. of valid votes polled in 1957
Jan Sangh	..	..	27,311	43,336
Ram Rajya Parishad	..	..	8,613	..
Communist	..	..	4,423	22,422
Hind Mazdoor Sabha	..	..	596	..
U. P. Praja Party	..	..	24,992	..
Scheduled Castes Federation		..	11,575	..
Independents	..	..	18,976	55,925
Others	..	..	289	..
Praja Socialist Party	..	..	..	1,03,064

House of People

In the 1952 elections for the House of People, Lucknow had a double-member constituency termed as Lucknow District-cum-Bara Banki district. Of these, one seat was reserved for the scheduled castes. In 1957 the Delimitation Commission of India fixed only one seat for the House of People in the Lucknow constituency. This constituency comprised the Lucknow pargana including Lucknow city and Mahona pargana of Malihabad tahsil. The rest of the Lucknow district formed part of the Unnao constituency which had 2 members. In the elections of 1952 and also of 1957 the Congress captured all the seats for the House of People. The result of the voting was as follows :—

Name of Party			No. of valid votes polled in 1952	No. of valid votes polled in 1957
Congress	..	..	2,33,790	69,519
Jan Sangh	..	..	32,495	57,034
Scheduled Castes Federation	..	..	21,063	..
Socialist	..	..	90,861	..
Kisan Mazdoor Praja Party	..	..	44,927	..
Independents	..	..	18,493	15,484
U. P. Praja Party	..	..	37,962	..
Ram Rajya Parishad	..	..	18,604	..
Communist	..	..	—	[illegible]

NEWSPAPERS AND PERIODICALS

Calligraphy was a favourite art in Lucknow. Some of the important calligraphists were Nurullah, Ibrahim and Mansa Ram. This art later became an asset to the development of the litho-printing press. About a dozen Urdu papers were printed in litho and published from Lucknow during the regime of the later Nawabs of Avadh. *Tilism-i-Lakhnau* and *Sihr-i-Samri* were two such newspapers, a few copies of which, issued in 1857, are still available at Lucknow, Aligarh and Delhi.

Urdu

After the re-occupation of Lucknow by the British, peace and calm were restored in the city and Munshi Nawal Kishore established his famous lithographic press in Lucknow in 1859. This press was the breeding ground of newspapers and the first newspaper in Urdu, *Avadh Akhbar*, was started in 1859 from this press. In 1903, this press used to print five periodicals, viz., the *Avadh Samachar* in Hindi, the *Avadh Akhbar* which contained translation of news published in English newspapers, the *Tafriq*, the *Educational Gazette* and the *Avadh Review* in Urdu. The *Avadh Akhbar* was not only a newspaper but contained literary contributions from such versatile writers of Urdu as Mirza Machchhu Beg 'Sitam Zarif'. Pandit Tribhuwan Nath Sapru 'Hijr', Nawab Saiyid Muhammad 'Azad', Pandit Jwala Prasad 'Barq', Ahmad Ali 'Shauq,' Ahmad Ali of Kasmandi and Akbar Husain of Allahabad. It had a circulation of 800 copies in 1904. Another important magazine in Urdu was the *Dilgudaz* which was published by Abdul Halim 'Sharar' and had a long life and stopped publication in 1927. At present the number of newspapers and periodicals that are published in Urdu is considerable, but it appears that not many of them enjoy any substantial readership. There are at present one quarterly, fifteen monthly and three fortnightly magazines that are published in Urdu. Many of these have only a small circulation and many other cater to the needs of a very limited circle. The only periodical which commands respectable circulation is the *Nigar* of Niyaz Fatehpuri. Started in 1922, it has always been a literary magazine in which eminent writers of Urdu have contributed their best. The most prominent Urdu daily of the city is the *Quami Aawaz*. It follows the policy of the English daily *National Herald* and about 4,000 copies of this newspaper are issued for daily circulation. The other Urdu daily newspaper, the *Haq* has now been relegated to a secondary importance with a poor circulation figure of 1,200.

Hindi

Hindi newspapers and periodicals were always published in type while the Urdu papers were published in litho. In fact, most of the latter are still being published in litho which is much more legible than the cast types in Arabic characters. Hindi types were imported very late in Lucknow. This is also one of the reasons for the absence of Hindi periodicals in Lucknow in the eighties. The earliest magazine to appear in Hindi was the *Bharat Deepika*, a monthly magazine, started in 1881. In 1883 the enthu-

siasts of Hindi literature started a daily, *Dinkar Prakash,* rather too ambitious a programme, as the daily did not last for any appreciable length of time. Two weeklies, *Sukh Samvad* and *Dharm Sabha Akhbar,* appeared in 1886 and 1887 respectively and four monthlies—*Kayastha Updesh* and the *Buddha Prakash* in 1889, the *Jain Samachar* in 1895 and the *Chandrika* in 1897—were the other magazines which were started in Lucknow in the concluding years of the nineteenth century. In 1901, appeared the *Sri Gopal Patrika* and the *Avadh Samachar.* The latter was owned by Munshi Prayag Narain Bhargava, son of the late Munshi Nawal Kishore. It was a Hindi weekly review with a circulation of 1,500. The *Sri Gopal Patrika* was a monthly printed at the Agarwal Press and dealt with social and religious reforms. Two other magazines appeared next year, the *Basundhara* and the *Sri Raj Rajeswari Patrika.* Both of these were monthlies and contained fiction in addition to selected news.

A host of magazines continued to appear almost at regular intervals of two to three years from 1908 to 1922, viz., the *Anand* and the *Nagari Pracharak* in the year 1908, the *Avadh-basi* and the *Sudarshan* in 1914, the *Bharati* and the *Vishwa Vidya Pracharak* in 1918, the *Vyapar* in 1919, the *Devendra* and the *Hindi Outlook* in 1922. The noteworthy feature of this period was the second attempt at a daily, namely, the *Anand,* but the fate of this newspaper was no better than that of the earlier *Dinkar Prakash* of 1883. In 1922 appeared the *Madhuri.* This magazine was easily one of the best Hindi magazines of the period. Unlike the *Saraswati* under Acharya Dwivedi, it did not ignore the *Braja Bhasha* poetry. At one time or other men like Prem Chand, Krishna Behari Mishra, Rup Narain Pande and Dulare Lal Bhargava were associated with its editorial staff. In 1927 appeared the *Sudha,* another magazine which followed the pattern set by the *Madhuri.* But unhappily it had a very short life. On 31st December, 1957, the number of Hindi periodicals published from Lucknow was as follows.

Dailies	..	..	2
Weeklies	..	..	7
Fortnightlies	..	..	5
Monthlies	..	..	11
Quarterlies	..	..	3
Bilingual (all)	..	..	1

Many magazines, like the *Kanyakubja,* the *Aryamitra,* the *Khatri Hitaishi,* the the *Gour Patrika,* the *Jatiya Sandesh,* cater to the needs of particular castes or religious. Magazines like the *Shiksha,* a quarterly of the Education Department, the *Tripathga,* a monthly of the Information Department and the *Panchayat Samachar,* a fortnightly of the Panchayat Department, are Government publications.

There are two Hindi dailies, the *Nav Jeevan* and the *Swatantra Bharat,* the former owned by the Associated Journals and the latter by The Pioneer Ltd. Both these dailies follow the policies of their English counterparts, viz. the *National Herald* in case of the *Nav Jeevan* and *The Pioneer* in case of

the *Swatantra Bharat*, and have a separate editorial staff. Both have a daily circulation of 5,000 copies.

There have been in recent years some political newspapers in Hindi which follow the policy of a particular political party. The first such political journal of the city was *Viplav*, which appeared in 1938 and closed down in 1940 under Government orders. In 1942 was started the *Sangharsh*, a Socialist weekly, and Acharya Narendra Dev and Seth Damodar Swarup served as its editors The *Swabhiman* and the *Hamari Baat*, sponsored by the Congress Party in 1948, were short-lived. These days the Congress Party publishes a weekly, the *Naya Bharat*. The *Janyug*, which was originally started in Bombay in October, 1942. and is now being published from Lucknow, follows the programme and policy of the Communist Party of India. The *Panch Janya* is essentially a magazine of the Rashtriya Swayam Sevak Sangh, and is reported to have a circulation of 1,000 copies.

English

English Newspapers were printed in type and started after type was imported in Lucknow. The earliest English newspaper, the *Indian Daily Telegraph*, was started in 1898. It had a circulation of 1,250 copies per day, as compared to 800 of the *Avadh Akhbar* in 1904. The *Indian Daily Telegraph* was owned by several Englishmen and was printed at its own press. It continued to be published from Lucknow upto the twenties of this century when it was shifted to Kanpur from where it is still being published.

The other notable English periodical of Lucknow was the *Advocate*, a bi-weekly printed and published by Babu Ganga Prasad Verma. It had a circulation of 1,100 copies in 1904. *The Express*, owned by the British India Association, mostly contained news copied from elsewhere. It was edited by a Bengali pleader and had a limited circulation.

With the transfer of the capital in 1933 from Allahabad to Lucknow, the need of English newspapers in Lucknow was keenly felt, and as a result *The Pioneer*, which was being published from Allahabad transferred its office to Lucknow in 1933 *The Pioneer* was started at Allahabad in 1865 by George Allen and during the days of the British rule in India it was a sort of a semi-official newspaper. Some time ago the management of *The Pioneer* was transferred to the new owners, The Pioneer Limited. The paper follows an independent policy and is not wedded to any particular party. At the moment it has a daily circulation of 11,000 copies. The *National Herald*, a nationalist English daily, appeared on 9th September, 1938. It belongs to the Associated Journals Ltd., which also owns two other daily newspapers, *Nav Jeevan* in Hindi and *Qaumi Aawaz* in Urdu. Leading Congressmen of the Uttar Pradesh were associated with this newspaper. It was forced to close down in August 1942, due to its anti-British policy, but it resumed publication on 30th November, 1945 after cessation of the Second World War. It has a circulation of 11,000 copies per day.

VOLUNTARY SOCIAL SERVICE ORGANIZATIONS

Having been the seat of Government for long, Lucknow abounds in voluntary social service organisations which can broadly be classified under three heads, namely (1) orphanages and homes for destitutes, (2) welfare organisations and rescue homes for women, and (3) institutions and community organisations for youth.

Orphanages

The common objective of the orphanages is to provide food and shelter and some technical and academic training to the orphans, so as to make them economically independent by teaching them some handicraft or trade like tailoring, card-board box making, envelope making, book-binding, etc. Besides the orphanages for children, there are also in Lucknow a few homes for the destitute, which provide shelter to those who are unable to earn their living, specially the infirm and physically handicapped persons. The following are some of the important orphanages and destitute homes:—

Anjuman Islahul Musalmin—This is situated in the Bagh Gungey Nawab, Aminabad. This organisation was established for the general uplift of the Muslim community. The Mumtaz Orphanage is a part of this organisation. It runs three schools, all of which are recognized by Government. These are the Mumtaz Basic School, the Mumtaz Higher Secondary School and the Mumtaz Industrial School. In the industrial section, training is imparted in carpentry, wood-turning, leather-work and tailoring. The organisation also arranges for the burial of the unclaimed dead bodies of Muslims.

King's Poor House, Victoria Street, Lucknow—This is one of the oldest institutions in the city, to afford relief to the poor. It was established by King Nasir-ud-din Haidar of Avadh about 100 years ago and is managed by the committee of the King's Poor House Trust, founded with a sum of Rs. 3 lakhs deposited by him in the State Treasury, for this institution. It provides food, clothing and shelter to the infirm and physically handicapped persons, irrespective of caste, or creed. A special feature of this institution is that women are also admitted to it.

Municipal Seva Sadan, Tahsinganj, Lucknow—This institution was started in 1940 under the control of a former organisation known as the Lucknow Social Service League, and has now been taken over by the Municipal Board. The main objects of the institution are to maintain and rehabilitate beggars. It provides food and shelter to beggars and the destitute of all types, the total annual expenditure being approximately Rs 50,000.

Sri Ram Industrial Orphanage, Latouche Road, Lucknow—The Orphanage was established by the late Sri Ram Bahadur, *taluqdar* of Rasulpur, district Faizabad, and is maintained and managed by a Trust. It is housed in a spacious building of its own and is run on a non-sectarian basis.

Besides providing food, clothing and shelter to the orphan children. both boys and girls, it imparts vocational training to them. Under the Training-cum-Production Centre Scheme of the U. P. Government, vocational classes in tailoring. card-board box making, book-binding, etc. have of late been started in this institution.

Among other smaller and less important orphanages mention may be made of (i) Pujya Bapu Anath Balak and Balikain Pathshala and Ashram, Birhana Pul-ka-zina, Lucknow, (ii) All India Shia Orphanage, Kazmain Road, Lucknow, (iii) Sanatan Dharm Orphanage, Kundri Rakabganj, Lucknow, (iv) Dayanand Orphanage, Golaganj, Lucknow, and (v) Shraddhanand Orphanage, Bashiratganj, Lucknow. All these orphanages receive aid from the Municipal Board and depend on the munificence of benevolent patrons.

Social Welfare Organisations and Rescue Homes for Women

There are a number of organisations which exclusively cater to the needs of women. They provide shelter to destitute women and help them to become self-supporting by teaching them some craft or trade like tailoring, etc. Some of these institutions endeavour to promote physical, moral and cultural welfare of women and inculcate in them a feeling of service and mutual help, while others serve as rescue homes for them. In both types of institutions vocational training in embroidery, tailoring, knitting, hosiery, etc. is provided. Some important women welfare institutions are described below:—

Hindu Mahila Ashram, Motinagar, Lucknow—This Ashram was set up in 1920 by some social workers, but has recently been taken over by the Municipal Board. It is located in a newly developed area and provides shelter to destitute women. It also imparts education and technical training in various crafts to these women.

Muslim Women's Service Home, Husainabad, Lucknow—The Home was started in April, 1951. It gives refuge to abducted Muslim women by providing them with clothing and shelter and educates and trains them in various handicrafts to enable them to earn their livelihood. It also has among its aims and objects restoration of such women to their relations, as well as arranging for the marriage of such women as desire to marry and settle down.

Young Women's Christian Association, Barrow Road, Lalbagh Lucknow—This association was set up in Lucknow about 19 years ago. The social services rendered by it are varied and many. It runs a hospital for working girls and women with small incomes. Night classes are conducted for the education of maid-servants and other domestic servants. A hospital welfare society has also been formed with a corps of more than 40 volunteers who visit the Dufferin Hospital and the Balrampur Hospital (Women's Ward) and distribute fruits, milk, clothes, etc. to poor women patients. Under this organisation a Nurses' Recreation Group has also been formed to look after the health and recreation of nurses in the city.

Nari Sewa Samiti, Raja Nawab Ali Road, Lucknow—The institution was established by the efforts of Shrimati H. S. Gupta, and started functioning in November, 1939. Many activities are undertaken and varied services are rendered by this Samiti. It maintains a Women's Academy for the education of women and girls and also gives them training in fine arts, handicrafts, home crafts, embroidery, tailoring, knitting, etc. The Samiti has started a Women's Social Club to provide a meeting place for women for recreation and social activities. Short courses on fruit preservation and canning are also organised. The Samiti receives generous donations from the State and the public.

Daya Nand Raksha Mandal, Rakabganj, Lucknow—This organisation was established in the year 1942 for the protection of women and children, and it was registered in 1944 under the Societies Act. The main object of the Mandal is to help the police in the recovery of abducted and kidnapped women and to provide them an asylum in an Ashram maintained by the organisation.

Welfare Institutions and Community Organizations for the Youth—The Welfare institutions organise youth festivals, rallies, tournaments, baby shows and coaching classes for the young men and women. These organisations provide first-aid and medical assistance to the people in *melas*, exhibitions and other similar occasions of public gathering, and undertake relief work in times of famine, fire, flood and epidemics.

Indian Village Service, 10 Mall Road, Lucknow—It has an intensive programme of village improvement through scientific agriculture, rural industry and co-operative organisation. A special feature of the society is that its members live in the villages, not only to study the villagers' problems on the spot but to create an atmosphere of oneness with them. There is still a gulf between the way of life of a city-dweller and the villager. which it is the aim of this society to bridge.

Council of Physical Culture, U. P., Halwasia Market, Lucknow—The Council was started in the year 1947. It has now been taken over by the Planning Department. Its aim is to organise games and sports, etc. for the physical improvement and recreation of the urban and rural people.

Cantonment Sewa Samiti, Sadar Bazar, Lucknow—The Samiti was established in November, 1951. It has a corps of volunteers who look after the comfort and convenience of the people in fairs and exhibitions and also undertake relief work in times of famine, epidemics and other similar occasions of public distress.

Ganeshganj Seva Samiti, Ganeshganj, Lucknow—The Samiti was organised by some public-spirited young men in 1918 and has since then been doing useful work in providing relief to the needy in times of distress.

Nay Yuvak Sangh, Katra Maqbulganj, Lucknow—The Sangh was formed in 1939. It attends to the physical, mental and moral well being of its members. The Scout-Dal of this organisation holds social service camps and looks after the convenience of people in public gatherings.

Social Reform Society, Balkrishna Qamar Lane, Lucknow—It was founded in December, 1950, to undertake the study of existing social evils and to devise ways and means to eradicate the same.

The International Human Reforms Society, Yogeshwar Marg, Lucknow—It was founded in 1947. It encourages fine arts and cottage industries amongst the mass and promotes their moral and material welfare.

U. P. Students and Guardians Association, Major Banks Road, Lucknow—This organisation was started in the year 1942. It endeavours to safeguard the interests of guardians and their wards, studying in various schools and colleges of Lucknow, awards scholarships and renders other financial assistance to deserving students.

Bharat Scouts and Guides Association, Lucknow—The Association is an all-India organisation with its headquarters at Allahabad. Like all other branches, the Lucknow branch of the Association trains its members, both boy-scouts and girl-guides, in volunteer service and inculcates a sense of discipline in them. It renders help to the public on the occasion of fairs, etc.

CHAPTER XIX

PLACES OF INTEREST

AMANIGANJ, *Pargana* Mahona, *Tahsil* Malihabad

Amaniganj is the name given to a large bazar founded by Asaf-ud-daula. It is situated in village Banoga and lies in 27° 8′ north latitude and 80° 55′ east longitude, in the extreme north of the pargana, about four miles from Mahona itself. There is another Amaniganj which was founded by the same Nawab, in Malihabad, at the time of his expedition against the Rohillas. The present Amaniganj, however, was founded on his return. During the Nawabi it lay on the main road from Lucknow to Biswan and Khairabad and from Biswan to Faizabad.

The population of the place, including the village of Banoga, numbered 1,176 persons, in 1951. The place was once an important marketing centre, but lately it has been supplanted by others nearer to the railway line. The village has a well cultivated area of 605 acres. The soil is good loam. Irrigation is chiefly provided from tanks and canals. The village has a District Board Basic School.

AMAUSI, *Pargana* Bijnor, *Tahsil* Lucknow

The village is situated in the north of the pargana, in 26° 46′ north latitude and 80° 53′ east longitude, between the railway line and the metalled road from Lucknow to Kanpur, at a distance of 7 miles south-west from Lucknow. It was the headquarters of a clan of Chauhans who invaded the pargana about the middle of the fifteenth century, under the leadership of one Binayak, who is still worshipped under the name of Binayak Baba. The Chauhans state that this village, as well as the whole pargana, was held by the Bhars and the site they inhabited is represented by a large mound. The Chauhans appear to have occupied the whole pargana, but subsequently they gave way to the Shaikhs of Bijnor. They then separated and divided among themselves the three *tappas* of Amausi, Bibipur and Narain-kaithauli. The story goes that in the days of Akbar, one Ram Das, the Rajput chief of Amausi, killed one of the Bijnor Pirzadas, and this crime resulted in the surrender by the Rajputs of greater part of the village held by them.

According to the census of 1951 the population of the village numbered 2,931 persons, the majority of whom were Chauhan Rajputs. It possesses a railway station on the Northern Railway, about a mile north-west of the village. The village-lands cover an area of 4,067 acres. A large portion of the land is covered with water and there are several large *jhils* to the north of the village. The soil is chiefly clay, interspersed with several stretches of barren land (*usar*) which surround the village on all sides. Irri-

gation is provided from a minor of the Sarda Canal which runs through the village. The importance of the place has been greatly increased in recent years by the creation of a civil aerodrome where planes of the I. A. C. regularly land, a metereological station and the Hind Flying Club. A small township, known as the Sarojininagar, named after the first post-independence Governor of the State, was built, for the rehabilitation of ex-servicemen, under the Post-War Services Reconstruction Fund Trust. It was inaugurated by the President in 1957. A Land School, the first of its kind in the State, was opened here on 20th January, 1953, with the idea of imparting 'Education through work'. It is also a centre of N. E. S. activities. A Block was opened here on 26th January, 1954, with an area of 94,387 acres. This Block comprises 13 *Panchayat Adalats* and 15 villages. The total cultivated area of the village is 52,483 acres. In addition to it, the area which can be reclaimed is 41,904 acres. The village possesses a Junior High School and two Primary Schools one for boys and one for girls, managed by the District Board.

AMETHI, *Pargana* and *Tahsil* **Mohanlalganj**

It is an ancient town, lying in 26° 45′ north latitude and 81° 12′ east longitude, on the east side of the road from Lucknow to Sultanpur, at a distance of 17 miles from the former and 2½ miles beyond Gosainganj. The main site lies in the centre of the village. Formerly, the town was thickly covered with trees most of which have since been cut down. The date of the foundation of Amethi is not known. The name is a common one and is frequently met with in those parts of Avadh where the Bhars are said to have ruled in early times. It is said to have been occupied by Malik Yusuf, one of the officers of Saiyid Salar whose descendants continued to hold the town. In the Malikzada *mohalla*, there are the tombs of six *shahids* who are said to have fallen in the assault. The two best known tombs are those of Jugan and Shuja-ud-din Gada, and the festival known as 'Haratal' is held yearly in Jeth in honour of the latter, at the same time as the fair at Bahraich. Next came the Chamar Gaurs under Raja Dingar whose descendants came to be known as the Amethia Rajputs. They, in turn, it is alleged, gave way before another Muslim invasion, headed by Shaikh Abdul Hasan Ansari and returned to their present seats in Kumharawan and Haidargarh. This Shaikh, who came about 1550 A. D., was the ancestor of the Salempur family and some of his descendants still inhabit the Ansari *mohalla* of the town.

A large number of Muslim servants and saints flourished at Amethi during the reign of Akbar. Shaikh Nizam-ud-din of Amethi, who died in 1571-72 A. D. was an eminent theologian and *sufi*. Shaikh Ahmad Faiyaz a contemporary of Shaikh Nizam-ud-din, was a teacher of considerable merit. Shaikh Yusuf Qalandari is also said to have lived in the same period.

The population of the place numbered 5,820 persons in 1951. There is a permanent market here besides a bi-weekly market. The trade is confined to grains and other necessities of life. The once prosperous hides-

trade has considerably dwindled. There is one Junior High School, one Government Basic Primary School and one Islamia School, in the town.

The town is administered under Act II of 1914. In 1902, it contained 1,472 houses. Now there are 986 houses of which 779 are assessed to taxation. The houses are mostly made of mud and straw thatch.

BAHRAULI, *Pargana* and *Tahsil* **Mohanlalganj**

It is a large village on the north-eastern border of the pargana, adjoining Haidargarh in district Bara Banki. It lies in 26° 42′ north latitude and 81° 12′ east longitude, a short distance to the east of the road from Salempur to Nagram and at a distance of two miles from Salempur itself.

The village was formerly held by the Kurmis, but was confiscated by the British on account of their participation in the struggle of 1857. The village has an area of 1,150 acres. The land is well cultivated and irrigated from wells, tanks and canals. There are several groves to the north and east of the village, which cover a very small area. The population of the place, according to 1951 census, was 2,030, the Kurmis forming the bulk of the inhabitants. A bi-weekly market is held here and there is one Primary and one Junior High School in the village.

BAKSHI-KA-TALAB, *Pargana* **Mahona**, *Tahsil* **Malihabad**

This place lies on the main road from Lucknow to Sitapur, in 26° 59′, north latitude and 80° 56′ east longitude, at a distance of about eight miles north of Lucknow. It takes its name from the large tank built by Bakhshi Tipur Chand, the pay-master of Nasir-ud-din Haidar. The tank has on its four sides flights of steps leading down to the water and is flanked by four towers standing at its corners. On the fourth side, facing the road was a temple, dedicated to Bankey Behari and by the side of the temple the founder had built a house and a walled garden. Shortly afterwards he fell into disgrace. The place is in ruins now although the tank is still maintained at Government expense.

The place lies within the village lands of Rudhoi, of which the population was 939, in 1951. Bakshi-ka-talab has a railway station on the N. E.R., running from Lucknow to Bareilly. It also has a branch post office. There is a military encamping ground here to the east of the road running from Lucknow to Sitapur. An aerodrome, which is not in use these days, was built during the Second World War at a distance of half a mile to the west of the village. The aerodrome was used to bring military planes for demolition after the War.

It is an important centre of N. E. S. activities in the district. A Block was opened here on 2nd October, 1954. The jurisdiction of the Block is very wide, comprising 17 *Panchayat Adalats* and 201 villages. The total area of the Block is 83,896 acres of which 59,809 acres are cultivated. The area under forest is 6,412 acres and the *usar* land is 11,986 acres. There

are two hospitals and two dispensaries for the entire Block area. The number of Primary Schools for boys is 38 and for girls there is only one, besides which there are four Junior High Schools for boys and one for girls. The main problem of the Block is irrigation and a scheme has been drawn up to install 15 tube-wells in the area. The Centre imparts training in Extension methods to Extension workers and to District Planning Officers, Instruction in motor mechanics, preparation of bone-meal, tanning, smithy and various other trades is also given here. It is the biggest Centre of its kind in the State. In 1952 a Ford Foundation Extension Project was also started here. The various development departments are housed in the old aerodrome buildings.

BANTHARA, *Pargana* **Bijnor**, *Tahsil* **Lucknow**

Banthara-Sikandarpur is a big village that owes its importance to its situation on the metalled road from Lucknow to Kanpur. It stands in 26° 42′ north latitude and 80° 51′ east longitude, at a distance of 12 miles from Lucknow and four miles north-east of the famous Bani Bridge. Tradition has it that the Chauhans turned out the Janwars from Amausi and settled there in the days of Humayun. At a later date two Chauhans, named Ragho Rai and Bansi, cleared a portion of the surrounding jungle and founded Bani. About the same time one Hamir Sah, another Chauhan, founded Hamirpur and cultivated the lands together with his brother Kanwal Sen. The latter drove out the robbers who infested the jungle of Banthala or Banthara. Hamirpur is still an inhabited site and lies across the road opposite Banthara. The name of Sikandarpur is said to have been given by the Muslims of Bijnor to a third hamlet, formerly constituting a part of Hamirpur.

According to the census of 1951, the village consisted of 2,379 persons. It has a police station, a post office, and a station of the Lucknow- Kanpur State Roadways Service. At Sikandarpur, to the south of Banthara, a market is held twice a week, on Wednesdays and Sundays. There is a Co-operative Seed Store and a portion of the village is being developed as a wing of the National Botanic Garden. The village possesses a Junior High School and two Primary Schools, one each for boys and girls.

BHATGAON, *Pargana* **Bijnor**, *Tahsil* **Lucknow**

The village lies in the south-west of the pargana, in 26° 42′ north latitude and 80° 48′ east longitude, between the railway line and the metalled road to Kanpur, at a distance of seven miles from Bijnor, three miles north-west from Banthara and a mile and a half from the Harauni railway station. In the extreme north of the village there is a large area of waste land and the village is surrounded by tanks. A minor of the Sarda Canal passes through this village, which is the chief source of irrigation. The soil is light loam with a tendency to sand. The principal crops are *bajra*, barley and rice. According to the census of 1951, the village had a population of 2,474 persons. The area of the village is 2,532 acres and there is a Primary School.

BHAULI, *Pargana* **Mahona**, *Tahsil* **Malihabad**

The village is situated in the south-west of the pargana, lying in 26° 58′ north latitude and 80° 54′ east longitude, eight miles north of Lucknow and two miles west of the Bakshi-ka-talab railway station of the North-Eastern Railway. The chief inhabitants of the village are the Chauhan Rajputs. Like those of Kathwara they are said to have come from Mainpuri under Kesri Singh of Kusambhar in that district, several generations ago. Unlike Kathwara and Itaunja, however, they found this country unoccupied. There is a story current that Bhauli had been deserted by the inhabitants owing to the presence of the ghost of a Brahmin who was laid by Kesri Singh, whence the clan obtained its name of Rakulas. In Pulaira, one of the Chauhan villages, there is a shrine dedicated to 'Baram-Rakkas' (Brahma-rakshas), at which offerings are made on the last day of Aghan and are taken by the Brahmins of the place. The Chauhans retain only portions of the original villages after the abolition of the *zamindari* system. It is a large village with an extensive area of 2,086 acres. The only means of irrigation are wells and tanks. The population in the census of 1951 was 1,805 persons. Markets are held here twice a week and there is a Basic Primary School in the village.

BIJNOR, *Pargana* **Bijnor**, *Tahsil* **Lucknow**

It is the chief town of the pargana, situated in 26° 44′ north latitude and 80° 55′ east longitude, about three miles to the south of the city of Lucknow and two miles to the east of the metalled road to Kanpur. It is also connected with Lucknow by an unmetalled road which runs past the jail and the Jalalabad fort to Sissendi. To the east of the town there are several large *jhils* which form the source of the Bankh river. Cultivation is fine. Beyond this, however, on all sides there are wider *usar* plains.

The village is said to have been founded by and to have taken its name from Bijli Raja, a Pasi, whose fort was at Nathawan, about a mile to the north of the town. It is an elevated mound of considerable extent and of striking appearance. The place is said to have been taken by the legendary Saiyid Salar Masud, and on the west side are the extensive remains of brick tombs which are ascribed to his follwers who fell in battle there. The connection of Saiyid Salar Masud with Bijnor, however is doubtful and it seems more probable that the first Muslim invasion did not take place till the end of the twelfth century, when the town was taken by Qazi Adam, the ancestor of the Lucknow Shaikhs His descendants, the Pirzadas, held the town for several generations, but lost it owing to family quarrels. It then came into possession of the Shaikh Chaudhris and Qanungos. The Shaikhs seem to have acquired a large part of the pargana, chiefly at the expense of the Chauhans of Amausi, but later on they lost much of their possessions.

The population of the place in 1951 numbered 3,156 persons. The place formerly was of considerable importance and trade but it has now declined to a great extent. The houses are mostly of mud and the dilapi-

dated brick buildings are remainders of the once prosperous Shaikh proprietors. Bazars are held here twice a week, and there is a Junior High School, a Basic Primary School and a cattle-pound maintained by the District Board.

BIJNOR PARGANA, *Tahsil* **Lucknow**

This is the southern pargana of the Lucknow tahsil, lying to the south of the city and the cantonment. It is bounded on the north by the parganas of Lucknow and Kakori, on the east by Mohanlalganj, on the south by Nigohan and the Unnao district, the latter also running on the west. The drainage of the pargana is effected by the Gomati and the Sai and although the former does not actually touch it yet it drains the north-eastern portion where the land lies high and is broken by ravines. The Sai forms part of the western and south-western boundaries of the pargana, cutting off from the main body a small block of five villages the chief of which is Rahimnagar Pandiawan. The central portion of the pargana is drained by the two large water courses which eventually fall into the Sai. One of these is the Bankh which originates near Lucknow, to the south of the jail, and at first is a mere chain of *jhils* which drains the eastern half and then flowing south, past the town of Mohanlalganj, emerges as a practically perennial stream and joins the Sai in the south of Nigohan. The other is the Nagwa which rises near Mohan in Unnao district and traverses the south-western portion of the pargana. It flows in a very irregular course and, after receiving one or two affluents from the north of the pargana, falls into the Sai, just above the Bani Bridge on the Lucknow-Kanpur Road. The general slope of the land is from east to west and in the low-lying portion, at the western extremity, there are numerous *jhils*, but similar depressions occur in almost every part of the pargana. In their neighbourhood the soil is generally a heavy clay, which is found in an unusually large proportion in the centre of the pargana. Along the rivers the prevailing soil is loam or sandy *bhur*, the latter being most marked in the villages lying north-east of the pargana.

The pargana was formerly held by the Pasis, under Raja Bijli who is said to have held twelve forts, chief of which were Nathawan, Kali Pachhim, Mati and Purwar-Purab. He was subjugated, as usual, by the Rajputs. There is a widespread story that when Alha and Udal, the Banaphar captains of the Raja of Kanauj, came to coerce the refractory Pasis or (Bhars) and pitched their camps below the Lakshman Tila, the fort of Nathawan near Bijnor was one of the objects of their conquest. Apparently, the first Muslim invaders to the pargana were the associates of Qazi Adam, the progenitor of the Lucknow Shaikhs and of the Pirzadas of Bijnor. Another invasion was that of the Chauhans of Amausi, as has already been mentioned. Between them, the Shaikhs and the Chauhans held the whole pargana, excepting the domain of the Pandeys of Rahimnagar, until recent times.

The population of the pargana, according to the census of 1951, numbered 88,763 persons. The chief cultivating castes are Brahmins, Rajputs, Ahirs, Lodhs, Pasis, Chamars and Muraos. Besides Bijnor, the other important villages of the pargana are Banthara, Gauri and Ain, where annual

cattle fairs are held. The total area of the pargana is 94,487 acres of which over 53% is cultivated. The area of groves comes to 3,009 acres. There has been a great development in cultivation since the last Settlement. Round the villages the cultivation is of a very fair order. The *goind* area is large but elsewhere the crops are usually lighter. The double cropped area is about 20% of the total cultivated area a high proportion for a pargana which contains so much clay that it is suited only for rice. The irrigated area is 34% of the cultivated area. It is watered from the Sarda Canal distributaries; to some extent from wells and tanks and also to a very small extent from the river and the streams. There are 792 wells. The water-level averages from 20 to 25 feet below the surface of the earth.

Paddy predominates in the *kharif* season, covering 30% of the total cultivation. It is mostly sown near the *jhils*. Next in importance come *juar, bajra* and maize in the *kharif*, while in the *rabi* wheat takes the lead followed by gram, peas and barley.

The means of communication are quite good. The east of the pargana is traversed by the main line of the Northern Railway from Lucknow to Rae Bareli having a station at Utraitia (though the station actually lies out of the village boundary). Through the north-west runs the broad and meter gauge railway lines from Lucknow to Kanpur crossing the Sai near Bani. The main Lucknow-Rae Bareli Road passes through the eastern portion of the pargana. One metalled road from Lucknow leads to Bijnor, which continues further to village Sissendi, in tahsil Mohanlalganj as an unmetalled road. One *kachcha* road runs from Bijnor to Banthara and one unmetalled road goes from Bani to Mohan. Government Roadways services are available in the pargana both on the Lucknow-Kanpur and the Lucknow-Rae Bareli roads.

There are 103 villages in the pargana, possessing 12 *Panchayat Adalats* and 93 *Gram Sabhas*. The pargana has been brought under the National Extension Service since 2nd October, 1954. An Intensive Development Block is functioning satisfactorily guiding the progress of the area under the Planning Department. Portions of the *usar* are being reclaimed through the Forest Department and the National Botanic Gardens. The Forest Department have undertaken afforestation while the National Botanic Garden has established a branch section near Banthara. A civil aerodrome, situated near village Farrukhabad-Chillawan and a Transmitting Station of the All-India Radio at a distance of 9 miles and 2 furlongs from Lucknow and near village Gauri have greatly enhanced the importance of the pargana. One drug manufacturing company, under the name of the Indian Medical Supply Laboratory, is situated in village Amausi, at a distance of 2 furlongs from the Amausi railway station. There is another factory, the Reliable Water Supply Company, on the Lucknow-Kanpur Road, at a distance of 5 miles from Lucknow.

CHINHAT, *Pargana* and *Tahsil* Lucknow

The village lies on the metalled road from Lucknow to Faizabad, at a distance of about seven miles from the former. It is situated in 26° 52'

north latitude and 81° 3' east longitude. The place possesses a *dargah* of one Miran, a wrestler who is said to have died a martyr in the early days of the Muslim conquest. His *urs* is celebrated every year in Jeth, after the Satrikh fair is over. To the north of the village is a tank which is said to have been built by one Salig Ram, a businessman. Chinhat was the scene of an important battle during the struggle of 1857, in which the British troops under Sir John Lawrence suffered a severe reverse. On the 29th June, news was brought that an advanced guard of 500 foot and 100 horse had reached Chinhat, and the Sikh cavalry were sent out to reconnoitre the position. The next day a force of 11 guns, 116 horse, including 36 volunteer cavalry and 520 foot was sent out under Sir Henry Lawrence himself. After reaching the Kukrail Bridge they advanced in extended order for a mile and a half, when they were fired on by the sepoys, who were occupying some thick mango groves on the near side of Chinhat. After a check caused by the British fire the sepoys continued to advance outflanking the British force on both sides. They seized the village of Ismailganj and opened a safe and deadly fire on the British, and a retreat was ordered. The small army struggled painfully back to Lucknow.

The population of the village in the census of 1951 was 1,897 persons.

The land in the villages is perfectly level and is irrigated from the Kataulha tank, a large semi-circular depression lying to the south-west from a branch of the Sarda Canal. The place was a great marketing centre even before the days of Ghazi-ud-din Haidar, for the local derivation of the name is from *Chan-hat*, the gram market. Markets are held bi-weekly, on Sundays and Thursdays. The chief trade is in grains and vegetables. There is a Junior High School, a Primary School for girls and a compulsory Primary School. Recently, the All-India Radio has installed a transmitting centre near the village. A pottery centre has also been opened by the Planning Research-cum-Action Institute. The village is the centre of a 'Shadow Block' of the National Extension Service. The Block covers 100 villages with a population of 66,002, spread over 9 *Panchayat Adalats*. The total area of the Block is 1,45,783 acres of which 40,569 acres are cultivated.

GARHI SANJAR KHAN, *Pargana* and *Tahsil* **Malihabad**

The village is actually a part of Malihabad which it adjoins on the west. In is bounded on three sides by the left bank of river Behta. Adjoining it on the north is the small village of Kundra-Kalan. The village was formerly known as Bulakinagar and was the first settlement of the family of Aman Zai Pathans, who came under Diler Khan in 1656, during the reign of Shahjahan. This Diler Khan was the son of Darya Khan Lodi, the companion of Khan Jahan Lodi who had rebelled against the emperor. After the death of Darya Khan, his sons were again received into favour. Bahadur Khan was appointed to Kabul and Diler Khan, otherwise known as Jalal Khan, was made *Subedar* of Avadh. These two brothers were the founders of Shahjahanpur. Among the followers of Diler Khan were Kewal Khan

and Bahadur Khan, the sons of Diwan Muhammad Khan, who had been invited to India from Banair near Peshawar, by Darya Khan Lodi. They settled in Bulakinagar. Sarmast Khan, the son of Bahadur Khan, left the place and settled in Bakhtiyarnagar, while Sanjar Khan, the son of Kewal Khan , stayed in the original home and changed its name to that of Garhi Sanjar Khan.

According to the census of 1951 the population of the village numbered 1,227 persons.

GOSAINGANJ, *Pargana* and *Tahsil* Mohanlalganj

It is a market town situated on the Lucknow-Sitapur metalled road in 26°46′ north latitude and 81° 7′ east longitude, about 14 miles from Lucknow and 10 miles from Mohanlalganj with which it is connected with an unmetalled road. The place is associated with Raja Himmat Gir Gosain, who commanded a force of some 1,000 Naga cavalry in the time of Shuja-ud-daula. He built a fort here, the remains of which can be seen near the police station. The Raja received the pargana of Amethi in *jagir* and built a market here which, subsequently, in 1857, gave its name to the pargana. He seems to have been a person of some importance, for after the defeat of Shuja-ud-daula at Buxar (Baksar) he is said to have shut the gates of his fort upon the Nawab. After the restoration of order he considered it prudent to retire from Avadh and obtained a small *jagir* near Hardwar, his home town. The fort was built on the deserted village site, said to have been held by the Bhars and commands an extensive view of the country around.

The population of the place according to 1951 census, was 3,212 persons a majority of whom belonged to the Vaish community. Markets are held here twice a week. There is also a permanent market. The town has long been well known as a flourishing trade centre and the annual sales are estimated at about Rs. 2,00,000. There is a police station, situated just outside the town to the south-east, as also a branch post office, and a canal inspection house. The place has several educational institutions, a Junior High School for boys and another for girls, a compulsory Primary School and a Basic School for girls. Recently a women's hospital has also been established here. The name of the revenue *mauza* is Sadarpur Karora, the site of that name now forms part of Gosainganj Town Area. The area of the town is 879 acres. There is a railway station named Anupganj on the Lucknow-Sultanpur branch line of the Northern Railway, at a short distance from the town.

The town is administered under Act II of 1914. It contains 565 houses of which 550 are assessed to taxation. The total income of the town area is Rs. 19,844, which falls with an incidence of Rs. 36.0 per assessed house and Rs. 622 per head of population. Several fairs are held at Gosainganj. The chief among them is the *mela* of Devi Chaturbhuji, held in the month of Chait (April) and on the Dashehra in Kuar (October). They are attended by some 6,000 persons. On the old Bhar *dih* there is a

shrine of one Raja Bir, a local deity, of whom nothing is known. The deity is worshipped on Tuesdays and Sundays, particularly by women. A new temple, known as Mahabir Mandir, has recently been constructed. A fair is held in honour of the deity in the month of Jeth (May), which is attended by about 5,000 persons. Gosainganj is the centre of the N. E. S. Block of the same name, inaugurated on the 26th of January, 1954. The Block consists of 114 villages and includes 42 *Gram Sabhas* which fall within the jurisdiction of 13 *Panchayat Adalats*. The total area of the Block is 65,331 acres of which 42,000 acres are under cultivation. The total population of the Block is 83,546.

HARAUNI, *Pargana* **Bijnor**, *Tahsil* **Lucknow**

The village lies in the west of the pargana in the 26° 42′ north latitude and 80° 45′ east longitude, a short distance to the east of the road from Bani to Mohan, at a distance of 5 miles north-west of the former and 7 miles from Bijnor. According to the census of 1951, the population of the village was 990 persons. It possesses a railway station on the Northern Railway on Lucknow-Kanpur route, the line traversing the village from north-east to south-east. The village is gradually rising in importance. It possesses a Junior High School and a Basic School, a Co-operative Seed Store and a State Ayurvedic dispensary. Markets are held bi-weekly on Thursdays and Sundays.

ITAUNJA, *Pargana* **Mahona**, *Tahsil* **Malihabad**

Itaunja is one of the biggest villages of tahsil Malihabad. It is situated to the east of the main road running from Lucknow to Sitapur, at a distance of 14 miles from Lucknow. It lies in 27° 5′ north latitude and 80° 55′ east longitude. Its distance from the pargana headquarters (Mahona) is about 2 miles.

The place is associated with one Deo Rudra Rai, resident of Gwalior. It was then a small *taluqa* comprising about 53 villages, which was given as a reward to Deo Rudra Rai by the then Emperor of Delhi for subduing two rebels—Rai Damar and Rai Mohan. He was also given the title of Raja and was also presented a *chaukhat* or stone door-frame which to this day is regarded as an object of veneration. The last survivor of the family is Rani Brijendra Kunwar, the widow of Raja Surendra Vikram Singh, who after the abolition of the *zamindari* has shifted to Lucknow.

The population of the village according to the census of 1951 was 2,163 persons. The village has an area of 618 acres of which more than 50% is under cultivation. The soil is tolerably good and the area is well served with canals for irrigation. Markets are held here twice a week, on Mondays and Fridays. Two important fairs are also held, one on the occasion of Shivaratri and the other during the Dashehra festival. The fairs last for 3 and 10 days, respectively. The place has a fine temple known as the Shiv Mandir, built by one of the Rajas of the place. The village is connected by a railway station on the North-Eastern Railway.

It has also a post office, a dispensary, a cattle-pound, a police station, a veterinary hospital, and maternity centre. It possesses several educational institutions, viz., two Junior High Schools for boys and one for girls and compulsory Primary Schools for boys, and one for girls. It is the headquarters of the Panchayat Raj Inspector and of the Supervisor Kanungo of circle Mal, and is also a centre for family planning in rural areas.

JABRAULI, *Pargana* **Nigohan**, *Tahsil* **Mohanlalganj**

It is a large village situated in the north of the pargana, lying in 26° 37' north latitude and 80° 59' east longitude between the river Bankh and the metalled road and the railway line from Lucknow to Rae Bareli, at a distance of four miles south of Mohanlalganj. The village is the largest in the pargana, having an area of 2,488 acres. The soil is chiefly loam, but there is also much clay in the neighbourhood of the *jhil* in the east from which the village land is irrigated.

Jabrauli was first colonized by the Janwars of Mal about the end of the 16th century. They continued to hold the village with 12 others till shortly before the annexation, when they were dispossessed by the Khattri bankers of Maurawan in district Unnao, who took their village in farm. It was held jointly by the *taluqdars* of Bahri and Maurawan houses. Brahmins, Lodhs, Ahirs and Rajputs had also had their shares in the village till the abolition of the *zamindari* in 1952. The population of the village, according to the census of 1951 was 1,637 persons, majority of whom were Rajputs of Janwar clan. The place has a weekly market, a very old school and a newly erected *Panchayat* building.

JINDAUR, *Pargana* and *Tahsil* **Malihabad**

The village is quite large and is situated on the western borders of the pargana. It lies in 26° 58' north latitude and 80° 38' east longitude, on the road from Malihabad to Sandila, at a distance of seven miles north-west of the former. The village has an area of 2,302 acres and consists of a number of hamlets of which the most important are Rahimabad, Bakinagar and Gadiakhera. The former two lie on the left bank of the Behta, a stream which runs dry in hot weather, but frequently damages the *kharif* crops during the rains. The land is generally good, but there is a considerable portion of sandy *bhur* soil.

Jindaur is said to be a very ancient village, the ancestors of the outgoing Shaikh *zamindars*, Ahmad Husain and others, having, it is said, cleared the jungle in the days of Saiyid Salar. Jindaur formerly gave its name to a *tappa* of twelve villages, six of which were held by the Shaikhs and the other six by the Solanki Rajputs. The latter are said to have been made to settle here by Deo Rudra Rai, the Panwar founder of the Itaunja house, who came from Dharanagar in Malwa. The Solankis were supposed to have accompanied him from Tonk and the Shaikhs to have joined the migration from Malwa under their leader Salabat Ali. Another story says that the Shaikhs turned the Panwars out and captured the old Panwar fort of Jindaur.

Some Shaikh families are still living in the village and own land in the capacity of *bhumidhars* or *sir-dars*.

According to the census of 1951, the total population of the place was 3,978 persons. Irrigation is effected from wells and tanks and the principal crops are wheat and maize. Markets are held weekly in Rahimabad and Bakinagar, on Mondays and Thursdays, respectively. Rahimabad gives its name to a station on the Northern Railway, though the lines do not touch the villages, the station being situated in Tarauna, about a mile to the north. There are several temples and mosques in Rahimabad and Bakinagar. Some of the tombs are said to be those of the associates of Saiyid Salar.

JUGGAUR, *Pargana* and *Tahsil* **Lucknow**

The village is situated on the extreme borders of the pargana and the district, lying in 26° 52′ north latitude and 81° 6′ east longitude, at a short distance to the north of the road from Lucknow to Satrikh, and about two miles south of the main road to Bara Banki and Faizabad. Juggaur is said to be a very old place and to have been founded by one Jogi Jagdeo, but at the time it was taken by the Muslims it was one of the Bhar strongholds. There are in the village three tombs of men who fell in the fight against the Bhars, that is those of Ahmad Shahid, Qazi Kallan and Shahid Zain-ud-din. The Muslims of the place belong to the family of Qidwai Shaikhs and trace their origin from Qazi Qidwat-ud-din, the brother of a king, who was said to have come to India in 1184 and to have been made Governor of Avadh. It is said that the Qidwais conquered 54 villages in this part of the country and were granted a *firman* by Sultan Razia Begam, bestowing on them the proprietary right of those villages. Different members of the family attained high positions under the Delhi emperors and one of them founded the *taluqa* of Gadia in district Bara Banki whereas another one was the ancestor of the Raja of Jahangirabad. A third *taluqdar* of Jasmara, in district Bara Banki, also belonged to this family.

Juggaur has a total area of 2,276 acres and is highly cultivated and amply irrigated from the branches of the Sarda Canal and also from tanks and wells. According to the census of 1951 the population of the village was 3,147 persons. A short distance to the north of the village there is a station both on the Northern Railway and the North-Eastern Railway which run parallel from Lucknow to Bara Banki. The village has a Primary School.

KAKORI, *Pargana* **Kakori**, *Tahsil* **Lucknow**

It is the chief town of the pargana, lying to the west of Lucknow, in 26° 52′ north latitude and 80° 48′ east longitude, at a distance of about eight miles from the district headquarters. About a mile to the north runs the metalled road from Lucknow to Malihabad, which is connected with Kakori by a metalled road ; near the junction of this branch is the Kakori railway station.

The town was said to have been originally inhabited by the Bhars whose fort was known as Kakorgarh. The Bhars were probably expelled by the Bais, for this was one of the parganas included in the Baiswara kingdom of the Bais Raja, Sathna, the father of Tilok Chand who fixed his headquarters at Kakori. His estates extended as far as the city of Lucknow which then belonged to the Sharqi Sultans of Jaunpur. It is alleged by the Muslims of this locality that Malik Asad-ud-din, a *Wazir* of Sultan Husain Sharqi (C. 1488 A. D.) was deputed to conquer the place. It is said that the *Wazir* gave out that he had quarrelled with the king and was on his way, to Delhi and that he invited all the Rajput Chiefs to enter his service. Raja Sathna complied and welcomed the *Wazir* to his fort at Kakori, whereupon the Muslims turned upon the Hindus and exterminated them. In recognition of his services the Sultan gave the lands of Kakori to the *Wazir* and his officers. From Malik Maruf, the son of the former, and from Malik Baha-ud-din Kaiqubad and Malik Nasrat-ud-din the sons of his two daughters, are descended the Malikzadas of Kakori. They were made *qazis* and chaudhris of the pargana. A little below the fort to the south may be seen the tomb of Shaikh Bhikhan Shah, a *faqir* of the *Kabir-panthis*, who was as learned as he was pious and died in 981 H. Close by it are the tombs of his disciples, Sultan Gulrat of the imperial family of Delhi, and of his foster brother, Shams-ud-din The inscriptions on the tombs state that they were built in 1580 and 1627 A. D. Further on outside the town to the south-east, are two other *dargahs*, in honour of Makhdum Shah, Muhammad Kazim and Makhdum Shah Turab. Their *urs* festival is attended by a large number of devotees from Lucknow and the neighbouring districts. On the west is the tomb of Azmatullah, built in the reign of Shahjahan. Azmatullah was a tutor to Shahjahan's daughter and it is said that he also gave instruction to Aurangzeb. In recent history, the place is associated with a political dacoity committed on 9th August, 1925 when some persons stopped the 8-Down Moradabad-Lucknow passenger train. A sum of Rs. 4,609 was looted from the safe containing money from various stations.

According to the census of 1951 the population of the town was 7,007 persons. The town-lands cover an area of 2,761 acres. There are two bazars, held in the Katra and the Kothtaleganj and the annual sales amount approximately to Rs. 45,000. The place abounds in nurseries of grafted mangoes of superior varieties. The town is administered under Act II of 1914. It possesses a police station, a post office, a Junior High School, two compulsory Primary Schools, one for boys and one for girls, and a District Board dispensary. Kakori is the centre of a 'Shadow Block' of the N. E. S., consisting of 112 villages spread over 11 *Panchayat Adalats*. The Block covers a population of 73,339 and an area of 78,380 acres of which 44,979 acres are cultivated.

KAKORI PARGANA, ***Tahsil*** **Lucknow**

This is the smallest pargana of the district. It is bounded on the east by pargana Lucknow, on the south by pargana Bijnor, on the north

by pargana Malihabad and on the west by pargana Auras Mohan of district Unnao, from which it is separated by the Nagwa rivulet, a small tributary of the Sai, which rises near Mohan and flows in a south-easterly direction along the border of this pargana and on into the Bijnor pargana. Part of the northern boundary is formed by the Behta which flows into the Gomati above Lucknow. The pargana is traversed from west to east through the centre, by Ghazi-ud-din Haidar Canal. The northern portion of the pargana possesses fair loam soil, which is generally characteristic of the watershed of the Gomati, as clay is of the valley of the Sai. The soil on the southern half of the pargana resembles that of Bijnor, it being a heavy clay, dotted with *jhils* and stretches of *usar*.

The history of the pargana is identical with that of the town of Kakori, which has already been dealt with. It was recorded as a pargana as early as the time of Akbar. During the Nawabi days it was generally held as a separate *mahal*, but from 1843 the pargana was included in the *chakla* of Sandila in district Hardoi. The population of the pargana according to the census of 1951, was 31,566 persons. Kakori is the only important and a very ancient town of the pargana. Amethia-Salempur is another important village having a population of 1,839, according to the 1951 census. To the south of the town lies the *Khanqah* of Hazrat Shah Muhammad Kazim (C. 1806 A. D.), a *sufi* saint and an eminent poet of *Brij-bhasha* and Punjabi. He was followed by a line of *Sajjada Nashins*, among whom Hazrat Shah Turab Qalandar, Haidar Ali Qalandar, Ali Akbar Qalandar, Ali Anwar Qalandar and Habib Haidar Qalandar, were eminent. All of them were great scholars and made important contributions towards the propagation of sufism. His *urs* is celebrated on the 20th, 21st and 22nd Rabi-us-sani each year and a large number of people from Lucknow and the adjoining districts attend it.

The population of the pargana in 1951 was 38,558 persons. The total area of the pargana is 37,725 acres of which 21,582 acres are cultivated, the double cropped area being 5,500 acres which is equal to 25% of the cultivated area. The uncultivated area is 5,477 acres. The area under groves amounts to 1,303 acres, most of which lies in the immediate vicinity of Kakori town. A considerable increase in cultivation has taken place since the last Settlement of 1926, followed by a remarkable increase in the irrigated area. The total area irrigated in the year 1956 was 6,271 acres. Irrigation is carried chiefly from a branch of the Sarda Canal and its distributaries. There are also about 314 wells in the pargana, used for irrigation. In some cases irrigation is also done from ponds. Except village Khanpur Mau, situated in the extreme west, the pargana does not suffer from deficiency in irrigation facilities. The average depth at which water is found is between 15 to 20 feet.

The principal crop of the area is paddy which covers about 27% of the cultivated area. Next in importance comes *juar*, followed by maize and *bajra*. In the *rabi*, gram and peas are the principal crops being

largely sown as second crops after rice. Almost an equal area is occupied by wheat most of which is sown alone. The area under barley is also considerable and covers some 14% of the total cultivation. The rental system and the position of the tenants since the last settlement have gone through several changes, more so as a result of the abolition of the *zamindari*.

The pargana, before the introduction of the railways, was of considerable importance. It was then an important centre of traffic between Lucknow and Kanpur, which passed along the unmetalled road that leads to Mohan and crosses the Sai near Neotini, district Unnao. Many *sarais*, bazars, bridges and wells, existed along this road but all of them are now in a dilapidated condition, the bazars and *sarais* having become altogether extinct. The first bazar in the *pargana* was founded by Nawab Saadat Ali Khan in 1800 and Fatehganj, the next bazar was built by Asaf-ud-daula to celebrate his victory over the Rohillas. The place still exists but the bazars are no longer held. The bridge over the Nagwa was built by Maharaja Tikait Rai, the minister of Asaf-ud-daula. He also built Tikaitganj on the right bank of the stream, which is now lying in ruins. Many mosques and tombs adorn the roadside, but most of these are in ruins. These deserted roads still form the chief means of communication for the south of the pargana. The north of the pargana is served by the Northern Railway, which has a station at Kakori. Close to this runs the road from Lucknow to Malihabad and Hardoi, from which a metalled road branches off at the railway station and gives access to the town of Kakori.

The pargana consists of 64 villages. Five *Panchayat Adalats* have been set up and there are 47 Land Management Committees. The area has also a "Shadow Block" Committee which meets once a month.

KALI-PACHHIM, *Pargana* **Bijnor**, *Tahsil* **Luckonw**

The village lies in the east of the pargana, in 26° 56' north latitude and 80° 47' east longitude, at a short distance west of the main road from Lucknow to Mohanlalganj and three miles east from Bijnor. To the west of the village lies the chain of winding *jhil* that ultimately form the river Bankh. The place is of some antiquity. To the south-west of the main site is the mound of Kali Kher, which is said to represent one of the twelve forts of Raja Bijli, the Pasi chieftain, who held the Bijnor pargana and was overthrown by the Chauhans of Amausi. It has an area of 3,028 acres and consists chiefly of clayey soil, the village lands are irrigated from *jhils* and tanks. In 1951 the population was 3,035 persons. The village has a *Panchayat Adalat* and a Basic Primary School.

KANKAHA, *Pargana* **Nigohan**, *Tahsil* **Mohanlalganj**

The village is situated in south-east of tahsil Mohanlalganj at about 5 miles from the latter and one mile from the Lucknow-Rae Bareli Road. It is quite a large village. The population was 2,111 in 1951, majority of whom were Pasis. The main crops of the area are rice and wheat and

irrigation is provided from a branch of the Sarda Canal. To the east of the Canal there lies a large depression which is suitable for *jarhan* crop. The place has a railway station of the same name on the Northern Railway. The village also possesses two Junior High Schools and a Primary School for girls.

KASMANDI, *Pargana* and *Tahsil* **Malihabad**

There are two villages of this name in the pargana, known as Kasmandi Kalan (large) and Kasmandi Khurd (small), both of which are of considerable size and importance. Kasmandi Kalan lies in 26° 56′ north latitude and 80° 47′ east longitude about four miles north--east of Malihabad and two miles north of the Behta river. The village lands are extensive, covering 1,401 acres. The main village is surrounded with five groves which cover an area of 253 acres. The lands are highly cultivated and irrigated from canals, tanks and wells. The place is said to have taken its name from one Raja Kans who was defeated and slain by Saiyid Salar Masud. Outside the village are numerous tombs, two of which are especially pointed out as being those of Saiyid Hashim and Qasim. The place has long been distinguished for its learning and wealth. The combined population of the two villages numbered 4,489 dersons. The place contains several good houses, and has a post office. Kasmandi Kalan has a Primary School, each for boys and girls, run by the District Board. A small bazar is held here twice a week.

Kasmandi Khurd lies in 26° 57′ north latitude and 80° 44′ east longitude, at a distance of two miles to the north of Malihabad railway station on the road to Mal and about three miles north-west of Kasmandi Kalan. It covers an area of 2,184 acres of which a large part consists of *usar*. About half the lands are cultivated and are extensively irrigated from canals and tanks. This place is also said to have been a part of the dominions of Raja Kans and to have come into the possession of Faqeer Muhammad Khan during his tenure of the pargana, from 1837 to 1843. It seems to have been formerly held by the Janwars of Kharwan. The population of the village chiefly consists of Pasis and numbered 2,439 according to 1951 census The village possesses a small bazar.

KATHWARA, *Pargana* **Mahona**, *Tahsil* **Malihabad**

It is the largest village of the pargana and lies in the west on the banks of the Gomati, in 27° 1′ north latitude and 80° 82′ east longitude, at a distance of some four miles south-west of Itaunja and nine miles north of Lucknow. Kathwara appears to be a very ancient place. The story goes that in the *Dwapar* age the village was held by one Hansdhwaj who had seized the horse that Arjun Pandav had let loose during the *ashwamedh* or horse-sacrifice. He was then attacked by Arjun and his allies and the place, where the armies met, has been called Katak-vas, 'the encamping ground'. Hansdhwaj is said to have kept a large cauldron full of boiling oil and he

vowed that he would throw into it any soldier of his army who lingered. The victim happened to be his own son, Sadhanand who had stayed behind for one more day at the entreaties of his wife, but, like St. John, he emerged unhurt from the ordeal. At Chandanpur, a hamlet to the east of Kathwara, is the place where the cauldron is said to have been set up and ashes are still said to be found on digging the ground there. Close to it is a small shrine of Chandika Devi. After this dynasty came the Bhars and after the Bhars, the Kurmis.

The population of Kathwara in 1951 was 2,052 persons which chiefly consisted of Rajputs and Chamars. Kathwara is the seat of an estate held by the Chauhans who in 1866 owned 32 villages but their possessions have greatly diminished. These Chauhans are said to have come about the same time as the Panwars, some 500 years ago, from Mainpuri under Achharaj and Bachharaj and to have turned out the Kurmis under Rai Dhandu who had a strong fort at Kathwara. They were a very turbulent set of men and were never quiet in the Nawabi days. On one occasion they carried their depredations into the city of Lucknow itself and a large force sent against them, but they kept in retirement till the matter had blown over and then returned to their village. Again in 1851, they refused to pay their revenue and had to be reduced to submission by the *Chakledar*, Khan Ali Khan, with the help of a body of troops.

Kathwara covers an area of 3,127 acres. The cultivated area is about 2,467 acres, but the soil is poor in the upland portion and irrigation is also unsatisfactory. About 500 acres lie in the Gomati *tarai*, which when not flooded, yield excellent harvests. Surrounding the village site there are extensive groves covering an area of about 366 acres. To the south, the banks of the river are greatly broken by ravines. Kathwara has a Government Primary School.

KHALISPUR, *Pargana* and *Tahsil* **Malihabad**

The village is situated in the south of the pargana between the boundaries of Kakori and the Behta river which flows to the north-east. It lies in 26° 52' north latitude and 80° 45' east longitude, at a distance of twelve miles west of Lucknow and three miles south-east of Malihabad. The place was the headquarters of Kandhari Pathans who claimed to be the most noble Pathan family of Avadh. Yusuf Khan, the father of Abdur Rahman Khan, came to Avadh in the time of Safdar Jang and settled in Khairabad in 1753. His son performed valuable services in a contingent supplied by the Nawab for the use of the British Government and was granted Khalispur and eleven other villages in *jagir*. Formerly, the village had been held with 25 others on a rent-free tenure by the Pirzada, Shah Madan Pir, who received them from the Emperor of Delhi. They were confiscated by Shuja-ud-daula when he saw the saint's (Pirzada's) grief at the sight of the head of Hafiz Rahmat Khan the Rohilla chief. The latter had been a disciple of the Pir and when after his defeat his head was brought before the Nawab, and no one recognised it, some one suggested that the Pir would know. The Pir was summoned. On beholding the head he at once



Bank's House—Site of the Present Government House

(One of the main centres of Avadh Forces during the Struggle of 1857-58)

recognised it and for the grief he displayed, his properties were confiscated.

The population of the place in the census of 1951 was 1,283 persons. The village-lands cover 568 acres. The soil is chiefly loam with ample irrigation facilities from canals, wells and tanks. To the east of the village there is a large area under groves, covering about 135 acres. The village possesses a Basic Primary School.

KHARAWAN, *Pargana* and *Tahsil* **Malihabad**

The village is situated in the south-west of the pargana on the south bank of the Behta. It lies in 26° 55′ north latitude and 80° 39′ east longitude, at a distance of four miles west of Malihabad and a mile south of the Sandila road. The village land extends to the borders of district Unnao on the south and beyond the Behta on the north.

Kharawan formerly gave its name to a *tappa* held by the Janwars, but the village with most of their possessions, passed into other hands and for sometime belonged to the *taluqdars* of Sahlamau. These Janwars claim that at an early date the south-west of the pargana was held by the Arakhas who appear to have become Muslims after Saiyid Salar's invasion. The village which once consisted of twelve hamlets was broken up during the Nawabi and all but a few of these hamlets passed to the Pathans and the Shaikhs who after the abolition of the *zamindari* have some cultivation there as *sir-dars* or *bhumidhars*.

The population of the village, according to the census of 1951, was 1,994 persons. The village lands cover an area of 2,562 acres. There is a large amount of barren and waste land especially on the south, but more than half the village is cultivated. The soil is chiefly a weak sandy loam and crops are of an inferior description. Markets are held weekly and there is a small school in the village.

LUCKNOW CITY

Lucknow, the headquarters of the district and the seat of the State Government, is one of the bigger cities of India. It is situate in 26° 52′ north latitude and 80° 56′ east longitude and is 403′ above sea-level. Lucknow is 606 miles from Calcutta, 303 miles from Delhi, 198 miles from Varanasi and 42 miles from Kanpur.

Buildings and mausoleums in Lucknow have characteristics of their own. The rulers of Avadh were indefatigable builders, and there are few cities in India where there is a greater display of architecture, both religious and secular, all erected within the limited period of less than a hundred years. The use of brick and mortar in place of stone and marble provided a medium for the builders in which they could show exceptional technical skill, produce architectural pieces of great size and imposing appearance involving less cost, effort and time.

The architecture of Lucknow may be described in two phases. Firstly, there are the buildings erected towards the end of the eighteenth century,

which were merely expressive of the traditional Indo-Saracenic in its natural decline; and secondly, there are the buildings of the nineteenth century which are characterised by increasing European influence. For the first of these, Nawab Asaf-ud-daula (1775-97) was largely responsible, since under his rule the city of Lucknow was raised to pre-eminence as capital of Avadh. Under his patronage almost all the arts were encouraged. Of this ruler's architectural achievements there are several examples, the greatest representative of which is the Bara Imambara, which with its mosque, courts and gateways presents an imposing conception. On the other hand, the "Constantia", of Claude Martin, a French soldier adventurer, and now used as the Martiniere School, is representative of the buildings of the 19th century, which are chiefly pretentious in nature and present an admixture of European and Indo-Saracenic styles.

Before proceeding with the description of the objects of interest, both historical and modern, it would be worthwhile to state here the divisions of the city. The Municipality is divided into following eight wards:—

(a) Daulatganj,

(b) Chowk,

(c) Yahiaganj,

(d) Saadatganj,

(e) Wazirganj,

(f) Ganeshganj,

(g) Hazratganj,

(h) Hasanganj,

The north-west extremity of the city, beyond the old Machchhi Bhavan fort, forms the Daulatganj wards followed by the Chowk and Yahiaganj wards in the south-west; further south-west of Chowk is the Saadatganj ward. The Wazirganj ward is situated to the south of the Machchhi Bhavan and to the east of Chowk; and the Ganeshganj and Hazratganj wards form the south-eastern portion of the city. To the north of the river Gomati, lies the Hasanganj ward.

Starting from the north-west, the first important buildings that one comes across are the Husainabad or the Chhota Imambara and the Jama Masjid. The Husainabad Imambara was built and endowed by Muhammad Ali Shah as a burial place for himself. The approach to the Imambara lies through a bazar known as Jilau-Khana. The bazar is no longer of any importance, but some of the hereditary *chikan* workers still live there and carry on their age-old industry. A white gateway leads up to the main building. Inside the gate there is a large courtyard where a rectangular raised tank occupies much of the central space and is spanned by a small bridge. A decoration barge floats on the water. On either side of the courtyard is a small imitation of the Taj Mahal. In one of them lies buried Zinat Asuja, the daughter of Muham-

mad Ali Shah and in the other are preserved the remains of her husband. The place is illuminated during Muharram and on the anniversary of Ghazi-ud-din Haidar's death. The great mosque, Jama Masjid, lying to the west of Husainabad Imambara, also owes its origin to King Muhammad Ali Shah who started its construction but could not live to see it completed. It was completed by Malika Jahan Begam. It was intended to surpass the mosque of Asaf-ud-daula, and is certainly an enormous structure of considerable grandeur. The edifice stands on an elevated basement, with an open platform in front. The walls are beautifully ornamented and the arches coloured in stucco.

Close to the Husainabad tank, stands the clock tower which was begun in 1880 and completed in 1887, at a cost of Rs 1,17,000, from the funds of the Husainabad Trust. It is 221 feet in height and 20 feet square at the base. It is equipped with one of the largest clocks in India. To the west of the tank is an unfinished structure, known as Sat-khanda or seven-storeyed tower, begun by King Muhammad Ali Shah, who lived to see the completion of the fourth storey only. The structure has remained in the same condition ever since. Facing the tank is a *baradari*, also built by the same King. It has been subsequently repaired and improved, and is now used as a picture-gallery for the 'portraits of the rulers of Avadh.' Beyond this *baradari* and to the north of the clock tower is the Daulat-khana which is approached by the gateway on the right This includes a number of buildings irregularly placed, which formed the palace of Asaf-ud-daula when he transferred the seat of government from Faizabad to Lucknow. The principal house is named after him and is known as the Asaf-kothi. The Daulatkhana proper has disappeared, but the Shish-Mahal which was included in the group has been restored.

From Husainabad coming eastward along the right bank of the river Gomati, there is a mound, over hanging the river on which stood the old fort called the Machchhi Bhavan. Till 1911 a stone bridge built by Asaf-ud-daula led from this fort across the river. In 1911 this stone bridge was declared unsafe and was demolished. A new bridge was built to take its place, slightly further downstream. This new bridge was opened by Lord Hardinge, the then Viceroy, on 1st January, 1914. The Machchhi Bhavan is the oldest part of Lucknow and was formerly known as the Lakshman Tila, so called because of its traditional association with Lakshman, the brother of Ram. The fort was first built by the Shaikhs of Lucknow and was for long celebrated for its strength. Here the Shaikhs had built their houses, known as the Mubarak Mahal and the Panch Mahal, which no longer exist. When Saadat Khan first came to Lucknow in 1722, he hired these houses on a monthly rent of Rs. 565. His successors, however, did not pay the rent and the houses were appropriated outright by Asaf-ud-daula. The old stronghold was rebuilt by Safdar Jang, the second Nawab of Avadh, and was thenceforth known as the Machchhi Bhavan, from the fish which an imperial edict had allowed him to assume as his insignia. Within the Machchhi Bhavan, on the road leading to the stone bridge over the river, is a mosque built by Aurangzeb, on the site of the old shrine of Lakshman Tila on this way back from Ayodhya.

Within the enceinte of the old Machchhi Bhavan fort and to the north of Aurangzeb's mosque, the great Imambara, together with a mosque and the Rumi Darwaza, was subsequently built by Asaf-ud-daula, in 1784, and is quite a solid building. So far not a brick has fallen from its vast vault, though it was used roughly for some time as a gunpost and arsenal, after the re-occupation of Lucknow. The Imambara is well known for its immense proportions. This vast structure has two gateways, the one on the south is the entrance while the one opposite to it was introduced solely for symmetry. Inside the southern gateway, there is a forecourt, at the end of which there is another triple doorway leading into main courtyard with the main Imambara itself at the southern end and the mosque on the west. The Imambara is a large single-storeyed edifice having no special architectural pretensions, but is remarkable for its dimensions and the construction of its interior. The interior is a vaulted hall of great size, 162 feet long, 53 feet broad and 50 feet high. Although it is one of the largest apartments of its kind, its decorative treatment is not attractive. There are large underground chambers in it but the passage leading to these has been blocked up. From outside, a staircase leads to a series of rooms designed as a labyrinth and commonly known as the *bhul-bhulaiya* in which there are many intricate paths where visitors without guide are likely to lose their way. A four-anna entrance fee has been imposed for visiting the *bhul-bhulaiya* and the amount realised is spent on the maintenance of the building.

The mosque is of a more pleasing architectural appearance and stands at an angle with the remainder of the scheme. It is placed in a symmetrical position in order to conform with the necessary orientation of such a building. There is a distinct sense of spaciousness in the wide frontage and stepped platform of this structure. Its proportions are not inappropriate, and are dignified and logical. The perforated arcade above the parapet is particularly spacious. It is an architectural exuberance which, it may be noted, was applied so frequently to the buildings of Lucknow as to become a conspicuous characteristic thereof. Added to this, there is the uninspiring shape of the domes with their foliated flutings all of which serve to accentuate the florid nature of the style and indicate a slackening in its vitality.

The Rumi Darwaza or the Turkish Gate, which gives admission to the Imambara is on the other hand an example of expressive architecture. This gateway was built by Asaf-ud-daula in 1784 Viewed from a distance it looks like the half of a vast dome, cut perpendicularly, and is lavishly encrusted with ornamentation. The structure is reported to have been an attempt to excel the gate at Constantinople (now Istanbul). Both the Rumi Darwaza and the Imambara were built during the great famine of 1783, to give relief to the suffering people.

Just behind the Imambara, to the south, there is the King George's Medical College and its associated hospitals. The College buildings stand on the site of the old stronghold of the Machchhi Bhavan which had been blown up on the night of the 30th June, 1857, during the great struggle, and was subsequently abandoned after the reoccupation of Lucknow.

For many years the ground between the Chowk and the Gomati was a dismal waste covered with debris and rubbish of all descriptions. In 1887, this space was cleared and converted into a fine garden, known as the Victoria Park and maintained from the funds of the Husainabad Trust. On the grounds adjacent to the park was built the Medical College. The foundation stone of the building was laid in December, 1905, by King George V, then Prince of Wales, and was opened on 28th January, 1912. The project was taken up by all the *taluqdars* and *zamindars* of Agra and Avadh who gave princely donations. Sir Harcourt Butler, the then Lieutenant Governor of the province, was largely responsible for the rapid fulfilment of the scheme. The original College buildings, consisting of an Administrative Block, an Anatomical Block, a combined Pathological and Physiological Block and a Medico-legal department, are exquisite specimens of the Indo-Saracenic style of architecture and are built in keeping with the great Imambara situated beside it. The College buildings have been greatly expanded in subsequent years and now house the associated hospitals, viz. (i) the Gandhi Memorial Hospital (formerly K. G. Hospital), (ii) Queen Mary's Hospital, and (iii) Kasturba T. B. Hospital. All these are situated near the Medical College.

The Medical College and the Victoria Park are skirted on all sides by several fine roads, the chief of which is the national highway along the right bank of the river Gomati, which crossing the Hardinge Bridge leads to Sitapur and on to Bareilly. To the south of this road lie the ruins of the Residency, which remind people of the great siege of Lucknow during the struggle of 1857. The Residency building proper was commenced by Nawab Asaf-ud-daula in 1780 and was completed by Nawab Saadat Ali Khan in 1800. Originally, it was a large three-storeyed English looking building, painted yellow. This building was erected on the highest spot in Lucknow and beneath its main block there was a *tah-khana* (underground rooms), which still exists in a dilapidated condition. Upto the time, Captain John Bailey became the Resident, in the beginning of the 19th century, no guard was provided for the Residency house. He protested against this shortcoming, with the result that the Nawab got a guard-house built there which later on became famous as the Bailley Guard. The whole area of the Residency consisted of several gardens and well built houses, with barracks near the entrance. Besides the Residency proper there were the banqueting hall, the treasury, the Residency hospital, Dr. Fayrer's house in which Sir Henry Lawrence died from the effects of a wound in 1857, Sago's house, the cemetery and the remains of a Gothic Church. During the historic siege of Lucknow, in 1857, the place was exposed to heavy cannonade for five months and on every wall, still standing, can be seen the marks of cannon shots. The place is now a protected monument, with the graveyard of the Englishmen and women who died during the siege and a memorial erected at the spot where Sir Henry Lawrence was mortally wounded. A museum inside the area displays some documentary paintings of the struggle, a model of the original outlay of the Residency and several other objects connected with the uprising of 1857.

On the bank of the Gomati to the east of the Residency, a Martyr's Memorial has been constructed to commemorate the memory of the Martyrs

of India's struggle for freedom. The Memorial was opened on 15th of August, 1957. It is a high conical structure made of marble. The cost came to Rs. 3,72,000 and it took about two years to complete.

Beyond the Residency and the Martyrs' Memorial, towards the river, are the remains of Kothi Farah Bakhsh. Part of this building, which overlooks the river, is now joined to the Chhatar Manzil. The Farah Bakhsh was built by General Martin and was purchased by Saadat Ali Khan for Rs. 50,000. He made many additions to it, including the Lal Baradari or the throne room. The latter is now used as the State Museum and contains a fine collection of books, coins, dead animals and birds and other curios. The Lal Baradari, otherwise known as Qasr-us-Sultan, was set apart for royal *darbars* and coronations. It was in this room that an attempt by the Badshah Begam to install Munna Jan as King of Avadh was made. Adjoining the Farah Bakhsh on the south are the two buildings known as the Darshanbilas and the Gulistan-i-Iram. The former now houses the offices and residence of the Electric Inspector to the Government and the latter is occupied by the Administrative Member of the Board of Revenue. Both these buildings were built by Ghazi-du-din Haidar.

Beyond them are the two Chhatar Manzil palaces of which the larger or *bara* Chhatar Manzil faces the river and till 1947 was used as the United Services Club. It now houses the Central Drug Research Institute. The *chhota* Chhatar Manzil is occupied by several Government offices chief of which are :—

(i) Office of the Commissioner, Lucknow Division,

(ii) Office of the Director of Agriculture, and

(iii) Office of the Director of Medical and Public Health Services.

Both these buildings were begun by Ghazi-ud-din Haidar and finished by his son, Nasir-ud-din Haidar. The architecture of the buildings is a typical admixture of Muslim and European styles. They were constructed as places of residence for the King's wives, while the King himself used to live in the Farah Bakhsh. During the struggle of 1857 the two palaces were for some time a stronghold of the Indian sepoys. To the north of the Chhatar Manzil is the Terhi-Kothi now occupied by the U. P. Government Roadways. It was built by Saadat Ali Khan.

Near the *chhota* Chhatar Manzil, on the road running along the Kaiser Bagh to Hazratganj, stands an unpretentious gateway, known as the Sher Darwaza or the Tiger Gate. Once this gate gave passage to a courtyard enclosed by a labyrinth of tiny streets and alleyways woven round the rickety houses. These were subsequently demolished by the British as a measure of military precaution, but the gate was spared to serve as a momento. The place was the scene of a battle during the struggle of 1857 and on 26th September of that year a shot fired from the top of this gateway mortally wounded General Neill who was heading the first Relief Column to Lucknow. At the spot where General Neill fell stands a small monument with his name and the manner of his death engraved on it. The gateway is now a protected monument.

Beyond this gate lies the Kaiser Bagh. Between the great quadrangle of the Kaiser Bagh and the Sher Darwaza, once stood the Chini Bazar, where now stand the two tombs of Saadat Ali Khan and his wife Khurshidzadi. Both of these tombs were built by their son Ghazi-ud-din Haidar after their death. The spot on which Saadat Ali Khan's tomb now stands was formerly occupied by the house in which Ghazi-ud-din Haidar lived during his father's life-time; and it is reported that when he came to the throne and occupied Saadat Ali Khan's palace, he remarked that as he had now taken his father's house, it was but fair that he should give up his own to his father. Accordingly, he gave orders to destroy his former abode and raise on its site a suitable tomb to his father, Saadat Ali Khan.

The Kaiser Bagh, the great work of Wajid Ali Shah, was commenced in 1848 and finished in 1850 at a cost of 80 lakhs of rupees, including furniture and decorations. The *Gazetteer of the Province of Oudh*, 1877, (Vol. II, pp. 373-374) gives a fine description of the original set up which may be quoted here:—

"To describe this palace, it will be best to suppose the visitor to enter at the north-east gaterway, which faces the open space in front of the Tara-wali-Kothi. We pass up the open court in front of the gate called the Jilaukhana, or place where the royal processions used to form up and prepare to start from and turning to the right through a gateway covered by a screen, we cross the Chini Bagh (so called from the large China vessels with which it was decorated), and going under a gate flanked by green mermaids we come to the Hazrat Bagh.

"On the right hand we have the Chandiwali Baradari which used to be paved with silver, and the Khas Muqam and Badshah Manzil which used to be the special residence of the King. The Badshah Manzil has been before alluded to as having been built by Saadat Ali Khan, and included by Wajid Ali Shah in the plan of his new palace. His *Wazir*, Nawab Ali Naqi Khan, used to reside above the mermaid's gateway we have just passed under, in order that he might be close to the King, and obtain instant information of all he was doing. On the left we have the large confused pile of buildings called the Chaulakkhi, built by Azimulla Khan, the royal barber, and sold by him to the King for four lakhs. It formed the residence of chief *mahals* (begams) and of the queen. The rebel Begam held her court here and it was in one of the stables near this that our captives were kept for weeks. Proceeding along the roadway, we pass close by a tree paved round the roots with marble, under which Wajid Ali Shah used to sit in the days, when the great fair was held, dressed in the yellowish clothes of a *faqeer*. Moving onwards we pass under the great Lakkhi gate (so called from having cost a lakh in building), and come into the magnificent open square of the Qaiser Bagh proper, the buildings round which were occupied chiefly by ladies of the harem. In the month of August a great fair used to be held here, to which the whole town was admitted. Proceeding past the stone Baradari, now fitted up as a theatre, and under the western Lakkhi gate, which corresponds to the eastern one just described, we have on our left the building known as the Qaiser-Pasand, surmounted

by a gilt semi-circle and hemisphere. It was built by Roshan-ud-daula, the minister of Nasir-ud-din Haidar and confiscated by Wajid Ali Shah, and given by him as a residence to a favourite *mahal* (concubine) Mashuq-us-Sultan. In the under-stories of this building the Dhaurahra party of captives were confined and from it they were taken to be killed. On the right is another Jilaukhana, corresponding to the eastern one, by which we entered the palace, and turning down it we find ourselves outside the Qaiser Bagh, and opposite the Sher Darwaza or Neill Gateway, under which General Neill was killed.........".

Much of the old Kaiser Bagh Palace does not exist now and whatever exists is in a dilapidated condition. Its appearance has also undergone considerable change. The eastern Jilaukhana probably existed somewhere near the tennis courts of the present Avadh Gymkhana Club. The China Bagh (or Bazar) gate is now occupied by the U. P. Press Club. The Chandiwali Baradari, now in private ownership, is occupied by the U. S. I. S. Library.

The main buildings of the Kaiser Bagh were, after 1858, given away by Lord Canning to the *taluqdars* of Avadh on condition that they should keep them in order. At present the quadrangle has within its premises the Music Academy, known as the Bhatkhande Sangeet Vidyalaya, and the Archaeological Section of the State Museum. Both of them are located in the old Canning College building which was for some time, after the shifting of the Secretariat to Lucknow, used as the Council Chamber. The Amir-ud-daula Public Library is also located inside the quadrangle.

To the north-west of Kaiser Bagh stands a large building known as the Roshan-ud-daula Kothi which is now used as the District Kachehri. It was built by that very minister of King Nasir-ud-din Haidar, who had constructed the Qaisar-Pasand.

To the east of the Kaiser Bagh is the Tarawali Kothi which was once the State Observatory and is now occupied by the State Bank of India. The house was built by Nasir-ud-din Haidar under the superintendence of Colonel Wilcox, the Astronomer Royal. The Colonel died in 1847, and Wajid Ali Shah dismissed the establishment. During the struggle of 1857 Ahmad Ullah Shah, the Faizabad Maulvi, established his headquarters in this building. Close to the Tarawali Kothi, on the east, stands the Khurshid Manzil which now houses the Martiniere Girls' School. It was begun by Saadat Ali Khan, who named it after his wife, Khurshidzadi but was completed by Ghazi-ud-din Haidar. To the north of the Khurshid Manzil and lying along the banks of the river is the Moti Mahal, so called from the fancied resemblance of its dome to the curve of a pearl. The pile of buildings known by this name include three separate and distinct structures. The Moti Mahal proper, which forms the northern part of the enclosure, was built by Saadat Ali Khan, while the other two, the Mubarak Manzil and the Shah Manzil were added by Ghazi-ud-din Haidar. Moti Mahal was the scene of a bitter fight in 1857-58 and it was here that Brigadier Cooper of the Artillery and Dr. Bertram were killed on the 26th of September, 1857, and Colonel Campbell was mortally wounded. A spacious



Qadam Rasul

(A Stronghold of Avadh Forces during the Struggle of 1857-58)

sports stadium has been recently constructed on the open ground opposite the Moti Mahal.

At a short distance, to the east of the Moti Mahal is the Shah Najaf which contains the tomb of its builder, Ghazi-ud-din Haidar, as well as the tombs of his wife and other members of the royal family. It is said to be an imitation of the tomb of Ali, the word 'Najaf' being the name of the hill on which that ancient tomb stands. The Shah Najaf is a huge masonry structure with a large dome. There is a large endowment created by its builder for the maintenance of the building and its establishment and to defray the expenses of the illuminations held during Muharram and on the anniversary of Ghazi-ud-din Haidar's death. This place was also a stronghold of the Indian sepoys in 1857 and was stubbornly defended by them but was captured by the British army after a very hard fighting. Close to the Shah Najaf is the Qadam Rasul, also built by Ghazi-ud-din Haidar on an artificial mound. It contained a stone bearing the impress of a foot said to be that of the prophet Muhammad. But it is said that this stone was removed during the fight so that it might not fall into the hands of non-Muslims and has since never been traced. The place still carries numerous marks of cannon shots, and is now in a state of decay.

The remaining buildings of importance in Lucknow will be described in the account of the wards of the city.

Daulatganj ward in the north-west extends from Machchhi Bhavan along the bank of the river to the outskirts of Lucknow and lies to the north of the Chowk. In 1951, it contained a population of 35,537 persons. The Daulatganj *mohalla*, from which the ward takes its name, was built by Asaf-ud-daula, and lies to the north of Husainabad. To the south are Sarai Mali Khan built by Saadat Khan and Tahsinganj constructed during the reign of Asaf-ud-daula, by his converted Hindu minister. Mirza Mandi was founded by Mirza Salim, later known as Emperor Jahangir; Rani Katra in the east of the ward was built by the wife of Girdhar Nagar, *Subedar* of Avadh, in the days of Emperor Muhammad Shah. He was a nephew of Chhabile Ram, the Governor of Allahabad. Garhi Pir Khan owes its name to an officer of the time of Shah Jahan. Other *mohallas* of the ward are the Top Darwaza and Khudaganj, both built by Asaf-ud-daula, Nagaria Chamar Tola, Ahmadganj, Wazirbagh. Muazzam Nagar, Kasimganj and Irani Nagar. Between Mahbubganj and the Chowk is Katra Bizan Beg Khan, built by Saadat Khan. Beyond the city, to the west, is the Musabagh, a garden laid out by Asaf-ud-daula. It had a house in it which was built in the European style by General Martin for Saadat Ali Khan who used to hold fights of wild beasts in this place. The place is now in ruins. It was the scene of the first outbreak of the uprising by the 7th Oudh Infantry and was the last position held in force by Indian sepoys. It was captured by Sir James Outram on the 19th of March, 1858. Close to it, is the Mirza Bagh, which also appears to have taken its name from Prince Salim. Daulatganj is one of the oldest parts of Lucknow, but is now partially deserted, as there is a constant and growing tendency on the part of the population to move east-wards.

The old Chowk ward has been split into two. Chowk and Yahiaganj. The limits of both these wards are co-extensive with the limits of the Chowk police circle and lie between Daulatganj on the north and Saadatganj on the south, extending east-wards to Wazirganj. The two wards are separated from each other by the road commencing from the Hardinge Bridge, passing the Medical College on the west over the Kasiwala Bridge and thence along Victoria Street (now Tulsidas Marg) to its junction with the Aishbagh Road, the eastern portion being known as the Yahiaganj ward and the western portion as the Chowk ward.

The Chowk ward takes its name from the famous street which is said to have been built in the time of Asaf-ud-daula; but probably it is of an earlier date, because the southern gate, known as the Akbari Darwaza, was built by Qazi Muhammad of Bilgram the Deputy of Jawahir Khan, *Subedar* of Avadh, in the reign of Akbar. The same person built Mahmudnagar and Shahganj on either side of the street.

Ashraf Ali Khan, in the days of Shah Jahan, built the Ashrafabad to the south of Shahganj, and adjoining to it is the Naubasta or Musharfabad, in the Saadatganj ward, built by his brother. The *mohallas* of Katari, Sondhi, Banjari and Ahiri Tolas in the Daulatganj ward, which lie around and to the west of the Chowk, are the oldest inhabited parts of Lucknow. The Katras of Saiyid Husain Khan and Abu Turab Khan and Bagh Maha Narain were founded by Saadat Khan. The population of this ward in 1951 was 32,628. This ward is famous for the *karkhanas* of *chikan*, *kamdani*, perfumery and tobacco.

The chief *mohallas* of the Yahiaganj ward are Raja Bazar, Yahiyaganj and Nawabganj, which were built by Asaf-ud-daula. To the east of the Victoria Street (Tulsidas Marg) is the Aishbagh, also built by Asaf-ud-daula. Close by are the Nadan Mahal and the tomb of Ibrahim Chishti, which were constructed in Akbar's time. In this ward, on the open space south of the Medical College stands the tomb of Shah Mina, a saint of Lucknow. Shah Mina, whose full name was Shaikh Muhammad, was born at Lucknow and brought up by Shaikh Kazim-ud-din, a *darvesh* of repute Shah Mina induced the Shaikhs to colonise Lucknow. He died in 884 H., according to the inscription on his tomb, but elsewhere his death is recorded as having taken place in 870 H. or 1465 A. D. The tomb was partially destroyed during the uprising of 1857, but was subsequently restored. It is held in great reverence and large crowds of people visit it every Thursday. Other important *mohallas* of this ward are Pata Nala, Billochpura, Aishbagh, Birhana, Pan Dariba, Mawaiya and Motinagar. New colonies as the Sweeper's Colony and Naya Bashiratganj or Rajendranagar have been recently set up in this ward. Aishbagh is the industrial area where large factories have been built. The Government Branch Press is also situated here. The Water-Works pumping station which supplies water to the city is also situated in Aishbagh. The population of this ward was 83,313 in 1951.

Saadatganj Ward, in the south-west corner of the city and lying to the west of Wazirganj, extends as far as the suburb of Alamnagar and the old

canal. To the north lies the Kashmiri Mohalla, built by Asaf-ud-daula. Naubasta, Tikaitganj, Mansurnagar, Tal Katora, Bibiganj, Alamnagar and Rustamnagar are some of the important *mohallas* of this ward. The Tikaitganj as well as Bazar Tikait Rai were founded by the great minister of Asaf-ud-daula, Raja Tikait Rai. Mahdiganj to the west of Haidarganj was built by Hakim Mahdi Ali Khan, the minister of Ghazi-ud-din Haidar. To the south of the ward is Tal Katora with its cotton mills and the *Karbala* and on the opposite side of the Victoria Street (Tulsidas Marg) is the garden known as Bagh Darogha Ashiq Ali. The population of the ward in 1951 was 29,369. The Saadatganj bazar was founded by Saadat Ali Khan who ordered that it should be the only market of the city. This ward also contains the Karbala Dayanat-ud-daula, the Dargah Hazrat Abbas and the Kazmain-Rauza. These buildings have been declared protected monuments. The Dargah Hazrat Abbas is a shrine dedicated to Hazrat Abbas, the faithful-step brother of Imam Husain—the son of Hazrat Ali. It consisted formerly of a small room with some sacred relics from Iraq, but was re-built and extensively enlarged by Saadat Ali Khan who furnished it with a golden dome, in commemoration of his recovery from severe illness in 1802. The Kazmain is said to be an exact replica of the Rauza bearing that name in Iraq. It consists of two domes covered with brass sheet, which give the building an imposing effect.

The Wazirganj ward is situated to the east of Saadatganj and extends from Kaiser Bagh, southwards to the city-railway station, and stretches eastwards to the old Kanpur Road. It contained a population of 75,196 persons in 1951. The *mohalla* Wazirganj was founded by Asaf-ud-daula, in honour of his adopted son Wazir Ali Khan. The northern most *mohalla* of the ward is the Agha Mir-ki-Deorhi, founded by Agha Mir Mutamad-ud-daula, the minister of Ghazi-ud-din Haidar. East of the Canning Road are the Mashakganj, Chikmandi, Maulviganj and Golaganj, dating from the time of Saadat Ali Khan; and Fatehganj, Begamganj and Amaniganj from that of Asaf-ud-daula. To the east of this ward, in the direction of Kaiser Bagh, are the Bazar Jhau Lal founded by Maharaja Jhau Lal, the finance minister of Amjad Ali Shah. This ward contains what was once supposed to be the largest *sarai* in India, the Digbijaganj Sarai, built by Raja Digbijai Singh of Balrampur. This *sarai* has, however, lost its importance. Other *mohallas* of importance are Bashiratganj, Pir Jalil and Bawarchi Tola. The Balrampur Hospital and the Infectious Diseases Hospital are also situated in this ward. A great tomb, that of Hakim Mahdi Ali Khan, erected by his nephew, Munawwar-ud-daula, in the reign of Muhammad Ali Shah, lies on the edge of the Circular Road near the Arabic School. This ward also contains the Power House and the offices of the Electric Supply Company which supplies electricity to the city.

To the east of Wazirganj and divided from the Hazratganj ward by a line drawn from Bruce Bridge along the Mall, now Mahatma Gandhi Marg, lies the Ganeshganj Ward. It is transversed by the Cantonment Road and the Banks Road and has a good cross communication in the La Touche Road (Gautam Buddha Marg). The main *mohallas* are Jangliganj and Maqbulganj, built by Saadat Ali Khan, and Yari Mandi,

Qandhari Bazar, Ghasiari Mandi, Talab Gangni Shukul, Nayagaon, Baruni Khandaq, Model House and Kaiser Bagh. Some important markets, viz., Aminabad, Kaiser Bagh, Nazirabad and Fatehganj are situated in this ward. In 1951 the ward contained a population of 76,777.

The Hazratganj ward is the most important of all. Large buildings, modern shops and hotels and chief Government offices are located in this ward. At the north-western end of Hazratganj proper is the Nur Bakhsh Kothi, at present occupied by the Deputy Commissioner. It was built by Saadat Ali Khan as a residence for one of his sons. Hazratganj was built by Amjad Ali Shah who is buried in a large *maqbara* away from the main road and generally known as the *Chhota* Imambara. This was formerly furnished with costly fittings which were plundered in 1857. To the right of the main road coming from Kaiser Bagh and behind the Northern Railway Divisional Office is the Begam's Kothi in front of which lay the Darul-Shafa. The former was the residence of Malika Ahad, the principal wife of Amjad Ali Shah. The place was stormed on the 11th of March, 1858, and it was here that Hodson was mortally wounded. Up to 1932, the building was used as the General Post Office and now houses several Government offices. The Darul-Shafa owes its name (which signifies a hospital) to the fact that Saadat Ali Khan recovered here from a bout of illness. The Councillors' Residence and some other bungalows have been built on the site of the same. Opposite the Darul-Shafa is the present General Post Office and the imposing Council Chamber and the Secretariat buildings. The General Post Office is a recent building with a tower in the centre. It was built in 1934. By its side is situated the beautiful building of the Council House and the Secretariat of the State Government. The foundation-stone of the Chamber was laid by Sir Harcourt Butler, the then Governor on the 15th of December, 1922, and it was first occupied in 1928. Much of the interior of the building is built of Agra and Jaipur marble. The Chamber proper is octagonal, with a dome-shaped roof, decorated at intervals with stucco peacocks having wings and tails extended. To the south of Hazratganj, beyond Christ Church, is the Government House. This building was erected during the days of Saadat Ali Khan by General Claude Martin, as a powder magazine. After the annexation, it was known as the Banks Kothi, from Major Banks, the Commissioner of Lucknow, who was killed in the Residency. Beyond this Kothi is the Zoological Garden, commonly known as the Wingfield Park or the Banarsi Bagh, so called because of certain plants having been brought here from Banaras (Varanasi). Originally it was a walled garden and was built by Nasir-ud-din Haidar, the second King of Avadh (1827-37), and was laid out by Majid-ud-daula, the son-in-law of Muhammad Ali Shah. Inside this garden there was a double-storied summer house on the ground where the marble *baradari* now stands. The *baradari* called Naginewali Baradari (i.e., Baradari studded with precious stones) and some of the statuary in the park originally adorned the Kaiser Bagh. In 1860, this garden covering an area of about 80 acres, was called the Wingfield Park, after the name of Sir Charles Wingfield, the Chief Commissioner of Avadh. The park was later on turned into a zoological garden, to commemorate the visit of the Prince of Wales to Lucknow, and since then many iron

enclosures and fine blocks have been erected to accommodate various kinds of birds and quadrupeds (including lions, leopards and tigers). Recently, a serpentarium and an aquarium have been added to it. There is a children's park also inside the enclosure. To the north of the Zoological Garden beyond *mohalla* Narhi, is the famous Sikandara Bagh now known as the National Botanic Gardens and extending upto the banks of the Gomati. Originally, it was a walled enclosure, 150 yards square with walls 50 feet high containing a summer house and a garden. The place was built by Wajid Ali Shah for one of his wives, named Sikandar Mahal. On the 10th of November, 1857, it lay in the route taken by Sir Collin Campbell in his advance from La Martiniere to the Residency. The enclosure, surmounted with turrets and circular bastions at each corner, was strongly held by the Indian sepoys and one of the fiercest encounters with the British army took place here, with heavy casualties on both sides. The wall was heavily breached by cannon shots and later on a major part of it was demolished. In 1903 only the front portion and the gate were rebuilt.

To the south-east of the Zoological Garden lies the Martiniere, a remarkable building surrounded with extensive grounds. It was built by General Claude Martin in a "debased Italian style". This building was formerly known as the "Constantia" and General Martin was buried in accordance with his will. He left a very large fortune which was devoted to the endowment of a school to be located in the Constantia. After a lengthy litigation in the Calcutta High Court, the College was established. It is one of the oldest European schools in India. The Martiniere was evacuated after the outbreak at Mandiaon and the pupils were transferred to the Residency. During the uprising of 1857 the tomb of the founder, which consisted of a plain sarcophagus guarded by a marble grenadier with arms reversed at each angle, was destroyed. The place was not retaken till the capture of Dilkusha. It constituted the base of Sir Collin Campbell's forces for two days before his advance on Sikandar Bagh was made. Nearby are tombs of Major Hodson and Captain Augustus Mayne. The lower storey of the Constantia stands at a good height above the ground level and is entered by a flight of steps. Above it rises a lofty fluted masonry column about 125 feet high.

Hazratganj is the main modern market of the city. This ward contains the chief offices, e. g., the Post Master General's office, and office of the Divisional Superintendent, Northern Railway. Other important buildings of this ward are the Carlton Hotel, Halwasia Market, Radio Station and the Office of the Municipality. The population of the ward in 1951 was 71,531.

Across the river is the Hasanganj ward. It lies to the east of Sitapur Road and was built in the days of Asaf-ud-daula by Hasan Raza Khan. Adjoining to it on the south is the Muqarimnagar and on the west the Thatheri Tola. Further west and opposite the Machchhi Bhavan are the Ban Mandi, Murao Tola, Saadatganj Khurd and Faujdar Khan-ka-ahata. To the north are the suburbs of Mahdiganj and Fatehpur. To the east of Hasanganj and the north of the Faizabad Road lies Chandganj,

built by Nasir-ud-din Haidar. To the south-east, between Chandganj and Montgomery Road is the Badshah Bagh (or royal garden), laid out by Nasir-ud-din Haidar, where now stands the Lucknow University. It was a walled garden with an open arcade hall, a large building meant for the ladies of the harem and marble tank. Much of the old outlay of the area has been removed and only the Lal Baradari, housing the University cafeteria, two lofty gates and a marble canal exist, around which the present University buildings were erected. After the struggle of 1857 the Badshah Bagh was handed over to the Maharaja of Kapurthala. The estate comprising 90 acres of land was handed over to the authorities of the Canning College in 1905. In 1922 the Lucknow University was established with the Canning College as its nucleus. To the east of the University is the Hyderabad in which are situated Hazari Bagh and Colvin Taluqdars' College. Further east are Bruceganj and Badshahnagar, the latter being founded by Ghazi-ud-din Haidar. Badshahnagar is a railway station on the North-Eastern Railway. The Upper India Couper Paper Mills is situated on the banks of the Gomati opposite Sultanganj, which has now given place to Butlerganj and is known as the New Civil Lines. This ward also contains a new *mohalla* adjoining Bruceganj, which is named Boasganj after Mr. Boas and was constructed to accommodate people who had to leave Sultanganj when the Civil Lines were laid out. Other *mohallas* of importance are Daliganj, Lakarmandi, Nishatganj, Mahanagar, Tewariganj, New Hyderabad ad Bhaisakund. The total population of this ward in 1951 was 40,360.

To the south-east of the city lie the cantonments of Lucknow. They cover an area of 6,770 acres. They are defended on the north by two redoubts, one of which stands near the Sadar Bazar and the other near the railway station. To the north adjoining the main Cantonment Road is the Sadar Bazar and beyond this the grounds of the Muhammad Bagh Club. In the south-east stand the ruins of the old Dilkusha palace built by Saadat Ali Khan as a hunting lodge and country residence around which he had laid out an extensive park and stocked it with deer and other game. It was partially demolished after the disturbances of 1857. It is now surrounded with tastefully laid-out garden. It was in this palace that Sir Henry Havelock died on the 24th of November, 1857.

About a mile east of Dilkusha is the Bibiapur Kothi, near the banks of the Gomati and just within the cantonment limits. It is now used as Military Dairy. It was built by Asaf-ud-daula as a country residence where he frequently resorted for hunting of which he was passionately fond. On a change of the Resident the newly appointed officer used to take up his abode here on his first arrival, until he was formally received and installed in the Residency.

North of Bibiapur and east of Dilkusha is the Vilayati Bagh so called either from the exotic plants with which it was planted or after the European wife of Ghazi-ud-din Haidar. It was surrounded on three sides by high masonry walls, the fourth facing the river Gomati, which flows past it, being left open. The place was in a very flourishing condition in the time

of Wajid Ali Shah, and was a pleasant retreat for the ladies of the court. Nothing, however, now remains of it except the ruins of a summer house and the tombs of a few Englishmen who fell in the capture of Lucknow.

To the west of the cantonments along the Rae Bareli Road and about a mile and-a-half south of the Charbagh station, stands the District Jail and adjoining it on the south is the Central Jail. A mile further south beyond a large *jhil* which forms one of the sources of the Bankh river, and to the west of the road is the old ruined fortress of Jalalabad, built by Nawab Safdar Jang, to protect his capital from any invasion from the south and to intimidate the rebellious lords of the Baiswara. The fort is a large imposing structure square in shape, with numerous semi-circular bastions. The population of the cantonments in 1951 was 37,377.

To the south of the city, beyond the Charbagh railway station is the Notified Area of Charbagh-Alambagh, extending over an area of 986 acres. The area contains the new colonies and quarters of the railway employees.

The chief *mohalla* of the Notified Area is Alambagh which is associated with the defence of Lucknow during the struggle of 1857. The famous Alambagh house and garden was built by Wajid Ali Shah for one of his favourite wives. The place was captured by Sir Henry Havelock on the 25th September, 1857, and was selected as a base for advance on Lucknow. On the north side of the building stands the obelisk which marks the grave of Sir Henry Havelock. Other buildings of importance are the Chârbagh railway station and the Indian Institute of Sugarcane Research. Two important railway workshops, Locomotive Workshop and Carriage and Wagon Workshop, are also located in the area with the Railway Research Centre and the barracks of the Railway Protection Police and Training School. The population of the area in 1951 was 14,773.

LUCKNOW PARGANA, *Tahsil* **Lucknow**

The pargana which takes its name from the chief city of the district is of irregular shape and surrounds the city and the cantonments. The pargana is bounded on the north by pargana Mahona, on the west by parganas Malihabad and Kakori, on the south by parganas Bijnor and Mohanlalganj and on the east by pargana Dewa of district Bara Banki. On the north-west projecting tongue of the pargana runs up between Mahona and Malihabad to a point about 8 miles of the town of Malihabad. The pargana is traversed by the Gomati which flows from north-west to south-east, entering the pargana at about 10 miles north of Lucknow city. It passes under the old fort of the city which lies on its right bank and then after, taking a bend to the east, leaves the pargana at about 8 miles from the capital to become the boundary of Mohanlalganj. The course is tortuous and the bed lies low. The land on either side of the Gomati for some distance from its bank is of a poor quality It is either broken by ravines or divided into broad sandy stretches, while elsewhere the banks recede, leaving low moist *tarai* lands which are flooded during the rains. The river receives

the Behta on its right bank at the village of Kankarabad and another small stream, Jhingli, in the north, while on the left bank the chief tributary is the Kukrail which rises to the north of the village Asti, a village in pargana Mahona, and falls into the river Gomati near Ujariaon.

The soil of the pargana is of varying quality. The tracts lying around Lucknow enjoy the advantages of abundant manure from the city, a ready market for their produce and exceptional facilities for irrigation from the numerous wells in the vicinity. The cultivation is of a high order and so are the rent-rates. The soil is generally a good loam or clay, except in the villages along the banks of the river and in the low-lying lands of sandy *bhurs* which formed the old bend of the Gomati. Here and there, as for instance, to the north of the city and to the south of the cantonments, there are, though few, barren plains of *usar* land. Save these the pargana is fertile and well cultivated. The villages lying on the upland suffer from a deficiency of rains, while those situated in the low-lying *tarai* are liable to inundation in years of heavy rainfall. The precarious villages are very few in number. Villages like Daudnagar, Bansi Garhi, Rahimnagar, Dundauli, Kakauli, Farrukhabad, Kamalpur and Kamalabad require some watching from this point of view.

The total area of the pargana is about 165 square miles or 99,114 acres, but excluding the city, the cantonments and the notified area, the total area comes to 95,537 acres only. Total cultivated area is 62,793 acres. The groves cover 3,751 acres. Over 16,146 acres of the cultivation yield a double crop. Irrigation is chiefly effected from the distributaries of the Sarda Canal, 773 wells, and to some extent, by tube-wells. The average depth of water is between 15 to 25 feet. It is lesser in *tarai* areas. Tanks are also used to some extent for irrigation. The system of agriculture is similar allover the pargana except in the lands within the city limits and the villages within a radius of 2 or 3 miles from the city, where there is much of garden and *kachhiana* produce. In the *kharif* crop, *bajra* and *juar* take the lead, covering 10,462 acres and maize, rice, sugarcane are other miscellaneous crops. In the *rabi*, wheat largely predominates and is mainly sown alone. Next come gram, peas and barley, the latter being chiefly grown in sandy soil in the *bhur* areas. Garden cultivation comes to about 1,235 acres. In the suburban lands the rent-rates are very high, ranging from Rs. 30 per acre for *goind* to Rs. 3 per acre for *bhur*.

The population of the pargana, excluding the city and the cantonments according to 1951 census, was 1,21,576 persons. The population is very dense and as many as 36 villages in the pargana have a population of over 1,000 persons. Some of these villages have been described separately.

Means of communication are good. The pargana is served by a network of railways with Lucknow Junction station as their nucleus. Other stations are at Mallhaur, Juggaur and Mohibullapur. Metalled roads run through the pargana in all directions to Sitapur, Hardoi, Kanpur Rae Bareli, Sultanpur, Faizabad and to Bangla Bazar and Kursi. There are numerous other unmetalled roads chief of which are from Lucknow

to Mohan and from Chinhat to Dewa direct. Government Roadways services are available practically to all important places like Kanpur, Sitapur, Kheri, Bara Banki, Rae Bareli, Faizabad, Azamgarh and Allahabad.

The pargana contains 182 villages. There are 14 *Panchayat Adalats* and 129 *Gram Samajs*. There is a Shadow Block Committee which meets once a month at Chinhat.

LUCKNOW TAHSIL

The headquarters of the tahsil of the district is the central portion of Lucknow, being bounded on the north by tahsil Malihabad, on the south by tahsil Mohanlalganj, on the east by district Bara Banki, and on the west and south-west by district Unnao. It has an area of 376 square miles, including the city and the cantonments of Lucknow. The tahsil comprises three parganas—Kakori, occupying about 1/6th of the tahsil, and Bijnor, and Lucknow, sharing equally the rest of the area.

The Gomati and the Sai, with their tributaries, form the chief lines of drainage of Lucknow tahsil. The chief affluents of the Gomati are the Behta and the Jhingli on the right bank and the Kukrail on the left. The tributary of the Sai is the Nagwa which drains the south of Kakori and the west of Bijnor. Besides these there are large *jhils* in villages Chinhat ad Bharwara, as well as a chain of *jhils* to the south of the Lucknow Jail which runs south of the villages Qila Muhammadinagar, Salehnagar and Aurangabad and to the east of Bijnor, ultimately giving rise to the Bankh. A group of villages in the extreme west of pargana Lucknow, and in the east of pargana Kakori are drained by means of some artificial drainage cuts into the Gomati. The drainage of the considerable tract, occupying the south of Kakori and bulk of Bijnor in the centre, and extending into the south of pargana Lucknow, is defective. Here and there the surface sinks into *jhils*.

The soil of the tahsil is diversified. Pargana Kakroi consists of two distinct tracts, separated by the Ghazi-ud-din Haidar Canal which cuts across the centre of the pargana from west to east, following nearly the line of the water-shed between the Behta and the Nagwa. The northern portion is composed of fair light loam, characteristic of the valley of the Gomati. The low-lying ill-drained area, occupying the southern part of Kakori, the central part of Bijnor and a small portion of the southern centre of Lucknow, consists of stiffish heavy loam with numerous shallow depressions. . The area is marked with some scattered patches of *usar* land. The south-western portion of Bijnor, influenced by the Sai, consists of a light sandy loam. The north-eastern portion, beyond the Rae Bareli Road and lying on the high bank of the Gomati, consists of fair light loam. In pargana Lucknow, in and about the city, the land is very highly cultivated. The up-land overlooking the Gomati and its tributaries is broken and sandy. Further inland, there are blocks of superior villages on either side of the river possessing light loam of better texture. The soil on the left bank of the Gomati, in the south-east is poor and sandy. The *tarai* consists of rich alluvium on either side of the Gomati.

The increased protection afforded by the Sarda Canal has been adding to the fertility of the tahsil for the last many years. One of its branches enters pargana Kakori, at the west corner, giving off several minors on either side, which cross the southern parts of Lucknow and run towards Rae Bareli Road. Very recently, another branch, parallel and quite close to the previous one, has been constructed. Hydro-electric lines have also been extended to the tahsil during the First Five-Year Plan. Several tube-wells have been erected and others are planned to be erected in near future. Besides, a good number of wells for irrigation purposes have also been constructed with the help of *taqavi* loans as well as with Government aid.

Means of communication are generally excellent. Through Lucknow passes the main line of the Northern Railway with stations at Lucknow, Alamnagar and Kakori in the west, and at Utraitia in the south-east. Besides this, there is a loop line of the same system with stations at Mallhaur and Juggaur and another line from Lucknow to Kanpur, with stations at Amausi and Harauni. The latter consists of two separate lines, the broad gauge and the meter gauge. The North-Eastern Railway has stations at Lucknow, Aishbagh, Lucknow City, Daliganj, Badshahnagar, Mallhaur and Juggaur and goes on to Bara Banki Another line of the same railway has stations at Lucknow, Aishbagh, Daliganj and Mohibullapur and goes on to Sitapur. There is also a loop line running from Utraitia to Sultanpur. Metalled roads from Lucknow radiate in all directions, leading to Kanpur, Rae Bareli, Sultanpur, Faizabad, Sitapur, Hardoi, and Bijnor—a town of this tahsil, and to Kursi—a town of district Bara Banki. The unmetalled roads comprise those from Chinhat to Dewa, from Lucknow to Mohan and from Mohan to Bani, whence a metalled road runs to Mohanlalganj, joining the two main roads, viz. the Lucknow-Kanpur Road and the Lucknow-Rae Bareli Road. From Bijnor to Sissendi, many *kachcha* roads in the rural areas have been improved by '*Shramdan*' drives. A road from Bijnor to Gahru, crossing the Kanpur Road at Gauri, was constructed by '*Shramdan*' efforts. The Government Roadways services play a very prominent part these days. There are two stations, one at Charbagh whence daily services operate for Kanpur, Rae Bareli, Sheogarh and Sultanpur, the other at Kaiser Bagh near the Roshan-ud-daula *Kachehri* whence services for Sitapur, Kheri, Mahmudabad, Biswan, Bara Banki, Haidargarh, Maurawan and Fatehpur, a town in district Bara Banki, are available. A civil aerodrome situated on the Lucknow-Kanpur Road, at a distance of 8 miles from the former, puts the city on the air-map of India.

The tahsil has Canal Inspection Houses at Narauna, Gauri and Utraitia. There is alo one Public Works Department Inspection House at Bani near the meeting place of the boundaries of Kanpur and Lucknow, on the Lucknow-Kanpur Road, at the 17th mile from the former.

The total population of the tahsil including that of the city and the cantonments, in the census of 1951, was 7,45,758 persons. The population of the rural area was 2,41,905 of whom 1,29,158 were males and 1,12,747 females. The total number of scheduled caste people were 95,192. The majority of the rural population is agricultural, leaving a few who

earn their livelihood from the city. Kurmis, Muraos, Ahirs, Lodhs, Pasis and Chamars are excellent cultivators, though men of all castes and classes cultivate land.

The tahsil is administered as sub-division of the district in the charge of a Deputy Collector, an officer of the district staff. For the purpose of police administration, there are seven police stations outside the city and cantonments. The police circles do not always coincide the boundaries of the fiscal sub-divisions. The greater part of the Kakori pargana belongs to the Kakori circle, but twelve villages come under the jurisdiction of *thana* Malihabad and nine villages of Malihabad pargana are included in the Kakori *thana* Similarly, pargana Bijnor is mainly in the Banthara circle, but six villages fall in the Kakori circle, seven in Gosainganj, ten in Mohanlalganj and three in Alambagh. Pargana Lucknow, again lies chiefly in the Mandiaon circle , but 25 villages belong to Kakori, 12 to Banthara, 12 to Malihabad and 3 to Gosainganj. Some of the city police stations have jurisdiction in rural areas also.

The tahsil has 31 *Panchayat Adalats* and 269 *Gaon Samajs*.

MAHONA PARGANA, *Tahsil* Malihabad

This pargana lies in the north-east of the district and forms the eastern portion of the tahsil. It is bounded on the west by Malihabad, from which it is separated by the Gomati, on the south and south-west by Lucknow, on the north by Manwan of district Sitapur and Kursi of district Bara Banki, while the latter with pargana Dewa of the same district, also forms its boundary on the east. The pargana is of an irregular shape, its length varying from 12 to 16 and its breadth from seven to ten miles. In general, it is fertile and well-cultivated, but along the banks of the Gomati, and for a considerable distance inland, the surface is undulating and varied, the villages in the south of this tract being characterised by stretches of sandy *bhur*, while elsewhere there are occasional marshes, fed from springs which rise in the higher lands. The *tarai* in the north is level, and though subject to inundations and liable to become saturated, generally bears good *rabi* crops. In the north-east the soil is chiefly clay, and here the country abounds in *jhils* and ponds, with few *dhak* jungles on the border of the pargana. These jungles are also being cut down and brought under cultivation. Down the centre of the pargana runs a good strip of loam soil with abundant means of irrigation A distributary of the Sarda Canal also passes through the pargana. Starting from Aramba it passes through village Paharpur towards the south-east of the pargana, ends in village Gurumba of this pargana and goes towards tahsil Lucknow with several minor branches. Canals and tube-wells have greatly improved the fertility of unculturable lands and barren *usars* are few, found only in the south and south-west of the pargana. Thatching grass still grows in some area near the Gomati, but it is no more a profitable business, as there is no demand for it in Lucknow city. The cultivators use this grass only for their own dwellings.

The pargana contains traces of mythical history which centre round the village of Rukhra, some four miles south of Itaunja on the Sitapur Road. Rukha (or Usha) was the daughter of Banasur ; she fell in love with Aniruddh the grandson of Sri Krishna. Similarly Kubhan, the founder of Kumharawan, was one of the ministers of Banasur and Kesri Daitya who founded Kesarmau close to Mahona, was another of his lieutenants. Sri Krishna aided by Arjun Pandav is said to have come here and vanquished Banasur. In Kumharawan there is an image of Mahadev called Kursen, which it is said, was the object of Kubhan's worship. Arjun founded the village of Arjunpur. Both, this place and Rukhra, are obviously of considerable antiquity, as is evident from the old mounds covered with broken bricks which still exist. In Rukhra, there is a large *dharmshala* and a well built by Mathura Das, the *Diwan* of Sharf-ud-din, a convert Hindu; his original name was Jagannath, and he formed the province in the days of Muhammad Ali. He changed his religion in order to save his life when called to account for defalcation. The pargana is mentioned in the *Ain-i-Akbari*. After the annexation of Avadh by the British Government the old pargana of Mandiaon was broken up and divided between Lucknow and Mahona; the latter then became one of the two parganas that formed the Kursi tahsil. On the transfer of pargana Kursi to Bara Banki, Mahona was united to Malihabad and formed part of the new tahsil of that name.

The area of the pargana is 94,364 acres or 147.4 square miles. The cultivated area in 1957 was 58,461 acres or about 63%, which shows an increase of more than 2,500 acres, since the last Settlement of 1333 *Fasli*, or more than 5,000 acres since the Settlement of 1866. The unculturable area is 12,987 acres only or less than 14% of the total area of which 3,856 acres are under water, 4,108 acres have been taken up by home-steads and roads, the remaining area of 5,023 acres only is actual barren waste which is less than 39% of the unculturable area and about 5% of the total area. The culturable area is still large amounting to 21,375 acres or 23% of the total area of which 3,013 acres or 3% is under groves.

The irrigated area is 15,165 acres, of which 26% is irrigated through canals, 364 acres or more than 2% from tube-wells, 620 acres or 4% from masonry wells and the rest 4,233 acres or 28% from other sources.

The crops sown in this pargana are generally the same as in the rest of the district. In the *kharif* harvest rice generally predominates and covers about 32% of the total cultivated area. Next come *urd*, *bajra* and *juar* alone and mixed. In the *rabi* variety, wheat takes the lead and is generally sown alone. Gram and peas cover an almost equal area. Barley pure and mixed is also one of the main crops of the pargana. The holdings are generally very small, the average being about one acre. These lands cover about 9,318 acres or 9% of the tenancy area; *sir-dars* hold 93,143 acres or 90.8% and the rest 88 acres or 0.2% is held by the *asamis*. A very high proportion of the tenants are *sir-dars*. There has been a considerable increase in the land revenue of the pargana since the last Settlement. In the last Settlement of 1333 *Fasli*, the soil of the pargana has been classed as *kachhiana*, *goind har*, *matiyar* and *tarai*. The circle-rates differ in each circle for each kind

of soil, even for sub-soils of the same class. There is no revenue-free village in the pargana.

At the census of 1951 the population of the pargana was 92,705, consisting of 49,137 males and 43,568 females. There are no towns of any size. The largest village is Mandiaon, having a population, according to the census of 1951, of 2,658 persons, followed by Itaunja with 2,163 persons and Kathwara with 2,052 persons. There are 14 other villages in the pargana having a population of more than 1,000 persons. The population is almost entirely agricultural.

Means of communication are fair. The pargana is traversed from north to south by the North-Eastern Railway, *en route* from Lucknow to Sitapur, with stations at Bakshi ka-talab and Itaunja. Parallel to this runs the metalled road. The latter is crossed at Itaunja by an unmetalled road leading from Malihabad and Mal to Mahona and Kursi and from Mahona a similar road runs to Ataria railway station of Sitapur district. A metalled road is also being constructed from Bakshi-ka-talab to Asti, about 4 miles in length, under the new development scheme. The eastern half of the pargana is almost devoid of roads, except the extreme south-eastern corner which is served by a metalled road from Lucknow to Kursi and Mahmudabad. Markets are held at 9 places in the pargana.

The pargana contains 194 villages. These villages are grouped in 117 *Gaon Samajs*, each with a population of more than 250 souls. Seventeen *Panchayat Adalats* have also been established in order to afford facility to the village folk in the settlement of their disputes. Village Mahona in the pargana has a Girls' Primary School and an Islamia School.

MAL, *Pargana* and *Tahsil* **Malihabad**

The village is situated in the centre of the pargana in 27° 1′ north latitude and 80° 45′ east longitude on the road from Malihabad to Atrauli. The village was the headquarters of a large tribe of Gaharwar Rajputs, who are to be found in 55 villages in the north-eastern parts of the pargana. They are said to have come here under one Rai Paitauna from Manda Bijaipur in district Mirzapur. He is said to have gone on a pilgrimage to Nimkhar (Naimisharanya) in Sitapur district and to have rested in the village known as Pitauna and situated near the banks of the Gomati. On his return he found that the tent peg which he had left in the ground had sprouted. Deeming it an auspicious omen he settled here, driving out the Jhojhas who were considered to have been the converted Bhars, from their forts of Mal and Ant. In the latter village there is an enormous well at which four pairs of bullocks can work at a time, and it is said to be of Jhojha construction. The remains of an old wall running from Ant to Amlauli, a village beyond Mal, are also still there. The Gaharwars made themselves masters of the Jhojha country and became very powerful. They tried at one time to extend their borders into the Bais territory of Tappa Dakhlawal, towards the Gomati, but the fight was so severe that both agreed to maintain the ancient boundary of the Akraddi stream. On

another occasion, they fought with Abdun Nabi Khan of Garhi Sanjar Khan, but were worsted and lost some land on which the Pathan founded Nabipanah and planted a grove called Ranjit Bagh. Abdun Nabi, however, subsequently fell into disgrace and the Gaharwars recovered the village. They used to practise female infanticide and were too proud to plough and too dignified to run. This pride seems to have caused their ruin, added to which was their disunion, for they partitioned their lands into seven estates, known as Mal, Atari Salinagar, Amlauli, Masira, Hamirpur and Nabipanah, everyone of which has rapidly passed out of their hands. After the abolition of the *zamindari* their descendants have either been reduced to the position of tenure holders or have taken to trade.

The population of the village, according to the census of 1951, was 1,933 and mainly consisted of Thakurs and Chamars. There is a bazar here in which markets are held twice a week, on Sundays and Thursdays. A big cattle-market takes place during the rainy season. Three religious fairs are also held here, viz., the Athon fair in Chait, the Mahabir fair in Jeth and the Janmashtmi fair in Bhadon. The village lands cover an area of 847 acres. Irrigation is carried out from canals, wells and tanks, and to some extent, from the Jhingli *nala* which flows to the east of the village. The soil is good and wheat is the staple product. As regards communication, a village road connects it to Itaunja and Mahona. There is one Junior School, one Primary School for boys and one Girls' Primary School, all being managed by the District Board. A Shadow Block under the N. E. S. has been opened here, covering 92 villages and an area of 72,467 acres of which 38,921 acres are irrigated. The population of the Block is 59,393. It consists of 11 *Panchayat Adalats* and 36 *Gaon Sabhas*.

MALIHABAD, *Pargana* and *Tahsil* **Malihabad**

It is the headquarters of the tahsil and lies in 26° 55′ north latitude and 80° 43′ east longitude, on the road from Lucknow to Hardoi, at a distance of 15 miles from the former. The place is said to have been founded by one Malia, a Pasi, but nothing more is known about him. Nothing definite, however, was known of the place till the time of Akbar, when it was colonised by the Pathans. Prior to the time of Shuja-ud-daula, the principal sites were apparently Bakhtiyarnagar and Garhi Sanjar Khan. During his reign, he is said to have granted a portion of Malihabad, known as Kenwalhar, to Faqeer Muhammad, an Afridi Pathan, who was the then Commander-in-Chief of the Avadh army. He was also a poet. He was the founder of two Pathan *taluqdar* families of Kasmandi-Khurd and Sahlemau. The bazar at Mirzaganj was built by Mirza Hasan Beg, an official of the Avadh Government. The bazar at Amaniganj, beyond the railway station owes its origin to Asaf-ud-daula, who built the same on his way to war with the Rohillas.

The population of the town, including Garhi Sanjar Khan and Bakhtiyarnagar, according to the census of 1951 was 7,615. The area of the land is about 1,200 acres and it was previously held by the Pathans under *Pattidari* tenure. About 900 acres of land is filled with mango and other fruit plants.

The town of Malihabad is famous for the *dashehri* variety of mangoes. There are a number of nurseries, mainly private which sell this mango seedlings to buyers all over the State. In recent years there has been much loss to the mangoes due to a particular type of fungus. The town is administered under the Town Areas Act, Act II of 1914 and is now confined to the boundaries of village Malihabad only. The Town Area Committee consists of 11 members and an elected Chairman. The total number of houses in the Town Area, as counted in 1955, was 1,126. To the north of the town runs the Northern Railway with a station close to the road to Mal and about half a mile to the north of the town. The Town Area has a police station, a male and a female hospital, having 4 beds each, a Post and Telegraph office, cattle-pound, a veterinary hospital, Public Works Department and Canal Inspection Houses and a Registration Office. There is a Higher Secondary School named after Mahatma Gandhi. Besides, there is one Junior High School for boys and another for girls and a number of Primary Schools maintained by the District Board. Malihabad is the headquarters of a 'Shadow Block' of the same name, covering 91 villages and a population of 55,053. It has a total area of 45,213 acres of which 42,777 acres are cultivated.

MALIHABAD PARGANA, *Tahsil* Malihabad

This pargana consists of the north-western portion of the district being bounded on the east by Mahona and Lucknow, on the south by Kakori, on the west by Auras-Mohan of Unnao and on the north-west by Gundwa of the Hardoi district. The chief river is the Gomati, which separates this pargana from Mahona in the east. Besides this, there are three tributary streams of the same river, the most important of which is the Behta which enters the pargana from the side of Hardoi at Jindaur and flows in an exceedingly tortuous course through the south, leaving it at Malha, not far from its confluence with the Gomati. The others are the Jhingli and Akraddi both of which take a south-easterly direction from Gundwa through the pargana and fall into the Gomati. These streams are of little use and are used only slightly for irrigation. The course of the Behta is marked by ravines and beds of *kankar*, while those of the others are similarly characterised by *kankar* and unculturable stretches of *usar*. The soil varies greatly. In places, and specially in those villages which lie between Malihabad and the border of the Hardoi district on the north, it is an excellent loam with plenty of irrigation. A canal distributary also passes through the pargana starting from village Saspan, running towards the south-east it terminates near village Habibpur, with several minor branches from it on both sides. The soil of the villages in the west side of the river Gomati, or in the north-eastern portion of the pargana is more or less sandy with scanty water supply and precarious crops. *Usar* patches still prevail in the north-west. *Dhak* jungles of villages Mundiara and Kharsara were cleared before the abolition of the *zamindari* and brought under cultivation, while the *dhak* jungle of village Jamaulia still exists. There is a small area of *tarai* in the low-lying lands near the Gomati and is confined to three villages of Manjhi, Badiyan and Ataria.

In early days the pargana is said to have been held by Pasis and Arakhs. It seems that some of them became Muslims and were called Jhojhas. The common tradition ascribes all the old deserted sites in the pargana to these Jhojhas, although they do not differ in any way from those which elsewhere are popularly believed to have been held by the Bhars. Such mounds are to be found everywhere, but especially in Antgarhi, Dilawarnagar, Mal and Siswara. The pargana was soon overrun by the various tribes of Rajputs and the latter assert that they conquered the Arakhs and not the Jhojhas. The Rajputs held the pargana from the thirteenth century onwards for about 300 years and then came the different families of the Pathans. It seems probable that many of the present Shaikhs are no more than converted Hindus. In the time of Akbar the pargana was known by its present name and during the Nawabi it was included in the *chakla* of Sandila.

The population of the pargana, according to the census of 1951, was 1,14,378. Excepting a few businessmen in the town area, the population is wholly agricultural and the chief cultivating classes are Rajputs, Ahirs, Chamars, Pasis, Lodhs, Muslims and Brahmins. Muraos too are numerous, holding sufficient area.

The pargana contains a number of families who at one time held in possession large and well-defined tracts of land. Mention has already been made of the Pathans of Garhi Sanjar, Khan, Bakhtiyarnagar and Khalispur and similarly of the Gaharwars of Mal, the Janwars of Kharawan and the Shaikhs and Solankis of Jindaur while dealing with those villages. Among other, the Bazid Khel Pathans of Barigarhi deserve mention. They are said to have come here generations ago under one Shaikh Ibrahim, an officer in the service of the Delhi Emperor. They first settled in Habibpur-Nasiamau close to Malihabad and acquired by degrees eight villages to the west of Malihabad.

In the north-east of the pargana there was formerly a large estate, known as Tappa Dakhlawal consisting of 52 villages held by the Bais. The greater part of this *tappa* is now included in Hardoi. The family is said to have been founded by one Ram Chandra, who married into the Panwar family of Itaunja and drove out the Bamhan Gaurs from this part of the pargana. He had three sons who settled in Bangalpur, Pipargaon and Bhithri and their descendants are known as the Bangali, Piparhar and Bhitharia Bais. To this family belonged the *taluqdar* of Bharawan and Pawayan in district Hardoi, but the rest of the clan had lost a great part of its possessions.

Another *tappa* was that of Siswara, consisting of some 24 villages in the centre of the pargana. This was held by Nikumbh Rajputs who came here from Narwar under two brothers, Kanh and Kharak and drove out the original Jhojhas and seized their villages. Some of these Nikumbhs till late held their original estates and one family. that of Dilawarnagar, became Muslim. The *tappa* of Kathauli Rao was colonized by the Janwars under one Rai Sukh, but most of their villages fell into the hands of Pathan families of Malihabad. In like manner the Gautams of Datli in the south of the

pargana lost almost all their estates to the Pathans. They are said to have come some five hundred years ago under Deo Rai and Naya Rana from Argal and to have ejected the Arakhs from twelve villages.

The pargana is the second largest in the district, coming next to Mohanlalganj. The total area of the pargana in 1957 was 1,17,680 acres or 183 square miles. In 97% of the area the soil is classed as either *goind* or *har*, out of which 18% is sandy *bhur* which is classed as *Har IV*. The rest is classed as *kachhiana*, *matiyar* or *tarai* in the Settlement of 1333 *Fasli* (or 1925 A. D.) The cultivated area in 1363 *Fasli* was 73,947 acres or over 62% of the total area, which shows an increase of 896 acres since the settlement. There is still a large area of culturable waste amounting to 29,167 acres or over 25% of the total area but of this 5,018 acres or more than 4% of the area is under groves. For the present the pargana is well wooded in places. The unculturable area of the pargana is 14,566 acres or less than 13% of which 3,866 is under water, 4,085 acres are taken up by homesteads and roads, 6,615 acres as barren which is less than half of the unculturable area.

According to the same Settlement Report, irrigation is extended to 15,369 acres or about 27% of the cultivated area of which more than 75% is irrigated from canals, 10% from wells and 15% from other sources. Due to the construction of canals, tenants in most parts have left their habit of constructing *kachcha* wells. Besides, there are 706 masonry wells still existing in the pargana which are used for irrigation. Two tube-wells have also been constructed by the Government recently at Rahimabad Farm and in village Sukha Khera. The average depth of the water-level is less than 18 feet below the surface. Three-fourth irrigation is supplied by canals. Under the Second-Five Year Plan, Hydro-Electrical Tube-wells Scheme is also likely to be extended to the pargana, covering the area where the means of irrigation are scanty.

Acreage for both the *kharif* and the *rabi* crops is almost equal, but including the crops of the *dofasli* area, the acreage of *rabi* becomes higher than that of the *kharif*. The chief *kharif* crops are rice, *bajra*, alone or mixed, *juar* alone or mixed, maize, *urd* and *mung*. In the sandy area *bajra* is the main *kharif* crop. In the *rabi* wheat as usual takes the lead of which about 40% is sown in combination. Gram and peas follow next in order and then comes barley. The holdings are small as elsewhere and on an average less than two acres. The proprietary rights have ceased to exist in consequence of the abolition of the *zamindari* throughout the pargana except within the limits of the Town Area of Malihabad. In the Zamindari Abolition Area the *sir-dars* ordinarily hold 90% of the land, the *bhumidhars* about 9% and the *asamis* 1%. In the Town Area, or non-Z. A. Area more than half is grove land owned by the proprietors who carry on nursery business in these groves. Only 38 acres of grain rented area exists in the Town Area. There is no grain rented area in the Zamindari Abolition Area of the pargana.

Malihabad is the only town of any size in the pargana. But, there are several large villages of some interest and importance. Jindaur

is the largest village of the pargana, situated in the west, on the border of district Unnao and having a population of 3,978 persons. Kasmandi-Kalan, Kasmandi-Khurd and Saspan have a population of more than 2,000 persons each. Besides, there are 29 villages having a population of more than 1,000 persons each. There is only one unpopulated village in the pargana namely Narainpur. The largest bazar is that of Mirzaganj which forms part of Malihabad town. The other markets are at Mal, Rahimabad and Kasmandi-Kalan.

The pargana is traversed by the main line of the Northern Railway, with stations at Rahimabad, Dilawarnagar and Malihabad. Parallel to this runs the road from Lucknow to Bareilly, passing through Hardoi, which is metalled throughout. Through Malihabad also runs an unmetalled road from Mohan in Unnao to Kalyanmal in Hardoi passing through the villages at Mal from Malihabad upto which it is going to be metalled, from that junction a branch road leads to Mohan and Kursi. The only other road is that from Rahimabad to Auras and Unnao.

The pargana contains 199 villages including the town of Malihabad. Malihabad Town Area is the only village or *mahal* which is owned by the proprietors, having 672 *pattis* in it, consisting of more than 2,000 co-sharers, of which most are Muslims and residents of Malihabad town. There are 143 *Gram Samajs* and the same number of *Gram Sabhas* in the pargana *Adalat* besides 22 *Panchayat* Adalats.

Malihabad Tahsil

The tahsil forms the north-western sub-division of the district, and is composed of two parganas of Malihabad and Mahona, each of which has been separately described with an account of its physical characteristics, revenue, agriculture, etc. The tahsil is bounded on the north by the Hardoi, Sitapur and Bara Banki districts, on the west by district Unnao; on the south by the parganas of Kakori and Lucknow and on the east by the Dewa and Kursi parganas of district Bara Banki. The river Gomati, which separates the two parganas of the sub-division, forms the main drainage line and is fed by the Behta and the two small water-courses known as the Jhingli and the Akraddi, all of which lie in the Malihabad pargana. There are comparatively few depressions in this part of the tahsil, except in the north-west where the land lies low and the soil is heavy. The chief *jhils* are those at Tharri and Saspan. In Mahona, on the other hand, there is a large low-lying clay land studded with *jhils* and tanks chiefly in the north-east, the most noteworthy depressions being those of Usirna and the long line of *jhils* which formerly existed in this tract, have since been cut down and now there remains little of them. The total area of the tahsil is 328.91 square miles.

According to the census of 1951, the population of the tahsil was 2,14,698 comprising 1,13,247 males and 1,01,451 females; the total population of the scheduled castes numbered 80,234. The density per square mile was 653.

The population is purely agricultural and there is but little trade except in agricultural produce. There is no proprietary cultivation in the tahsil except in town Malihabad which is less than 1% of the tahsil cultivation. There is no manufacture or industry peculiar to the tahsil and the industrial community merely consists of the ordinary village craftsmen.

The biggest grain market of the tahsil is Amaniganj which lies in the north of the railway station. Malihabad, however, is well-known for its mangoes with their delicious taste and flavour. Orchards of *ber*, guava, *sharifa*, *khinni*, *bel*, *amla* and lemon are also found in abundance in Malihabad proper and the adjoining areas. Trade in various types of mangoes and other fruits and their plants and grafts is the main occupation of the place. There are several nurseries some of which are recognised by the U.P. Fruit Development Board and are doing pioneer work for the promotion of fruit business.

The tahsil is administered as a sub-division of the district in the charge of a full-powered Deputy Collector. There is also a Tahsildar whose headquarters are at Malihabad. Besides this, the tahsil consists of 29 *Panchayat Adalats*. For the purpose of the police administration, there are police stations at Malihabad and Itaunja, but their circles do not coincide with the pargana or tahsil boundaries. The Malihabad police circle includes the greater part of the pargana of that name, but also extends over seven villages of Lucknow and the village of Kakori. The rest of the pargana, consisting of 15 villages, belongs to the Kakori and Banthara police circles. The Itaunja *thana* has jurisdiction over 149 villages of Mahona, while the remaining 45 villages belong to the Mandiaon circle. The village of Mandiaon lies within the limits of the Mahona pargana, but the police station of that name stands in Mohibullapur in pargana Lucknow There is a Project Training Centre at village Rajapur Indaura, near Bakshi-ka-talab, in pargana Mahona.

Means of communication are generally good. The western portion of the tahsil is served by the main line of the Northern Railway, with stations at Rahimabad, Dilawarnagar and Malihabad. In the east the Lucknow-Bareilly line of the North-Eastern Railway traverses pargana Mahona and has stations at Bakshi-ka-talab and Itaunja. Parallel to the latter runs metalled road from Lucknow to Sitapur, with a military encamping ground at Bakshi ka-talab and an Inspection Bungalow at Arjunpur. A second metalled road runs from Lucknow to Kursi and on to Mahmudabad in district Sitapur, but the metalling stops at Tikaitganj. The road from Lucknow to Hardoi is metalled and there are encamping grounds at Malihabad and Rahimabad and an Inspection House at the former. Another metalled road runs from Malihabad to Mal and unmetalled roads run from Mal to Mahona and from Malihabad to Kalyanmal in district Hardoi. A branch from the latter takes off at Mal and goes east to Mahona and Kursi. Other roads lead from Mahona to the Ataria railway station in Sitapur and from Rahimabad to Auras and Unnao. There are two Government Agricultural Farms at Rahimabad and Rahman Khera. There is also a Canal Dak Bungalow at Malihabad, on the Lucknow-Hardoi Road.

MANDIAON, *Pargana* Mahona, *Tahsil* Malihabad

Mandiaon or Mariaon is a small town lying in 26° 56′ north latitude and 86° 58′ east longitude, at a distance of four miles north of Lucknow. The place itself lies about a mile east of the metalled road from Lucknow to Sitapur and of the Lucknow-Bareilly railway line. Mandiaon is an ancient place. Its name is said to have been derived from Mandal Rikh, a devotee who lived here in the centre of a large forest. It was for long held by the Bhars who were driven out by Malik Adam, one of Saiyid Salar's lieutenants, who came hither from Satrikh. He was killed in the battle and buried in the Sohbatia Bagh of Lucknow. There is another tomb in the village in memory of the Naugaza Pir, so called from his immense stature. The Saiyids who remained there are said to have held the village for 150 years and were then exterminated by Raja Singh and the Chauhans of Bhauli. He conferred the village on his Kayasth and Brahmin dependents in equal shares. They were subsequently made Qanungos and Chaudhris of the Akbari pargana of Mandiaon or Mandigaon. Prior to the struggle of 1857, Mandiaon was a cantonment, built by Saadat Ali Khan who stationed here three regiments of the Company's troops. The cantonments have now disappeared and nothing remains but a gateway or two, and the gable end of the church. At the time of the outbreak the force stationed at Mandiaon consisted of a battery of European horse artillery, two batteries of Oudh Irregular artillery, a bullock battery of Regular Native artillery, and the 13th, 48th and 71st Native Infantry, while the 7th Light Cavalry was at Mudkipur. The outbreak took place on the 30th of May, 1857 and on the same night the cantonments were plundered and burnt down. They were never again occupied.

The population of the village, according to the census of 1951, was 2,658, Lodhs being the chief and predominant Hindu caste. The population of Mohibullapur, in which the police station, post office, and the railway station of Mandiaon are situated, was, according to 1951 census, 2,599 persons. The revenue village is known as Mohibullapur and has an area of 953 acres. There is a bazar at Mohibullapur in which weekly markets are held. There is also a Government Primary School.

MOHANLALGANJ (MAU), *Pargana* and *Tahsil* Mohanlalganj

It is the headquarters of the tahsil and is situated in 26° 41′ north latitutde and 80° 59′ east longitude, on the road from Lucknow to Rae-Bareli at a distance of 14 miles from the former. It is situated in the larger revenue village of Mau, one of the headquarters of the *choraha* Janwars who occupied a large part of the pargana at the end of the sixteenth century. These Janwars founded a large number of villages covering a considerable tract of the country lying on all sides of Mal, excepting the west, and probably drove out the old Bhar inhabitants. In the village of Hulas Khera to the south-east of Mohanlalganj there are the remains of an old fort on the banks of the great Karela *jhil* which is probably of Bhar origin. These Janwars were an aggressive and enterprising family and on one occasion they attacked and plundered some of the King's treasure which was being convey-

ed to Delhi, and thus earned the title of *chorahas* or 'plunderers'. They are descended from Banke Ram the younger brother of Sani Sah who founded the Purseni House. They lost Mau in the later days of the Nawabi, when it was held in farm by Mohan Lal.

The place takes its name from the market built here by Raja Kashi Prasad in 1859 and called after Mohan Lal, his father-in-law, from whom he had received the estate. The market was built at a cost of Rs. 50,000 and was subsequently improved with the addition of a masonry verandah and drains. It is approached on either side by two fine archways. The same Raja built a magnificent temple here at a cost of rupees one lakh. The structure is of brick faced with marble and black-stone. It rises to a height of 250 feet above the ground. The Jalvihar festival is held here in the month of Bhadon. The market is a considerable centre of trade, chiefly in grains.

The population of the village, according to 1951 census, was 4,246. Agriculture is the chief occupation of the people. The lands cover an area of 2,409 acres, of which 1,395 acres are cultivated; 501 acres are irrigated from tanks and canals. Groves cover an area of 43 acres as against 200 acres in 1901. The town has a police station, post office, a dispensary a veterinary hospital, a seed store, a co-operative bank, a cattle-pound, a Higher Secondary School. Besides, there is one Primary School for boys and another for girls run by the District Board. A new temple known as Kalibeer, has also been recently erected. An annual fair is held here, which is attended by about 2,000 persons.

MOHANLALGANJ PARGANA, *Tahsil* Mohanlalganj

It is one of the two parganas into which the tahsil has been divided. It forms the south-eastern sub-division of the district, being bounded on the west by Nigohan, Bijnor and Lucknow; on the south by Nigohan and Bachhrawan pargana of district Rae Bareli and on the east by pargana Haidargarh in Bara Banki district. Its northern and north-eastern boundary is the river Gomati, which separates it from Lucknow and Dewa on the north and from Satrikh on the north-east. The river enters the pargana in the north-west from Lucknow tahsil, at Maste Mau to the left of the Lucknow-Sultanpur Road After running in a zig-zag course it forms the north-eastern boundary and leaves the pargana at Salempur after receiving the waters of the Loni—a tributary *nala* at Salempur near the *pakka* bridge. There is very little *tarai* along its banks and what little there is, is of an inferior kind. But, in a few villages some belts of fertile semi-ravine tract are noticed in the vicinity of *abadis*, such as in Ghuskar and Dhaurahra. At about 5 miles to the south of the present course of the river near Dularmau, Saloli and Samnapur there is a depression which looks like a long deserted channel of the river and now forms a chain of shallow *jhils* which carry down the surface drainage to the Gomati. The country along the Gomati is rough and broken, wide sandy stretches alternating with ravines, while in the immediate neighbourhood of the river the land lies low. The bed is liable to inundation. The soil in the northern and

the north-eastern tract is of a sandy nautre, and 32 villages are thus affected. Formerly village Dhaurahra was marked as precarious, but in the Assessment Report of the Settlement Officer this or any other village has not been noted as such, nor are there such conditions at present. South to the *bhur* circle and occupying the north and east central portion of the pargana is a fine tract of good loam soil, while the southern and largest portion consists of heavy clay, varied by several expanses of barren *usar*, which cross the pargana from east to west. The drainage of this tract is chiefly affected by a chain of *jhils* which begins at Hulas Khera in the large Karela *jhil* and takes a south-easterly direction towards Nagram. The extreme western portion is drained by the Bankh, which flows past Mohanlalganj into Nigohan and the centre by the Loni which rises in a *jhil* near Parchta to the north-east of the tahsil headquarters, and flows east to join the Gomati near Salempur. The drainage in the south is affected through a newly built canal drain which joins the Loni near Bhatti Barkatnagar. Rice crops are raised in the neighbourhood of the *jhils*. In villages Daudnagar, Indrajit Khera, Habuapur Khujauli, Mohari Kalan and Bhatti Barkatnagar, the *usar* is most prevalent. In other respects, the pargana is fertile and well-cultivated.

The pargana was formerly known as Amethi and from it were subsequently formed the parganas of Nagram and Gosainganj, which were all united to form the present pargana after the annexation. A third pargana of Khujauli was constituted in 1811, and this too, was absorbed in 1858. Khujauli belonged to the *Nizamat* of Baiswara, Nagram to Kumharawan in Rae Bareli and Amethi or Gosainganj to the *Huzur* tahsil. Tradition says that the tract was originally held by the Bhars, traces of whose habitation are to be found in some twenty villages. One of them is Paharnagar Tikari in the north-west, and the story goes that the place was seized by Alha and Udal, the Banaphar chieftains of Kanauj, and near it is the Lohganjar or 'field of blood'. But Alha and Udal effected nothing, nor did Saiyid Salar who, however, is said to have left some followers behind him at Amethi and Nagram. The Bhars closed up again and were not driven out till the fourteenth century. They were, in turn, displaced by the Shaikhs.

The population of the pargana, as recorded in the census of 1951, was 1,18,927. The chief inhabitants of the pargana are Kurmis, Pasis, Ahirs, Rajputs, Brahmins, Muslims and Lodhs. Their chief occupation is agriculture. The Rajputs are mostly of the Janwar clan. Kurmis, Lodhs and Ahirs are skilful and hard working. Chamars and Pasis also work as field labourers and are indifferent cultivators. Muslims are also fair cultivators, but the Kabarias among them are skilful. Kachhis hold a small area because they do intensive cultivation in small holdings in which they grow vegetables. The Kurmis have always mustered strong in this pargana and having risen to a state of great prosperity became possessed of a spirit of sturdy independence which they showed both in the Nawabi and on the occasion of the disturbances in 1857.

The pargana has an area of 1,27,497 acres or 199.2 square miles, and thus it is the largest in the district. In 1954-55 the lands under cultivation covered 72,360 acres or 57% of the total area, which shows an increase of 1.7% since

1902 and 9.2% since the last Settlement. The increase is attributed to high prices and low rent-rate. The unculturable area is large amounting to 25,484 acres i.e., 19% of the total area, which is due to the large amount of barren land of which 6,916 acres are under water and nearly 4,310 acres are occupied by roads and buildings, etc. Of the culturable land the old fallow is 302 acres and the rest is not of a good quality, being *usar*. The area under grove is 1,365 acres, according to the last Settlement. It has considerably decreased due to higher prices of wood and the discouragement to the cultivators by the former *zamindars* in planting groves. Means of irrigation are ample, such as canals, tanks and masonry wells. The number of masonry wells has increased to 2,193 as against 2,125 in the last Settlement. In 1902, the total irrigated area was 27,250 acres, or 38% and now it is 24,383 acres which is 33% of the total cultivated area of which 65% is irrigated by canals as against 2/3 of the irrigation in 1902 by wells. The pargana differs in no way as to the system of agriculture and principal staple crops from the other parganas of the district. Rice is the main crop of *kharif*. Next among the *kharif* crops comes *juar*, while *bajra* is largely grown in sandy villages. The propduction has increased since the last Settlement, because on these inferior crops the people subsist. Fodder is growing scarce owing to the disappearance of pasture lands. In the *rabi* wheat is the leading crop. Next in importance to wheat, comes the area under gram, peas and barley. After the abolition of the *zamindari* the only tenure holders are *bhumidhars*, *sir-dars* and *asamis*.

The standard rates, as adopted at the time of revision, vary according to the nature of the soil. The pargana contained 173 villages with only 3 *mahals*, held by the *zamindars* in which Z. A. and L. R. Act is not applicable. Only one *mahal*, Sadarpur Karora, is held by the Raja of Salempur, while the two other *mahals* are held by various petty proprietors in the Town Area of Amethi.

The largest town in the pargana is Amethi. Besides this, Bakkas, Mau, Salempur, Gosainganj, Bahrauli and Khujauli have large populations. Mohanlalganj, Gosainganj, Amethi and Mau are the chief grain markets in this pargana, while weekly and bi-weekly markets are held in 15 other villages. A weekly cattle market is held at Mau and twice a week at Bharauli, in the rainy season only.

Means of communication are good. The south-western side of the pargana is traversed by the main line of the Northern Railway, with a station at Mohanlalganj. Parallel to this runs the metalled road with Inspection House at the tahsil headquarters, from Lucknow to Rae Bareli, with a branch metalled road from Mohanlalganj to Kanpur and from Mohanlalganj to Maurawan via Sissendi. The northern portion is traversed by the Lucknow-Sultanpur metalled road and a railway line from Lucknow to Sultanpur with two railway stations of Anupganj and Rahmatnagar. The interior is served by unmetalled roads from Lucknow to Nagram via Khujauli, Salempur to Nagram and Mohanlalganj to Gosainganj.

The pargana has been divided into 20 *Panchayat Adalats* and 142 Land Management Committees. There is one Allopathic dispensary, each

at Mohanlalganj and Salempur, and a veterinary hospital at Mohanlalganj. There are 173 villages of which, with the enforcement of Integration Scheme, only 143 shall remain.

MOHANLALGANJ TAHSIL

This sub-division is composed of the two parganas of Mohanlalganj and Nigohan and forms the southern portion of the district. Its component parganas have been separately described, with an account of their physical features, agriculture, revenue and history. The tahsil is bounded on the north-west by the parganas of Bijnor and Lucknow of the headquarters' tahsil, on the north-east by the river Gomati which separates it from district Bara Banki, on the east and south-east by Bara Banki and Rae Bareli, and on the south-west by the Sai which forms the boundary between Lucknow and Unnao. The other streams are the Bankh in the west and the Loni which drains the centre of pargana Mohanlalganj and flows east into the Gomati. In many places there are depressions where the water accumulates in large *jhils* especially in the south-west of Mohanlalganj. The largest of them is the great Karela *jhil* of Hulaskhera, to the east of the headquarters. Other large stretches of water are the *jhils* at Sissendi, Jabrauli and Sherpur-Lawal, in pargana Nigohan and those near Purseni, Deoti, Nagram, Sanesi and Chitauni.

In 1951, the population of the tahsil numbered 1,67,656 persons. It has a total area of 375 square miles. It is administered as a sub-division of the district by a full-powered officer of the district staff and the Tahsildar whose headquarters are at Mohanlalganj. There are police stations at Mohanlalganj and Gosainganj, but the limits of their circles are not co-terminous with the tahsil boundaries. The Gosainganj circle extends over half the pargana of Mohanlalganj and some villages of pargana Bijnor. Thana Mohanlalganj comprises the rest of the pargana of the same name, 48 villages of Nigohan and four of Bijnor, while the rest of the pargana Nigohan belongs to the Banthara police circle.

Means of communication are good. From north to south through the tahsil runs the main line of the Northern Railway, with stations at Mohanlalganj, Kankaha and Nigohan. Parallel to it runs the metalled road from Lucknow to Rae Bareli, with a military encamping ground near the tahsil headquarters, and a P.W.D. Inspection House nearby and another at Parahia near the Rae Bareli border. The Lucknow-Sultanpur branch of the Northern Railway runs west to east in the north-east of the tahsil, with stations at Anupganj in Sadarpur-Karaura and another at Rahmatnagar. Parallel to this runs the Lucknow-Sultanpur metalled road. Other metalled roads lead to Bani on the Kanpur Road and another from Mohanlalganj to Maurawan across Sissendi. The interior is served by unmetalled roads which connect the important towns and markets with each other. The condition of roads is fair. River communications are not now utilized for trade purposes. There are a few ferries for passenger traffic only.

The tahsil is purely agricultural in character and about 75% of the population depends solely on agriculture. There is no trade except in agricul-

tural produce and supply of food, milk, fuel, etc. A fair amount of cotton weaving was also carried out at Nagram, Gosainganj and Mohanlalganj.

NAGRAM, *Pargana* and *Tahsil* **Mohanlalganj**

It is a small town in the south-east of the pargana and is situated in 26° 37′ north latitude and 81°9′ east longitude, close to Bara Banki district, at a distance of 16 miles from Lucknow to which it is joined by a canal road. A second road passes through Nagram, leading from Nagram to Nigohan; the road is metalled. The place, though ancient, now presents a dilapidated appearance.

The place is said to have been called after one Raja Nal, a Bhar chieftain who had a large fort here, the site of which still exists in the shape of a high mound in the centre of the town where the school is now situated. The tradition is supported by the fact that for a long time the village appeared in the Government records as Nalgram. It seems to have fallen in the track of Saiyid Salar's invasion, for on the mound of the fort are found the graves of Munawwar and Anwar and outside is the tomb of Piran Haji Burd and a place known as the 'Ganj-Shahidan' or 'resting place of the martyrs'. It seems, however, that the conquest was not permanent and the Bhars resumed their occupation. They were subsequently ejected by the Amethia Rajputs of Kumharawan led by Jaipal Singh of the Amethi family. At the end of the fifteenth century the Rajputs were, in turn, ejected by Ansari Shaikhs under Habibullah who is said to have come from Khojid in Arabia. In 1675, Aurangzeb granted a *firman* to Shaikhs Daud and Salem, confirming their *zamindari* of Nagram which their ancestors had held. The Shaikhs at an early date acquired three or four villages some of which they held in addition to a portion of Nagram. The Rajputs did not, however, acquiesce in their deposition, and on more than one occasion attacked the village. During the reign of Farrukh Siyar, they fought with the Shaikhs under the command of Sher Singh and Bagher Singh. The battle took place at the tank known as Ran-i-Gurha. Again in the days of Alamgir II, under Chhatar Dhar and Gobar Singh, they attacked the village and possessed themselves of the main site. At the same time they secured four villages and imposed a tax called *Satrah*, of Rs. 4 on each shop-keeper and a road cess of Rs. 24 on the inhabitants of Nagram, which was maintained throughout the Nawabi. Lastly, in the outbreak of 1857, they again caused trouble, when the Kurmis of Nagram invited them to put themselves at their head. Nagram had been made the centre of the pargana during the reign of Akbar and continued to hold this position till the time of Asaf-ud-daula (1789). The descendants of Habibullah were made Chaudhris, while the offices of *Qazi*, *Mufti* and *Mutwalli* were conferred on the members of the chief Saiyid family of the place. This family was founded at the time of the second Muslim invasion by Miran Shah whose tomb still stands here. After this, three leading families were represented by Abbas Husain, Fida Husain and Shaikh Ashiq Ali respectively. Of these, however, only the first named belonged to the old Nagram family of Saiyids.

The population of the town in 1951 numbered 4,562. The main site is compact and lies in the centre of the village-land which covers 2,638

acres and contains several small hamlets. The land is well cultivated and finely wooded. The groves, which almost surrounded the town, cover over 250 acres. The irrigation is entirely effected by tanks and wells. The tanks lie to the north and the west. The soil is almost entirely clayey and to the north lies low, but is well adapted for rice cultivation. Four bazars are held weekly at Nagram, the business being mainly confined to vegetables and grains, especially rice. The annual sale amounts to about Rs. 15,000. All the traders are well-represented. There are very few wealthy persons in the town. A few masonry houses have been built by retired persons, but most of the old families have decayed. Nagram possesses a Junior High School. There is a public library in the town. There are also two Primary Schools, one for boys and another for girls and a post office. A dispensary has been recently started by the District Board. The town has four sports associations and a co-operative bank. Two *melas* are held here annually.

NIGOHAN, *Pargana* **Nigohan,** *Tahsil* **Mohanlalganj**

It is quite a large village and is the headquarters of the pargana. It is situated in the 26° 33′ north latitude and 81° 3′ east longitude at a short distance to the west of the road from Lucknow to Rae Bareli and at a distance of 23 miles from Lucknow and nine miles from Mohanlalganj.

Nigohan is a place of great antiquity and is said to have been founded by one Raja Nahuk, a Chandravanshi. The story goes that the Raja, as a penalty for cursing a Brahmin, was transformed into a snake and condemned to live in a large tank situated to the south of the village. Hither came the Pandavs in the course of their wanderings and one of the five brothers managed to break the spell and to restore the Raja to his former shape. The latter then performed a great sacrifice and this is continued in an yearly festival held in his memory. The story goes on to say that at a latter date the country fell into the hands of the Bhars and that they were displaced by the Janwars of Mau. The last member of this family was a daughter who married one Luka Singh, a Gautam and the village ever since remained in his family. The Gautams also pay honours to the founder of Nigohan, and offerings are made on Sundays and Mondays at his shrine which is situate in the centre of the village. The annual fair takes place in the month of Kartik at the Abhiniwara tank, on the banks of which there is a picturesque grove of old trees with a small brick temple of Mahadev.

The population of the village, according to the census of 1951 was 1,916. The railway station of Nigohan lies to the east of the village, within the limits of village Karanpur. The total area of the village is 1,666 acres. No less than 503 acres are grove lands which surround the village and form the principal subsistence of the inhabitants. There are two Primary Schools and one Higher Secondary School which is known as the Janta College. This College has proved to be of great utility in training pupil-teachers for Primary and Junior High Schools. There is also one Government Model School which is attached to the Government Normal School. There is also a Government dispensary. A small bazar known as Gumangaj, is

held here. This village which remained for a long time the headquarters of the Church of England Mission has now lost all the traces of Christian influence.

NIGOHAN PARGANA, *Tahsil* Mohanlalganj

This small pargana lies in the extreme south of the district. It is bounded on the north and north-east by Mohanlalganj, on the south-east by pargana Bachhrawan of Rae Bareli, on the south-west by the river Sai which separates it from the Unnao district and on the west and north-west by pargana Bijnor. It is oblong in shape, with a length of twelve or thirteen miles and breadth of five miles. All along the Sai the soil is light and sandy, but it deteriorates into ridges of poor *bhur* and specially so at its junction with the Bankh, a small stream that flows south from Mohanlalganj and joins the Sai at Birsinghpur. At places its upper course is marked by stretches of *usar* covered with *dhak* jungles. In the north, the soil is chiefly heavy clay varied with wide stretches of barren *usar*. In the south-west the country is finely wooded specially round the town of Nigohan and the soil is a loam of fair quality. Except in this portion and the neighbourhood of larger villages, the cultivation does not reach so high a standard as in the other parganas of the district.

The early history of the pargana has already been dealt with. The Janwars came to Nigohan and Jabrauli probably soon after their occupation of Mau and Khujauli and drove out the Bhars from their stronghold of Kakora, in the village of Siris. The Gautams seem subsequently to have dispossessed the Janwars who retained the Jabrauli estate, till the later days of the Nawabi, when it was taken in farm by the Khattris. Both the parganas were included in the Baiswara jurisdiction and the Bais of Naihesta claimed to be lords of the soil. In virtue of this assumption the widow of the *taluqdar* of Kori Sidhauli gave Sissendi to the Brahmins and for the same reason Bhagwan Bakhsh of Udraira seized and successfully held the Kusmaura estate.

The population of the pargana, according to 1951 census, was 39,662. The population is entirely agricultural and the cultivators are chiefly Ahirs, Brahmins, Pasis and Thakurs.

The total area of the pargana is 45,895 acres or 71 square miles, of this 6,218 acres or nearly 14% of the area is barren,-one third of it being either *usar* or unculturable land. The grove area of 1,262 acres has decreased by 57% since 1902 and 3% since the last Settlement. The decrease in the area under grove since 1902 is due to the fact that the landlords did not encourage tenants to plant groves; several old ones were cut down and instead new grafted mango groves and the guava groves were planted by the *zamindars* on road-sides which were classed as cultivated land. In 1902, cultivated area was 24,650 acres or 53% while in 1954 it was 26,510 which thus showed an increase of about 6% since 1902. The double cropped area is 5,743 acres which is 22% of the cultivated area. The area under fallow and cultivable waste is 11,656 acres or nearly 26%

of the whole, but much of it is of poor quality and contains a large proportion of *usar.* The irrigated area is 8,315 acres and 65% of it is irrigated from canals, 21% from tanks and *jhils* and 10% from wells. The Sai is useless for this purpose, but some 300 acres are watered from the Bankh which overflows in the rainy season. There are only two large *jhils*, at Jabrauli and Sissendi, the latter being almost unfailing and the cultivation round the village is especially fine. The average depth at which water is found is only 14 feet. Wells can be easily constructed everywhere, but the irrigation facilities afforded by the canals leave little chance to cultivators for digging *kachcha* wells. The tahsil is gifted with ample natural resources of irrigation like *jhils* and tanks. The introduction of canals and the increase in the number of wells constructed upto the last Settlement in 1333 *Fasli* remedied the precarious condition and secured protection against drought years. No village in the pargana has been classed as precarious.

The principal *kharif* crop is paddy, which covers 5,752 acres or about 14% of the whole area of the pargana. It is chiefly grown in the heavy clay lands, which occupy the largest area. The other *kharif* crops are *juar*, *bajra* and maize. *Bajra* is almost confined to the sandy soil in the neighbourhood of the Sai and the Bankh and the others are sown in the clay circles. In the *rabi*, wheat and gram sown either alone or in combination are the principal crops. The area under wheat, sown alone, is 5,546 acres and in 1,438 acres it is sown along with other crops. The area under gram alone is 3,981 acres and in mixed, it is 2,025 acres. Area under other *rabi* crops is 4,180 acres. The land is held by *bhumidhars*, *sir-dars* and *asamis*.

There is no town of any size in the pargana. The principal places have been separately described. Villages are chiefly agricultural in nature. Villages Bhaddi Khera, Bhasanda, Bhondri, Dayalpur, Jabrauli, Kankaha, Natauli, Sissendi, Sherpur-Lawal, Siris, Sulsamau and Uttargaon have populations of over 1,000 each.

The pargana is well-provided with means of communication. The western portion is traversed from north to south by the metalled road from Lucknow to Rae Bareli and parallel to this runs the main line of the Northern Railway with stations at Kankaha and Nigohan. Another metalled road runs from Mohanlalganj westwards and joins the Kanpur Road near Bani and a third metalled road runs south-westwards to Maurawan across Sissendi. Unmetalled roads run from Sissendi to Nigohan and Salempur, and from Sissendi to Bijnor and Lucknow. The metalled road from Sissendi to Maurawan crosses the Sai at Jabrauli. There are 57 villages in the pargana and with the enforcement of the Integration of Villages Scheme, only 48 shall remain.

There is an extension-cum-training centre functioning in village Sissendi. The pargana is divided into 7 *Panchayat Adalats* and 48 Land Management Committees. There is a Canal Inspection House in village Patauna and another P. W. D. Inspection House in village Dakhina Shaikhpur.

RAHIMNAGAR PANDIAWAN, *Pargana* **Bijnor,** *Tahsil* **Lucknow**

It is a large village in the south-east of the pargana beyond the Sai and is situated in 26° 40′ north latitude and 80° 45′ east longitude, at a distance of four miles west of Bani and two miles south of Harauni railway station. The village was the chief of a group of villages of twelve belonging to the Pandes who appear to have colonised parts of this pargana and to have obtained this village from Saadat Ali Khan.

The village has an area of 2,640 acres and a population, according to the census of 1951, of 2,727 persons. The cultivation is very fine and irrigation is amply afforded from tanks. Markets are held here weekly and there is a Primary School.

SALEMPUR, *Pargana* and *Tahsil* **Mohanlalganj**

It is a small town in the extreme east of the pargana extending from the Gomati to the road from Sultanpur to Lucknow at a distance of 20 miles from the latter. It is situated in 26° 43′ north latitude and 81° 13′ east longitude. The town was founded by Shaikh Salim, a descendant of Shaikh Abul Hasan Ansari, who drove out the Amethia Rajputs from Amethi. It was founded probably during the reign of Akbar, for the family is said to have held a *firman*, appointing Shaikh Salim as the Chaudhri of the pargana. The place is situated on the broken high ground overlooking the Gomati, and the approach to it lies over a ravine spanned by a bridge.

The population of the place in 1951 numbered 2,443 persons. It possesses a bazar known as Gangaganj lying to the south of the town. A Primary School, and .District Board hospital, a branch post office and a dairy are also located in Gangaganj.

SAMESI, *Pargana* and *Tahsil* **Mohanlalganj**

The village lies in the south-east of tahsil Mohanlalganj and is situated in 26° 37′ north latitude and 81° 6′ east longitude about two miles west of Nagram and seven miles south-east of Mohanlalganj. The total area of the village is 5,531 acres of which 1,785 acres are under water. The area covered by grove lands is 187 acres. There are two large *jhils* to the south and west of the village and several other tanks. The population of the village, according to the census of 1951. was 4,376. There are two Primary Schools, one each for boys and girls. There is also a weekly market. The main sources of irrigation are canals and tanks.

SISSENDI, *Pargana* **Nigohan,** *Tahsil* **Mohanlalganj**

Sissendi is the largest village in the pargana and lies in 26° 37′ north latitude and 80° 56′ east longitude at a distance of about six miles south-west of Mohanlalganj with which it is connected by a metalled road. The area of the village is 1,942 acres. About three-fourth of the area is culti-

vated and irrigated by tanks. The grove area amounts to 308 acres. It is said that the place once belonged to a clan of Gautam Rajputs, who took the village from tha Bhars under the leadership of one Bhuraj Singh who was in the service of the Raja of Kanauj. His son, Shiv Singh, held Sissendi and 27 other villages that formed the pargana. It seems, however, that subsequently the Gautams had to give way before the Bais of Naihesta, who laid claim to lordship of the whole of the pargana. At any rate, in 1824, Rani Basant Kunwar, widow of Raja Drigpal Singh of Kori Sidhauli, gave the pargana in *sankalp* to Pathak Amrit Lal from whose son, Mohan Lal, Raja Kashi Prasad received his estate.

The population of the village, according to 1951 census, was 2,559. The place was formerly the headquarters of a pargana which was amalgamated with Nigohan after the annexation. Before the abolition of the *zamindari* the village was held by Raja Vijay Kumar. After the abolition, lands passed into the hands of the *bhumidhars*, the *sir-dars* and the *adhivasis*. There are a Primary School and a Junior High School here. There is also a Primary School for girls. The important buildings of the place are the old buildings of Raja Kashi Prasad who also constructed the road to Mohanlalganj and Jabrauli and a bridge over Sai. Sissendi is connected by metalled road to Maurawan and Unnao and by an unmetalled road to Bijnor. Sissendi is the headquarters of a Training-cum-Extension Project and a Shadow Block of the same name. The Block area covers 114 villages and a population of 87,086. It has an area of 37,144 acres of which 29,477 acres are irrigated from various sources.

THAWAR, *Pargana* and *Tahsil* **Lucknow**

It is a large village and is situated in the extreme north-western corner of the pargana, its lands being bounded on three sides by the Malihabad pargana. It lies in 26° 59′ north latitude and 80° 45′ east longitude at a distance of 11 miles north-west of Lucknow, five miles north-east of Malihabad and two miles to the east of the road from the latter to Kalyanmal. The village has an area of 4,293 acres and a total population of 1,411. The soil is poor and sandy and irrigation is deficient. There is a District Board School in this village. A market is held here on every Tuesday and Saturday.

UJARIAON, *Pargana* and *Tahsil* **Lucknow**

Situated on the east bank of the Gomati, it is a very large village and lies at about two miles east of Lucknow, in 26° 52′ north latitude and 81° 0′ east longitude and between the two small tributary streams known as the Kukrail and the Sahiri. About a mile to the north of the village runs the metalled road from Lucknow to Faizabad and to the south both the broad and narrow gauge railway lines to Bara Banki traverse the village lands. The village lands cover a high ground above the Gomati and in the ravines of the river. The village itself stands on high grounds and during rains is only accessible from the north. The upland portion is a stretch of sandy

unproductive soil which is said to mark an old bed of the Gomati. The surface is very uneven and it is broken by ravines. Ujariaon is said to have been founded on the site of an earlier village which in the time of the first Muslim invasion was held by a Bhar chieftain. This man was killed by Abdullah and the Turkman, the two officers of the Ghori Emperor. The Turkman also lost his life in battle and his tomb still stands close to the village surrounded by those of the other Muslim soldiers, in a place known as the Ganj-Shahidan or martyrs' resting place. His *urs* is regularly performed here in the month of Baisakh. After the victory Abdullah married the Raja's daughter, which seems to have been the recognised form of procedure in dealing with the Bhars, and took up his abode in the village, giving it the name of Shahpur. A few days later he was surprised and killed with all his comrades by the brother of the dead chief, while engaged in prayer during the Id festival. The sole survivor was a woman, Ujiali, who was then living with her infant son, Ghias-ud-din, at her father's house in Bado Sarai of district Bara Banki. This boy, when he came to age, entered the army of the Emperor and seized an opportunity that was offered to him for marching upon Shahpur, which he reached on the day of the Holi. He killed the Raja and all his men, razed the town to the ground and built a new village near the tomb of the Turkman which he dutifully called Ujaliaon, after his mother. The old site still lies fallow and it is said that bricks and broken images are found even now by digging the land.

The population of the place, according to the census of 1951, was 3,875. The area of the village lands is 3, 515 acres. The *tarai* has an area of 1,456 acres and is rich and fertile being annually inundated by the river and yielding fine *rabi* crops. About 85 per cent of the area is cultivated. The village abounds in mango groves covering an area of 175 acres. The village has a Vernacular School and a, Primary School.

UTRANWAN, *Pargana* and *Tahsil* **Mohanlalganj**

The village lies in the south-east of the pargana, in 26° 36' north latitude and 81° 31' east longitude about six miles south-east of Mohanlalganj and two miles east of the main road from Lucknow to Rae Bareli. A portion of the village is known as the Qila and is said to represent an ancient fortress of the Bhars. The population, according to the census of 1951, was 2,795 persons. The village covers an area of 4,502 acres of which 3,117 acres are cultivated. Irrigation is effected from the canal and numerous tanks. The soil is loam, rice being the principal *kharif* crop and wheat, gram, and peas the chief *rabi* crops. The village has a post office, a Primary School and a weekly market. A *Panchayat* building has also been constructed recently.

UTTAR PRADESH DISTRICT GAZETTEERS

LUCKNOW

APPENDIX

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Table I—AREA AND POPULATION—URBAN AND RURAL

District and Tahsil	Area in square miles, 1951	Population 1951 Persons	1951 Males	1951 Females	1941 Persons	1941 Males	1941 Females
District—							
Rural Total	949	6,07,577	3,21,450	2,86,127	5,34,038	..	..
Urban Total	40	5,20,524	2,90,993	2,29,531	4,15,690	..	..
District Total	989	11,28,101	6,12,443	5,15,658	9,49,728	5,22,050	4,27,678
Lucknow—							
Rural	357	2,41,905	1,29,158	1,12,747	2,14,554	..	..
Urban	30	5,03,853	2,82,227	2,21,626	3,95,250	..	..
Total	387	7,45,758	4,11,385	3,34,373	6,09,804	3,43,158	2,66,646
Malihabad—							
Rural	324	2,07,083	1,09,287	97,796	1,77,072	..	..
Urban	3	7,604	3,958	3,646	10,521	..	..
Total	327	2,14,687	1,13,245	1,01,442	1,87,593	98,915	88,678

Table I—(*concld.*)

District and Tahsil	Area in square miles, 1951	Population 1951			1941		
		Persons	Males	Females	Persons	Males	Females
Mohanlalganj—							
Rural ..	268	1,58,589	83,005	75,584	1,42,412	..	..
Urban ..	7	9,067	4,808	4,259	9,919	..	..
Total ..	275	1,67,656	87,813	79,843	1,52,331	79,977	72,354

Table II—POPULATION ACCORDING TO LANGUAGES, 1951

Serial number	Languages (Mother-tongue)	Persons
1.	Hindi	6,96,809
2.	Hindustani	2,25,695
3.	Urdu	1,64,438
4.	Punjabi	19,360
5.	Bengali	7,676
6.	Sindhi	5,424
7.	Nepali	2,128
8.	English	1,548
9.	Marwari	733
10.	Pahari	726
11.	Gujrati	648
12.	Tamil	605
13.	Marathi	525
14.	Malayalam	479
15.	Telugu	263
16.	Oriya	168
17.	Multani	167
18.	Kashmiri	126
19.	Goanese	111
20.	Assamese	111
21.	Other languages*	Less than 100

*Chinese, German, Gorkhi, Portuguese, Persian, Garhwali, Kumaoni, Konkani, Pushto, Arabic, Japanese, Italian, Parsi, Burmese, Singhalese, French, Tibeti, Indonesian.

Table III—POPULATION ACCORDING TO RELIGION, SCHEDULED CASTES AND TRIBES, 1951

Tract	Total population	Hindus	Sikhs	Jains	Bud-dhists	Zoroas-trians	Muslims	Chris-tians	Scheduled castes*	Jews	Other religions: Tribal	Other religions: Non-tribal
District Total ..	11,28,101	8,84,605	8,313	966	73	163	2,27,427	6,554	2,43,242	..	..	..
Rural Total ..	6,07,577	5,46,168	355	25	..	..	60,967	62	2,19,129	..	..	..
Tahsil Lucknow (Rural)	2,41,905	2,17,244	301	1	..	..	24,320	39	73,756	..	.	..
Tahsil Malihabad (Rural)	2,07,083	1,82,047	3	24	..	..	24,997	12	82,419	..	..	..
Tahsil Mohanlalganj (Rural)	1,58,589	1,46,877	51	..	..	..	11,650	11	62,955	..	..	..
Urban Total ..	5,20,524	3,38,437	7,958	941	73	163	1,66,460	6,492	24,113	..	..	..
Urban non-city ..	23,663	12,310	47	2	7	..	11,295	2	3,839	..	..	..
Lucknow City ..	4,96,861	3,26,127	7,911	939	66	163	1,55,165	6,490	20,274	..	..	..

*Figures in this column have already been included in their respective religions.

Table IV—TEMPERATURE, RAINFALL AND HUMIDITY

Based on observations from 1881 to 1940

Month		Air temperature (in Fahrenheit degrees)									
		Mean dry bulb	Mean wet bulb	Mean of				Extreme recorded			
				Daily maximum	Daily minimum	Highest in the month	Lowest in the month	Highest	Date and year	Lowest	Date and year
January	I	51.4	48.7	73.9	47.1	81.2	39.7	86	26	35	11
	II	69.5	58.2	..	..	..	..	..	1931	..	1927
February ..	I	57.1	52.4	78.6	51.4	88.0	42.5	95	28	35	2
	II	74.5	61.1	.	..	..	..	..	1921	..	1905
March	I	69.5	59.3	90.8	60.6	101.0	51.2	106	30	45	1
	II	86.5	64.5	..	..	.	..	..	1931	..	1906
April	I	81.8	65.9	101.4	70.8	108.5	62.2	114	28	55	3
	II	97.8	69.3	..	..	..	..	..	1898	..	1903
May	I	87.9	72.9	105.4	78.3	112.5	69.2	117	20	64	12
	II	102.5	76.6	..	..	..	..	..	1897	..	1886
June	I	87.8	78.4	100.2	81.7	111.6	73.5	119	12	67	12
	II	95.6	79.7	..	..	..	..	..	1902	..	1886
July	I	83.6	79.3	92.4	79.5	101.7	74.9	114	10	72	23
	II	87.5	80.9	..	.	..	..	..	1903	..	1909
August	I	82.1	78.9	90.5	78.6	96.9	75.0	102	9	72	11
	II	86.4	80.6	..	.	..	..	..	1911	..	1904

Table IV—TEMPERATURE, RAINFALL AND HUMIDITY—(*contd.*)

Based on observations from 1881 to 1940

Month		Humidity: Relative Humidity	Humidity: Vapour pressure (mb.)	Rainfall (in inches): Mean monthly Total	Mean no. of rainy days*	Total in wettest month with year	Total in driest month with year	Heaviest fall in 24 hours	Date and year
January	I	81	10.5	0.76	1.5	4.72	0	3.75	26
	II	47	11.4	..	..	1883	..	..	1883
February	I	71	11.3	0.72	1.6	4.43	0	2.42	4
	II	43	12.3	..	..	1928	..	..	1928
March . ..	I	51	12.3	0.34	0.9	2.48	0	1.11	26
	II	25	10.5	..	..	1891	..	..	1940
April	I	39	14.2	0.25	0.6	7.39	0	5.10	21
	II	19	11.2	..	..	1929	..	..	1909
May	I	46	20.1	0.77	1.3	4.18	0	4.07	25
	II	28	19.2	..	..	1891	..	..	1891
June	I	64	27.5	4.46	5.5	15.35	0.01	9.02	19
	II	51	26.8	..	..	1890	1924	..	1886
July	I	62	32.1	12.00	13.4	24.90	1.33	6.44	9
	II	75	32.6	..	..	1925	1911	..	1889
August . ..	I	86	32.2	11.50	13.7	31.48	1.68	7.00	10
	II	77	32.7	..	..	1922	1928	..	1881

*A rainy day is a day on which 0.10" or more rain is recorded.

Table IV—(*contd.*)

Month		Mean dry bulb	Mean wet bulb	Air temperature (in Fahrenheit degrees) Mean of Daily maximum	Mean of Daily minimum	Mean of Highest in the month	Mean of Lowest in the month	Extreme recorded Highest	Date and year	Lowest	Date and year
September	I	81.6	77 4	91.9	76.5	97.2	71.3	103	27	64	30
	II	87.1	79 2	..	..	..	..	.	1930	..	1899
October	I	75 2	69 1	91.4	66.5	96.0	57.1	104	3	52	30
	II	84.3	73.3	..	..	..	..	..	1896	..	1895
November	I	62.7	57 9	83.9	54 1	89.7	46.4	94	3	42	30
	II	75 3	64.3		..	..	..	..	1940	..	1926
December	I	52.7	49.7	75.9	47.3	81.9	40.6	92	1	35	23
	II	68.4	58·8	..	.	.	..	..	1896	..	1902
Annual Total or Mean .		72.8	65 8	89.7	66 0	113 5	38.8	119	..	35	..
		84.6	70.5	..	.	..	..	..	..	..	..

Table IV—(concld.)

Month	Humidity		Rainfall (in inches)						
	Relative Humidity	Vapour pressure (mb.)	Mean monthly Total	Mean no. of rainy days*	Total in wettest month with year	Total in driest month with year	Heaviest fall in 24 hours	Date and year	
September ..	I 82 II 71	30.0 30.5	7.40 ..	7.9 ..	31 68 1915	0.01 1896	9.85 ..	14 1915	*A rainy day is a day on which 0·10" or more rain is recorded.
October	I 72 II 58	21.7 22.7	1.28 ..	1.7 ..	9 98 1903	0 ..	3.71 ..	14 1898	
November	I 73 II 52	14.1 15.5	0.22 ..	0.4 ..	3.78 1927	0 ..	1.90 ..	5 1927	
December ..	I 80 II 54	10.9 12.5	0.32 ..	0.7 ..	3.92 1885	0 ..	1.99 ..	18 1885	
Annual Total or Mean	69 50	19.7 19.8	40.02 ..	.. ..	73.49 1915	16.70 1907	9.85 ..	.. ..	

Table V—IRRIGATED AND NON-IRRIGATED AREAS IN ACRES, 1364 FASLI

Pargana and Tahsil	Total area	Waste	Cul-turable	Cultivated							Double cropped
				Irrigated					Non-irrigated	Total	
				Total	Canals	Wells	Tanks	Other sources			
Lucknow	99,114	13.506	9,672	10,626	5,670	3,266	1,112	578	54,360	64,986	11,592
Bijnor	94,487	29,687	5,049	15,183	7,508	3,585	4,016	74	35,144	50,327	10,643
Kakori	37,725	9.403	2,845	7,326	4,475	1,139	1,704	8	15,053	22,379	7,279
Total, Tahsil Lucknow	2,31,326	52,596	17,566	33,135	17,653	7,990	6,832	660	1,04,557	1,37,692	29,514
Malihabad.. ..	1,17,680	14.753	16,273	17,766	13,154	1,818	2,691	103	58.018	75,784	19,607
Mahona	92,823	12,917	10,960	15,824	10,332	2,279	3,153	60	44.239	60,063	21.333
Total, Tahsil Malihabad	2.10,503	27,670	27,233	33,590	23,486	4.097	5,844	163	1,02,257	1,35,847	40,940
Mohanlalganj ..	1,27,497	25,482	20,566	25,393	18,581	3,098	3,404	310	46,713	72,106	25,908
Nigohan	45.595	6,167	9,712	8,315	5,446	820	1,776	273	18,195	26,510	5,743
Total, Tahsil Mohanlalganj	1,73,092	31,649	30,278	33,706	24,027	3,918	5,180	583	64,908	98,616	31,651
District Total ..	6,14,921	1,11,915	75,077	1,00,433	65,166	16,005	17,856	1,406	2,71,722	3,72,155	1,02,105

Table VI—AREA IN ACRES UNDER PRINCIPAL CROPS, TAHSIL LUCKNOW

Fasli year	Rabi						Kharif					
	Total	Wheat	Gram	Barley and Gram	Wheat and Barley	Other crops	Total	Rice	Juar and Arhar	Bajra	Other crops
1340 ..	59,565	27,514	13,667	7.645	8,052	2,687	80,807	12,915	17,903	16,806	33.183
1341 ..	67 586	34,493	13,363	7,868	9,144	2,718	73,049	0,316	19,063	16,631	27,039
1342 ..	65,037	28,989	15,609	8,145	9,615	2,679	78,782	13,354	16,437	16,753	32,238
1343 ..	60,982	27,960	13,906	7,597	8,435	3,084	83,920	15,814	15,412	8,711	43,983
1344 ..	76,734	35.118	19,838	9,277	9,423	3,078	77,346	16,581	11,487	13,117	36,161
1345 ..	62,374	29.975	14,234	7,596	7.870	2,699	84,817	19.441	16,863	14,399	34,114
1346 .	77,973	35,920	18,626	7,635	11,369	4,423	81,713	22,927	13,668	10,067	35,051
1347 ..	65,635	31,083	16,853	5,196	9,229	4,274	87,322	21,706	16,094	14,283	35,239
1348 ..			Not available				86,482	21,633	15,233	13,328	36,288
1349 .	63,055	29.193	16,422	5,779	8,650	3,011	94,747	18,713	15,801	17,178	42,055
1350 ..	69,484	26,826	22,369	6,829	10,501	2,959	91,737	21,411	16,107	17,063	37,156
1351 ..	74,735	27,582	22,734	9,024	12,180	3,215	93,676	22,041	17,251	14,723	39,661
1352 ..	67,132	24,284	19,486	8,120	11,635	3,507	93.201	21,488	15,767	16,331	39,615
1353 ..	70,423	25,682	19,627	8,822	12,164	4,128	91,353	18,564	20,145	16,428	38,216

Table VI—(contd.)

Fasli year		Rabi						Kharif				
		Total	Wheat	Gram	Barley and Gram	Wheat and Barley	Other crops	Total	Rice	Juar and Arhar	Bajra	Other crops
1354	..	69,828	25,979	17,976	9,744	12,158	3,971	87,806	22,550	16,686	14.971	34,599
1355	..	72,829	29,576	18,883	9,489	11,658	3,223	83,658	21,892	16,553	11,078	34,135
1356	..	72,615	27,550	19,171	10,335	12,287	3,473	79,745	26.168	12,474	10,934	30,169
1357	.	75.084	26,878	21,332	11,235	12.151	3,488	82,858	26,386	17,769	12,513	26,190
1358	..	70.090	26,714	17,251	11,020	11,578	3,527	90,377	27,425	18,695	12,626	31,631
1359	..	64,982	29,070	10,653	9,658	11,690	3,911	85.018	20,811	16,227	16,262	29,718
1360	..	Not available										
1361	..	76,924	31,845	18,674	13,261	9,559	3,585	73,825	23,465	12,433	11,945	25,982
1362	..	75,623	31.063	19,530	11,054	8.574	5,402	74,435	21,334	13,456	11,874	27.771
1363	..	83,385	33,785	15,019	10,717	6,676	17,688	79,540	27,377	11,800	6,780	33,583
1364	..	78,068	32,279	12,355	9,603	5,588	18,243	77,256	27,309	15,228	6,885	27,834

Table VI—AREA IN ACRES UNDER PRINCIPAL CROPS TAHSIL MALIHABAD

Fasli year		Rabi						Kharif				
		Total	Wheat	Gram	Barley and Gram	Wheat and Barley	Other crops	Total	Rice	Juar and Arhar	Bajra	Other crops
1340	..	66,524	26,501	16,087	11,522	9,591	2,823	84,372	11,414	14,989	15,241	42,728
1341	..	70,427	31,162	16,058	10,104	10,487	2,616	80,379	10,190	15,554	15,691	38,944
1342	..	67,976	26,610	18,926	9,855	9,996	2,589	86,034	12,209	12,772	14,979	46,074
1343	..	62,259	25,821	13,147	11,310	9,611	2,370	88,322	14,142	10,786	14,090	49,304
1344	..	80,784	29,234	27,637	11,784	9,190	2,939	81,794	12,534	7,438	9,968	51,854
1345	..	66,673	27,135	18,127	11,081	8,521	2,009	84,737	18,166	11,644	11,261	43,666
1346	.	83,705	31,035	29,359	11,528	9,427	2,356	80,465	20,966	9,479	8,115	41,905
1347	..	69,966	27,703	22,422	9,216	8,525	2,100	88,448	20,586	13,201	11,604	43,067
1348	..	..	..	..	..	..	..	87,446	19,240	12,500	12,946	42,760
1349	..	69,776	27,859	20,619	10,236	8,717	2,345	86,268	19,276	12,026	17,794	37,172
1350	..	75,475	26,399	27,106	10,388	9,282	2,300	91,749	19,248	12,481	15,709	44,311
1351	..	83,314	26,261	30,833	12,539	11,083	2,598	89,640	19,637	13,049	10,347	46,607
1352	..	72,460	25,091	22,072	12,393	10,445	2,459	89,779	18,300	14,080	15,465	41,834
1353	..	77,857	26,499	23,682	13,061	12,215	2,400	56,585	16,941	15,076	14,227	10,341

Table VI - (contd)

Fasli year	Rabi						Kharif				
	Total	Wheat	Gram	Barley and Gram	Wheat and Barley	Other crops	Total	Rice	Juar and Arhar	Bajra	Other crops
1354 ..	104,888	27,578	19,395	13,811	41,234	2,870	55,606	17,495	11,964	13,833	12,314
1355 .	77,959	28,857	23,224	11,583	11,823	2,472	53,296	18,544	12,469	9,128	13,155
1356 ..	80,553	27,441	23,760	15,407	12,023	1,922	56,519	22,541	10,655	9,841	13,482
1357 ..	73,619	16,846	26,137	16,550	11,958	2,128	56,350	22,568	13,935	9,775	10,072
1358 ..	66,736	16,638	21,190	14,110	12,568	2,230	63,169	25,413	15,913	13,432	8,411
1359 ..	58,723	18,036	10,232	15,143	12,674	2,638	61,373	18,795	15,284	16,953	10,341
1360 ..						Not available					
1361 ..	72,239	17,822	27,605	13,692	9,936	3,184	45,830	20,427	6,914	11,445	7,044
1362 ..	02,677	31,120	24,719	4,570	18,386	3,882	76,438	21,181	11,487	10,579	33,191
1363 ..	82,996	31,315	15,019	10,717	6,676	19,269	69,074	24,766	9,274	4,364	30,670
1364 ..	83,274	26,532	17,915	13,563	7,463	15,801	83,734	29,484	14,016	4,394	35,850

Table VI—AREA IN ACRES UNDER PRINCIPAL CROPS, TAHSIL MOHANLALGANJ

Fasli year	Rabi						Kharif				
	Total	Wheat	Gram	Barley and Gram	Wheat and Barley	Other crops	Total	Rice	Juar and Arhar	Bajra	Other crops
1340	43,546	19,876	10,443	3,511	2,493	7,225	63,175	18,234	12,118	4,721	28,102
1341	50,605	25,101	10,692	4,262	3,121	7,429	58,715	15,883	12,530	5,460	24,842
1342	50,401	21,018	13,597	3,651	3,121	9,014	62,861	17,596	9,508	6,733	29,024
1343	48,060	19,500	12,315	3,846	2,380	10,019	63,756	20,733	8,947	5,179	28,997
1344	57,953	24,138	15,831	3,870	2,706	11,408	59,789	22,273	7,063	3,779	26,674
1345	50,576	21,770	14,346	3,133	2,994	8,333	65,535	26,866	9,989	3,688	24,992
1346	57,356	25,197	16,974	2,966	3,486	8,733	61,978	27,718	9,067	3,614	21,579
1347	50,534	21,482	14,364	2,031	2,818	9,839	67,171	27,830	10,064	4,430	24,847
1348	..	..	..	..	..	..	65,751	27,002	9,695	3,782	25,272
1349	49,470	22,070	13,725	2,218	2,965	8,492	63,693	22,957	10,621	5,405	24 710
1350	52,241	19,264	18,173	2,838	3,518	8,448	70,019	25,329	9,342	6,359	28,989
1351	53,166	19,132	17,561	2,962	3,999	9,512	70,647	24,825	10,658	6,775	28,389
1352	49,434	17,364	16,857	3,413	4,516	7,284	70,960	24,889	11,189	6,450	28,432
1353	53,220	18,451	15,562	3,202	5,294	10,711	69,422	23,619	11,920	6,080	27,808

Table VI—(*concld.*)

Fasli year	Rabi						Kharif				
	Total	Gram	Wheat	Barley and Gram	Wheat and Barley	Other crops	Total	Rice	Juar and Arhar	Bajra	Other crops
1354 .	52,235	15,664	13,244	5,201	5,633	11,493	68,328	26,176	10,211	5,637	26,304
1355 ..	54,091	20,482	13,707	4,091	5,423	10,988	65,215	26,267	9,679	3,577	25,692
1356 ..	57,385	20,527	15,795	4,790	6,060	10,203	63,588	30,608	7,663	3,162	22,155
1357 ..	54,304	18,739	15,514	4,480	5,079	10,492	67,002	31,294	11,684	4,191	19,833
1358 .	52,122	18,360	13,151	4,733	5,166	10,712	71,424	33,235	11,096	4,541	22,552
1359 ..	46,102	16,960	7,736	3,721	5,028	11,657	67,383	25,835	12,281	6,065	23,202
1360 ..						Not available					
1361 ..	65,851	24,543	16,880	6,225	2,069	16,134	63,242	28,116	9,397	5,352	20,377
1362 ..	63,248	24,463	16,649	5,230	2,068	14,838	66,165	29,048	10,249	4,623	22,245
1363 ..	48,555	24,165	13,747	3,467	2,009	5,147	36,377	23,681	8,144	3,406	1,145
1364 ..	56,576	27,850	16,627	4,062	2,229	5,807	49,880	28,317	9,538	4,228	7,797

Table VII—LAND REVENUE DEMAND AT SUCCESSIVE SETTLEMENTS (IN RS.)

Pargana		Summary Settle-ment 1858-59	1866	1896	1926-27			After zamindari abolition 1952
Lucknow ..	..	1,40,532	1,12,870	1,48,456	2,21,776	4	0	4,92,867
Bijnor ..	..	87,051	87,449	1,09,682	1,59,367	8	0	3,85,681
Kakori ..	..	42,425	24,550	33,193	73,206	4	0	1,88,992
Tahsil Lucknow	..	2,70,008	2,24,869	2,91,330	4,54,350	0	0	10,67,540
Malihabad ..	..	1,18,645	1,42,662	1,79,956	2,36,517	8	0	6,16,629
Mahona ..	..	1,04,992	1,28,661	1,55,881	1,95,900	0	0	5,06,556
Tahsil Malihabad	..	2,23,637	2,71,323	3,35,837	4,31,417	8	0	11,23,185
Mohanlalganj	..	1,56,511	1,78,825	2,05,014	2,45,281	6	0	*
Nigohan .	..	37,331	48,227	52,266	55,949	0	0	*
Tahsil Mohanlalganj		1,93,842	2,27.052	2,57,280	3,01,230	6	0	7,86,183
District Total	..	6,87,487	7,23,244	8,84,447	11,86,997	14	0	29.76,908

* Pargana-wise demand is not available.

Table VIII.—PUBLIC RECEIPTS AND EXPENDITURE IN RESPECT OF THE DISTRICT BOARD, LUCKNOW DISTRICT

(Receipts)

Year	Government grants	Local rates	Taxes	Pounds	Ferries	Education	Medical	Public Health
1931-32	1,47,295	1,15,154	37,295	12,315	4,839	6,294	1,161	344
1932-33	1,36,054	1,15,101	43,888	13,942	4,982	6,108	4,351	293
1933-34	1,37,110	1,16,994	44,605	10,789	4,696	6,706	1,928	301
1934-35	1,45,631	1,18,000	43,273	10,362	4,950	7,249	4,818	287
1935-36	1,53,106	1,16,318	38,906	11,414	5,300	8,341	4,383	244
1936-37	1,46,049	1,16,183	34,774	10,982	5,197	7,840	1,705	232
1937-38	1,51,546	1,16,207	32,124	10,431	5,791	9,278	4,124	225
1938-39	1,51,447	1,20,457	27,924	10,417	5,851	8,870	1,085	165
1939-40	1,49,168	1,20,389	32,200	10,339	6,135	8,894	1,707	277
1940-41 .. .	1,46,773	1,20,391	30,831	13,113	6,068	10,206	1,434	213
1941-42	1,49,121	1,13,537	36,180	11,748	3,459	10,165	798	157
1942-43	1,48,408	1,06,205	45,746	11,564	7,044	10,113	3,783	153
1943-44	1,45,963	1,06,321	54,480	15,824	5,920	11,885	3,345	161
1944-45	2,36,731	1,06,228	55,088	21,069	7,614	9,792	4,779	277
1945-46	1,93,539	1,06,136	58,694	22,791	9,416	11,270	2,225	153
1946-47	1,97,259	1,11,227	55,716	24,475	8,416	11,403	488	95

Table VIII.—PUBLIC RECEIPTS AND EXPENDITURE IN RESPECT OF THE DISTRICT BOARD, LUCKNOW DISTRICT

(Receipts)

Year	Veterinary	Markets and shops	Fairs and exhibitions	Receipts from property	Agriculture and arboriculture	Interest	Miscellaneous	Total
1931-32	1,853	1,009	..	13	2,611	..	906	3,31,089
1932-33	1,603	843	..	20	934	..	4,966	3,33,095
1933-34	2,000	640	..	33	1,373	..	1,708	3,28,889
1934-35	829	766	..	18	876	..	1,068	3,38,127
1935-36	684	629	..	77	978	238	1,555	3,42,073
1936-37	677	685	..	69	824	31	1,148	3,26,396
1937-38	..	618	..	771	1,135	..	2,650	3,34,902
1938-39	..	602	..	39	1,802	..	748	3,29,407
1939-40	165	676	..	4,017	776	..	1,081	3,35,824
1940-41	327	624	..	26	6,582	..	1,221	3,37,809
1941-42	..	649	..	38	2,559	..	1,641	3,30,052
1942-43	..	590	..	13,181	4,976	..	1,601	3,53,364
1943-44	..	705	..	29	1,649	..	3,791	3,50,073
1944-45	..	743	..	15	3,052	..	3,669	4,49,057
1945-46	..	530	..	27	2,302	..	1,630	4,08,713
1946-47	..	893	..	12	36,880	..	1,596	4,48,460

Table VIII—(contd.)

Year	Government grants	Local rates	Taxes	Pounds	Ferries	Education	Medical	Public Health
1947-48	2,66,831	1,16,836	56,049	27,375	5,021	13,880	2,375	4
1948-49	3,02,031	1,55,749	77,917	37,148	14,036	40,988	84,653	.
1949-50	3,68,804	1,97,909	1,47,918	52,280	13,646	20,675	170	..
1950-51	4,16,456	2,08,705	2,01,649	68,649	..	32,167	828	60
1951-52	5,23,372	1,84,058	1,77,966	69,133	6,828	81,284	806	60
1952-53	5,48,120	2,03,822	1,78,069	47,715	40,055	72,753	158	..
1953-54	7,42,513	1,98,979	1,81,661	61,132	18,890	81,685	106	..
1954-55	6,55,441	1,98,892	1,54,466	50,711	19,274	77,236	768	..
1955-56	7,51,277	1,98,944	1,39,114	41,766	8,983	74,689	149	..
1956-57	7,93,722	1,98,944	1,57,890	41,869	14,436	69,947	88	..

Table VIII—(*contd.*)

Year	Veterinary	Markets and shops	Fairs and exhibitions	Receipts from property	Agriculture and arboriculture	Interest	Miscellaneous	Total
1947-48	..	1,322	..	6	1,895	..	1,829	4,93,421
1948-49	..	1,451	..	..	2,174	..	1,183	7,17,330
1949-50	..	1,595	..	..	4,245	..	5,668	8,12,912
1950-51	..	1,668	..	.	2,491	..	4,540	9,37,213
1951-52	..	2,247	.	73	1,913	..	3,675	10,51,395
1952-53	..	6,155	..	490	3,144	..	9,145	11,09,626
1953-54	..	5,454	..	455	2,629	..	7,756	13,01,260
1954-55	..	10,244	2,000	2,445	3,357	..	3,672	11,68,506
1955-56	..	40,809	625	599	3,807	..	4,656	12,65,418
1956-57	..	6,952	1,725	1,629	2,253	..	7,612	12,97,067

Table VIII—PUBLIC RECEIPTS AND EXPENDITURE IN RESPECT OF THE DISTRICT BOARD, LUCKNOW DISTRICT

(Expenditure)

Year	General Administration and collection charges	Pounds	Education	Medical	Public Health	Veterinary	Fairs	Agriculture and arboriculture	Public Works	Superannuation (other than education)	Refund	Miscellaneous	Total
1931-32	25,165	8,141	1,78,024	33,430	8,786	5,337	..	1,525	64,288	1,955	340	1,589	3,28,580
1932-33	24,157	8,362	1,70,610	33,225	8,764	5,154	..	1,169	77,521	1,955	81	5,362	3,36,360
1933-34	24,452	8,732	1,65,301	32,676	8,784	4,718	..	1,268	70,835	1,986	213	557	3,19,522
1934-35	23,977	8,067	1,73,437	33,558	9,525	6,203	..	1,357	71,708	1,713	5,965	529	3,36,039
1935-36	24,651	8,288	1,60,637	33,584	9,438	5,111	..	1,291	1,14,914	1,723	384	3,770	3,72,791
1936-37	23,089	8,067	1,85,891	33,958	8,858	4,735	..	1,577	74,528	1,738	264	2,491	3,45,226
1937-38	22,786	8,171	1,82,776	34,067	9,701	4,365	..	1,512	57,064	1,717	84	583	3,22,846
1938-39	23,201	7,832	1,73,995	33,087	10,593	4,531	..	1,504	66,731	1,729	11	407	3,23,621
1939-40	23,316	7,846	1,83,073	37,079	10,170	3,388	..	1,515	70,550	1,607	63	1,085	3,39,692
1940-41	23,546	8,241	1,86,032	35,706	9,437	4,827	..	1,528	59,593	1,527	526	1,300	3,32,265
1941-42	23,612	8,256	1,83,396	33,592	9,836	4,840	..	1,515	70,428	1,587	71	1,060	3,38,193
1042-43	25,159	8,183	1,83,410	31,139	9,678	4,176	..	1,480	57,125	1,521	134	1,221	3,23,226
1943-44	28,815	9,298	1,73,963	34,373	10,445	5,960	..	1,716	62,067	1,473	726	657	3,29,493
1944-45	27,478	10,146	1,94,230	41,344	10,988	4,106	..	1,300	1,52,893	2,519	139	979	4,46,122

Table VIII.—(*contd.*)

Year	General Administration and collection charges	Pounds	Education	Medical	Public Health	Veterinary	Fairs	Agriculture and arboriculture	Public Works	Superannuation (other than education)	Refund	Miscellaneous	Total
1945-46	28,042	10,783	1,93,914	38,776	11,818	3,829	..	1,199	99,029	2,731	676	7,918	3,98,714
1946-47	27,803	9,688	2,48,886	40,216	10,907	3,972	..	897	67,250	2,959	127	24,205	4,36,910
1947-48	38,453	13,886	2,75,996	47,006	13,627	6,792	..	906	54.214	3,487	438	72,783	5,27.588
1948-49	50,479	23,323	3,22,355	45,938	13,994	7,411	..	1,059	49,614	3,867	418	63,928	5,82,386
1949-50	67,245	32,634	3,41,175	60,650	15,226	7.424	..	1,177	1,05,835	4,946	3,836	1,49,578	7,89,726
1950-51	74,063	23,133	5,14,562	53,325	16,683	7,382	..	1,294	1,62,741	5,479	275	1,63,435	10,22,372
1951-52	76,546	22,216	6,92,846	56,825	16,639	12,363	..	1,405	1,17,564	6,230	66	1,84,256	11,85,956
1952-53	75,424	24,248	7,00.992	87,023	17,182	13,703	..	1,936	1,23,283	6,342	330	64,057	11,14,520
1953-54	82,083	26.798	6,65,027	65,578	16.771	12,562	..	2,103	1,21,879	6,466	388	61,879	10,61,534
1954-55	80,235	27,170	7,13,732	67,610	18,849	11,184	.	1,892	1,28,709	6,937	238	77,226	11,33,782
1955-56	81,745	30,350	7,52.047	72,202	19,481	10,229	.	2,393	1,66,488	7,545	6,625	69,558	12,18,663
1956-57	1,94,919	42,446	8,56,010	84,003	26,332	14,426	..	2,721	2,24,249	..	231	6,939	13,92,276

Table VIII—PUBLIC RECEIPTS AND EXPENDITURE IN RESPECT OF THE MUNICIPAL BOARD, LUCKNOW

(Receipts)

Year	Octroi	Tax on house and land	Other taxes	Rents	Loans	Other sources	Total
1931-32	..	..	..	..	..	..	..
1932-33	37,641	1,20,784	12,23,920	50,620	6,725	7,31,033	21,70,723
1933-34	42,689	1,08,035	12,47,384	53,811	..	7,02,431	21,54,350
1934-35	41,729	1,03,674	12,54,352	52,885	..	7,34,449	21,87,089
1935-36	42,427	1,14,513	13,23,479	60,150	..	7,15,678	22,56,247
1936-37	42,954	1,17,679	13,83,225	60,269	2,50,000	7,98,939	26,53,066
1937-38	38,906	1,17,565	13,27,836	64,097	1,67,692	7,03,028	24,19,124
1938-39	37,550	1,20,134	13,45,617	66,257	1,00,000	6,28,195	22,97,753
1939-40	38,012	1,22,653	12,93,983	67,499	1,21,025	6,55,838	22,99,010
1940-41	37,999	1,36,719	13,22,712	75,721	..	7,25,306	22,98,457
1941-42	42,014	1,36,070	13,38,706	71,036	50,000	7,19,059	23,56,885
1942-43	51,097	1,44,488	13,86,270	74,390	81,500	6,56,922	23,94,667
1943-44	49,091	1,41,265	13,76,510	1,11,937	71,000	7,82,164	25,31,967

Table VIII—PUBLIC RECEIPTS AND EXPENDITURE IN RESPECT OF THE MUNICIPAL BOARD, LUCKNOW

(Expenditure)

Year	Adminis-tration and collection of taxes	Public safety	Water supply and drainage		Conser-vancy	Hospital and dispen-saries	Public Works	Public instruction	Other heads	Total
			Capital	Mainte-nance						
1931-32 .. .	..	..	..	..	..	..	..	..	..	..
1932-33	1,96,731	90,484	95,183	3,22,968	2,34,829	25,674	1,80,654	1,89,241	7,76.144	21,12,908
1933-34	2,09,990	1,06,736	1,40,711	3,91,888	2,67,721	32,926	1,62,215	2,11,165	6,21,251	21,44,603
1934-35	2,11,030	1,18.518	1,24,400	4,34,741	2,72,823	46,874	1,64,661	2,21,212	6,24,258	22,18,517
1935-36	2,19,117	1,32,246	88,268	4,24,478	2,88,163	76,481	1,53,174	2,29,956	6,58,446	22,70,329
1936-37	2,22,577	1,33,632	1.40,558	5,03,614	3,13,859	68,723	1,86,240	2,43,449	6,27.428	24,40,080
1937-38 .. .	2,15,363	1,63,135	4,08,474	4,42,806	3,24,500	57,017	2,14,103	2.56,976	6.32,336	27,14,710
1938-39	2,21,079	1,54,882	1,18,082	4,64.058	3,16,394	52,343	1,41,587	2,49,927	5,92,808	23,11,160
1939-40 .. .	2,24,901	1,47,083	60,903	4,56,956	3,12,089	47.619	86,261	2,52,677	5,60,120	21,48,609
1940-41	2,22,326	1,57,947	1,16,799	5,25,993	3,26,703	56,562	1,19,832	2,40,786	5,64,907	23,31,855
1941-42	2,31,007	1,70,227	65,950	4,66,746	3,25,340	51,231	1,68,925	2,38,882	5,45,485	22,63,793
1942-43	2,29,942	1,59,094	22,550	5.22,124	4,02,034	56,848	1,2[illegible],451	2,48,210	6,03,496	23,70,749
1943-44	2,35,295	1,68,637	8,289	6,56,752	4,61,104	59,120	1.40,883	2,57,633	5,20,059	25,07,772

Table VIII—(*contd.*)

(*Receipts*)

Year	Octroi	Tax on house and land	Other taxes	Rents	Loans	Other sources	Total
1944-45	44,412	1,45,904	15,26,650	99,845	40,200	11,37,364	29,94,375
1945-46	39,606	1,45,921	15,83,122	1,05,056	60,873	19,77,122	39,11,700
1946-47 .. .	40,810	2,66,610	17,88,108	2,73,762	3,00,000	19,13,756	45,83,046
1947-48	36,184	4,23,646	20,82,806	2,26,036	1,24,650	23,01,404	51,97,726
1948-49	30,547	7,23,4[illegible]4	27,90,678	2,30,104	4,53,000	29,17,565	71,54,328
1949-50	33,149	8,60,407	26,66,543	2,07,811	15,00,000	43,13,257	95,91,167
1950-51	31,887	9,02,796	26,40,351	2,87,125	37,63,600	44,96,710	1,21,22,469
1951-52	32,193	9,24,504	27,17,503	3,15,711	18,10,000	59,32,591	1,17,32,502
1952-53	41,074	9,18,167	27,91,894	3,52,961	20,57,624	54,98,491	1,16,60,2[illegible]1
1953-54	66,689	13,73,993	30,58,717	4,76,280	16,53,000	47,10,595	1,13,39,274
1954-55	69,827	12,56,321	29,81,448	5,65,891	44,16,935	44,73,253	1,37,63,675
1955-56	74,751	13,32,530	34,06,380	5,25,307	60,54,065	36,31,907	1,50,24,940
1956-57	71,256	13,49,528	34,90,217	6,44,686	15,35,000	37,95,256	1,08,85,943

Table VIII—(*contd.*)

(Expenditure)

Year	Administration and collection of taxes	Public safety	Water supply and drainage		Conservancy	Hospital and dispensaries	Public Works	Public instruction	Other heads	Total
			Capital	Maintenance						
1944-45 ..	2,55,769	1,70,661	77,323	7,12,202	5,30,957	62,641	2,27,876	2,89,652	2,62,237	25,89,318
1945-46 ..	3,04,395	1,79,216	83,416	7,55,027	6,51,548	70,743	2,68,314	3,30,755	5,50,035	31,93,449
1946-47 ..	3,63,556	1,80,841	81,660	7,23,806	8,35,691	75,109	2,99,324	3,64,278	5,84,684	35,08,949
1947-48 ..	4,22,396	1,90,021	63,596	9,14,756	11,84,441	96,119	1,81,372	4,74,159	5,28,944	40,55,804
1948-49 ..	5,08,460	2,36,834	5,18,661	8,90,533	11,27,581	1,12,676	4,30,987	6,54,076	7,76,637	52,56,445
1949-50 ..	6,76,259	1,82,503	8,17,117	10,09,843	13,89,535	1,36,379	14,44,688	10,20,829	8,39,134	75,16,287
1950-51 ..	6,47,952	2,19,891	21,56,647	8,98,869	14,46,248	1,63,901	13,92,844	11,75,042	8,36,298	89,37,692
1951-52 ..	6,53,422	2,25,540	9,76,830	11,80,778	12,83,330	1,96,987	22,78,352	12,82,788	9,41,764	90,19,791
1952-53 ..	7,09,701	2,50,107	11,56,806	12,52,085	12,69,306	1,75,069	25,52,583	12,20,231	19,58,401	1,05,44,289
1953-54 ..	6,83,185	2,40,522	4,52,885	13,05,048	13,36,474	2,01,562	27,61,119	12,24,634	19,95,029	1,02,00,458
1954-55 ..	6,88,058	2,42,361	10,43,153	13,50,156	13,65,654	2,24,718	17,90,777	12,53,177	28,66,509	1,08,24,563
1955-56 ..	7,10,210	3,04,335	20,71,330	13,64,048	13,09,387	2,20,048	11,79,797	13,43,987	21,40,231	1,06,43,373
1956-57 ..	7,40,434	2,49,788	41,39,351	14,78,805	15,77,233	2,62,244	13,95,809	13,43,232	26,82,017	1,38,78,913

Table VIII—PUBLIC RECEIPTS AND EXPENDITURE IN RESPECT OF THE CANTONMENT BOARD, LUCKNOW

Year	Receipts	Expenditure
	Rs.	Rs.
1948-49	4,31,675	3,83,281
1949-50	3,90,756	3,69,930
1950-51	3,91,859	4,36,080
1951-52	3,76,743	3,99,294
1952-53	3,95,607	3,97,994
1953-54	4,13,466	4,17,362
1954-55	4,03,525	4,18,418
1955-56	4,38,404	4,32,739
1956-57	5,62,665	5,11,325
1957-58	7,31,793	7,84,954

Table VIII—PUBLIC RECEIPTS AND EXPENDITURE IN RESPECT OF THE CHARBAGH AND ALAMBAGH NOTIFIED AREA, LUCKNOW

(Receipts)

Year	Vehicles	Dogs	Entertainment	Grazing	Goats	Tehbazari	Cattle pound	Fines	Govt. grants	Miscellaneous	Total
1933-34	..	..	..	..	..	..	..	39	7,000	12	7,051
1934-35	1,023	148	25	..	..	837	..	91	3,500	216	5,840
1935-36	2,097	144	25	..	..	1,745	..	71	3,500	307	7,889
1936-37	2,616	154	25	..	..	1,590	.	11	3,500	155	7,951
1937-38	2,524	145	25	..	.	1,843	184	99	3,500	72	8,392
1938-39	2,522	124	25	..	.	1,384	1,260	52	3,500	..	9,367
1939-40	2,564	150	25	..	.	2,123	1,511	56	..	71	6,500
1940-41	2,597	171	25	240	..	2,200	1,227	59	..	53	6,572
1941-42	2,654	154	25	250	..	2,343	1,481	67	..	140	7,114
1942-43	2,809	143	25	232	.	2,553	1,986	8	.	134	7,890
1943-44	2,886	124	25	302	..	2,283	2,428	27	..	77	8,152
1944-45	3,211	96	25	315	..	2,406	2,659	3	..	133	8,848
1945-46	2,199	85	25	288	.	2,510	3,614	101	4,220	104	13,146
1946-47	4,325	102	25	322	.	2,653	6,064	..	2,504	288	16,285

Table VIII –(*contd.*)

(*Receipts*)

Year	Vehicles	Dogs	Entertainment	Grazing	Goats	Tehbazari	Cattle pound	Fines	Govt grants	Miscellaneous	Total
1947-48	3,793	75	..	225	..	3,121	4,001	58	8,804	397	20,474
1948-49	4,009	57	..	372	..	4,031	4,545	190	504	296	14,004
1949-50	4,113	51	.	436	111	5,055	3,468	65	438	203	13,940
1950-51	4,047	53	.	400	128	5,199	3,546	267	7,318	674	21,632
1951-52	4,309	32	.	685	137	7,423	2,413	109	288	1,641	17,037
1952-53	4,164	24	.	499	103	10,533	2,911	483	276	280	19,273
1953-54	3,031	23	..	615	72	9,761	3,473	436	288	465	18,164
1954-55	5,186	24	..	382	67	12,094	2,738	465	288	267	21,511
1955-56	7.963	18	.	175	54	13,572	3,068	602	288	2,178	27,918

Table VIII—PUBLIC RECEIPTS AND EXPENDITURE IN RESPECT OF THE CHARBAGH AND ALAMBAGH NOTIFIED AREA, LUCKNOW

(Expenditure)

Year	Collection and office charges	Public Works	Education	Conservancy etc.	Miscellaneous	Contribution	Extraordinary	Total
1933-34 ..	1,105	2,000	..	116	1,133	..	.	4,354
1934-35 ..	1,952	2,041	..	46	245	..	..	4,284
1935-36 ..	1,637	7,615	..	..	1,183	..	.	10,435
1936-37 ..	2,260	1,300	..	..	281	..	..	3,841
1937-38 .	2,353	2,622	..	..	325	..	80	5,380
1938-39 ..	2,699	3,385	.	789	487	..	107	7,467
1939-40 ..	3,712	1,858	..	460	592	..	..	6,622
1940-41 ..	3,691	428	..	390	664	3,218	..	8,391
1941-42 ..	4,130	1,550	..	747	644	.	..	7,071
1942-43 ..	4,314	468	250	950	832	..		6,814
1943-44 ..	4,704	1,358	300	1,206	1,036	800	..	9,404
1944-45	5,239	175	300	2,019	1,141	..	..	8,874
1945-46 .	5,598	3,254	300	2,363	1,129	..	..	12,644
1946-47 ..	5,718	10,526	300	1,713	1,235	..	..	19,492

Table VIII—(*contd.*)

(*Expenditure*)

Year		Collection and office charges	Public Works	Education	Conservancy etc.	Miscellaneous	Contribution	Extraordinary	Total
1947-48	..	5,528		500	2,538	1,861		..	10,427
1948-49		6,044	7,641	1,000	902	3,138		..	18,725
1949-50		6,221	2,000	1,000	428	2,501	..	..	12,150
1950-51		7,358	1,779	500	165	3,789	50	..	13,641
1951-52		6,743	4,093	4,000	..	3,635	..	165	18,636
1952-53		6,869	6,871	1,000	355	2,999		287	18,381
1953-54	..	6,611	4,330	1,000	401	2,981	2,500	..	17,823
1954-55	..	7,056	..	2,000	444	2,930	..		12,430
1955-56		7,141	..	1,000	638	4,876	..	..	13,655

Table VIII—PUBLIC RECEIPTS AND EXPENDITURE IN RESPECT OF THE KAKORI TOWN AREA, TAHSIL LUCKNOW

Year	Receipts						Expenditure					
	C. and P. tax	Govt. grants	Fines	Miscellaneous	Deposits and advances	Total	Establishment and contingent	Conservancy and lighting	Public Works	Extra-ordinary charges	Deposits and advances	Total
1945-46	2,291	216	1	692	.	3,200	716	1.017	..	921	.	2,654
1946-47	2,512	.	..	525	..	3,037	722	1,008	363	1,342	.	3,435
1947-48	1,449	182	9	612	4,000	6,252	1,384	1,239	..	2,427	1,767	6,817
1948-49	8,000	216	10	754	280	9,260	1,452	2,743	500	1,124	2,513	8,332
1949-50	4,953	216	.	921		6,090	2,064	3,550	598	1,048	..	7,260
1950-51	5,090	394	226	1,206	..	6,906	2,492	3,424	..	765	..	6,681
1951-52	4,647	258	30	1,021	..	6,956	2,271	3,826	..	740	..	6,836
1952-53	6,334	144		402	96	6,976	2,198	4,026	.	306	171	6,701
1953-54	7,329	144		688	..	8,161	2,068	4,140	.	1,488	.	7,696
1954-55	6.765	144		572	560	8,041	1,342	4,335	388	1,041	..	7,106
1955-56	4,580	11,644		1,474		17,698	1,308	3,996	..	1,037	..	6,341
1956-57	2,608	144	.	305		3,657	1,353	3,841	9,611	1,148	..	15,953

Table VIII—PUBLIC RECEIPTS AND EXPENDITURE IN RESPECT OF THE MALIHABAD TOWN AREA, TAHSIL MALIHABAD

Year	Receipts						Expenditure					
	C. and P. tax	Govt. grants	Fines	Miscellaneous	Deposits and advances	Total	Establishment and contingent	Conservancy and lighting	Public Works	Extra-ordinary charges	Deposits and advances	Total
1945-46	3,783	432	1	753	1,224	6,192	1,093	2,080	378	1,415	1,223	6,189
1946-47	3,857	396	..	1,066	1,256	6,575	1,247	1,996	..	2,234	1,255	6,732
1947-48	9,343	380	7	1,165	1,990	12,814	1,767	2,265	2,315	2,839	1,990	11,176
1948-49	8,439	216	27	1,057	1,971	11,720	2,900	5,422	..	1,290	1,448	11,060
1949-50	6,318	360	1	1,670	2,123	10,472	2,378	5,818	96	1,107	2,123	11,522
1950-51	4,698	360	.	2,067	1,966	9,091	2,114	5,438	35	803	1,966	10,356
1951-52	10,265	471	6	2 128	2 014	14,884	2,900	5,694	1,682	1,499	2,014	13,789
1952-53	6,207	504	3	1,782	2,237	10,733	3.020	6,059	793	423	2.237	12,532
1953-54	12,173	456	..	1,332	2.514	16,475	3,125	6,455	21	2,005	2,514	14,120
1954-55	9,816	5,384	58	2,403	2,053	19,714	3,405	6,188	3,292	1,522	2,053	16 460
1955-56	16,992	386	.	2,705	1,778	21,861	3,441	6,525	14.500	2.114	1,778	28,358
1956-57	9,941	386		1,981	2,142	14 450	3,390	5,937	2,314	734	1,981	14.356

Table VIII—PUBLIC RECEIPTS AND EXPENDITURE IN RESPECT OF THE GOSAINGANJ TOWN AREA, TAHSIL MOHANLALGANJ

Year	Receipts						Expenditure					
	C and P. tax	Govt. grants	Fines	Miscellaneous	Deposits and advances	Total	Establishment and contingent	Conservancy and lighting	Public Works	Extra-ordinary charges	Deposits and advances	Total
1945-46	2,217	144	43	571	.	2,976	697	1,169	259	637	..	2,744
1946-47	2,100	144	..	449	..	2,693	674	1,213	..	1 010	..	2,897
1947-48	3,272	96	4	890	..	4,262	1,120	1,100	50	1,800	..	4,070
1948-49	4,517	.	2	513	..	5,032	1,503	1,889	164	798	..	4,354
1949-50	4,842	72	..	1,632	.	6,553	1,522	2,559	1,605	748	..	6,434
1950-51	5,087	126	23	2,220	..	7,456	1,600	2,625	..	618	..	4,843
1951-52	7,331	138	..	2,572	..	10,041	1,790	2,928	4,702	844	..	10,264
1952-53	6,949	144	..	2,819	..	9,912	1,960	2,926	233	347	..	5,466
1953-54	2,918	144	51	3,785		6,898	2,050	3,144	470	1,219	..	6,883
1954-55	7,693	144	..	3,584	..	11,421	2,200	2,678	1,673	711	..	7,262
1955-56	4,396	144	30	3,503	85	8,156	2,228	2,517	9,784	1,316	2,000	17,845
1956-57	9,086	216	.	2,932	2,052	14,284	1,337	3,143	1,500	771	2,000	8,751

Table VIII—PUBLIC RECEIPTS AND EXPENDITURE IN RESPECT OF THE AMETHI TOWN AREA, TAHSIL MOHANLALGANJ

Year	Receipts						Expenditure					
	C. and P. tax	Govt. grants	Fines	Miscellaneous	Deposits and advances	Total	Establishment and contingent	Conservancy and lighting	Public Works	Extra-ordinary charges	Deposits and advances	Total
1945-46	2,503	144	1	758	.	3,406	700	913	910	921	..	3,444
1946-47	3,116	140	3	744	..	4,003	866	1,314	..	1,123	..	3,303
1947-48	6,884	100	..	770	..	7,754	1,453	1,252	..	2,769	1,520	6,994
1948-49	7,615	..	..	1,519	1,516	10,650	1,730	3,034	4,385	1,191	..	10,340
1949-50	5,578	144	31	1,638	..	7,391	1,780	3,602	1,888	1,308	..	8,578
1950-51	9.206	144	32	2,286	.	11,668	1,769	3,597	..	926	..	6,292
1951-52	5,577	187	76	2,042	.	7,882	2,118	4,138	46	1,305	..	7,607
1952-53	12,251	216	6	2,166	..	14,639	2,118	4,493	2,102	687	.	9,400
1053-54	9,585	214	36	2,185	..	12,020	2,142	4,751	5,761	1,835	..	14,489
1954-55	8,417	216	24	2,389	..	11,046	2,204	4,823	6,728	1,111	..	14,866
1955-56	6,454	216	13	2 718	..	9,401	2.135	4,471	2,682	1,251	..	10,539
1956-57	5,161	216	..	2.017	2,000	9,394	2,290	4,120	4,017	920	2,000	13,347

Table IX—LITERACY AND EDUCATION, 1957-58

Educational standard		No. of schools or colleges	Number of scholars	
			Males	Females
Literate		..	1,02,470	14,347 (census 1951)
Primary Education		608	48,087	20,312
Secondary Education		124	28,300	9,089
Higher Education	Degree ..	12	6,769	1,507
	Post-Degree	1	1,417	357
Law	Degree	1	887	15
	Post-Degree	1	28	..
Medicine	M. B. B. S.	1	764	145
	M. S. and M. D.	1	88	7
	B. D. S.	1	92	3
	Licentiates	1	7	2
	Ayurvedic (B. M. B. S.)	1	83	6

Table X—LIVELIHOOD PATTERN, 1951

District and Tahsil	Population	Livelihood Classes: Agricultural classes: Cultivators of land wholly or mainly owned; and their dependants	Cultivators of land wholly or mainly unowned; and their dependants	Cultivating labourers and their dependants	Non-cultivating owners of land; agricultural rent receivers; and other dependants	Non-agricultural classes: Persons (including their dependants) who derive their principal means of livelihood from— Production other than cultivation	Commerce	Transport	Other services and miscellaneous sources
District Total	11,28,101	4,47,390	31,251	14,363	18,149	1,51,756	1,16,152	49,187	2,99,853
Rural Total	6,07,577	4,39,104	28,520	13,766	12,384	34,947	14,023	5,420	59,413
Urban Total ..	5,20,524	8,286	2,731	597	5,765	1,16,809	1,02,129	43,767	2,40,440
Lucknow Tahsil									
Total ..	7,45,758	1,65,588	10,887	6,005	8,148	1,33,342	1,05,272	47,032	2,69,484
Rural ..	2,41,905	1,60,112	8,973	5,535	3,164	19,557	6,492	3,840	34,232
Urban ..	5,03,853	5,476	1,914	470	4,984	1,13,785	98,780	43,192	2,35,252
Malihabad Tahsil									
Total ..	2,14,687	1,64,690	10,704	4,413	5,594	8,531	5,082	1,089	14,584
Rural ..	2,07,083	1,64,204	10,224	4,320	5,031	7,159	3,617	654	11,874
Urban	7,604	486	480	93	563	1,372	1,465	435	2,710

Table X—(*contd.*)

District and Tahsil	Population	Livelihood Classes							
		Agricultural classes				Non-Agricultural classes			
						Persons (including their dependants) who derive their principal means of livelihood from—			
		Cultivators of land wholly or mainly owned and theirs dependents	Cultivators of land wholly or mainly unowned and their dependents	Cultivating labourers and their dependants	Non-cultivating owner of lands agricultural rent receivers; and other dependants	Production other than cultivation	Commerce	Transport	Other services and miscellaneous sources
Mohanlalganj Tahill									
Total .	1,67,656	1,17,112	9,660	3,945	4,407	9,883	5,798	1,066	15,785
Rural .	1,58,589	1,14,788	9,323	3,911	4,189	8,231	3,914	926	13,307
Urban	9,067	2,324	337	34	218	1,652	1,884	140	2,478

Table XI—LIST OF FAIRS, 1958

Serial number	Town or Village	Name of Fair	Date	Approximate attendance
		TAHSIL LUCKNOW		
	Pargana Lucknow			
1	Aliganj	Mela Mahabir Jee	First Tuesday of Jeth	3,500
2	Do.	Chehlum	Chehlum, each year	1,700
3	Amaigaon	Dhanush Yagna	Aghan Badi 7 to 10	1,000
4	Bhamta Mau	Budheshwar	Sawan	4,000
5	Bandinagar	Mela for sale and purchase of animals	1st June to 16th June and 2nd December to 15th December	6,000
6	Gangakhera	Shiv Jee	28th December	400
7	Kankrabad	Bardhi	February	400
8	Mahnagar	Muharram	Tenth of Muharram	3,200
9	Mohiullapur	Cattle fair	Maghhi Puranmashi	2,200
10	Salehnagar	Gharghata Ashnan Kartik	Kartik Puranmashi and Amawasya	1,000
11	Saraura	Mela Dhyan Devi	Every Puranmashi	2,000
12	Singra Mau	Kartiki	Kartik Purnima	412
13	Thawar	Satti Jee	February	300
14	Bhamta Mau	Mela Budheshwar	On every Wednesday in Sawan	12,000
15	Do.	Do.	Shivaratri in Fagun	15,000
16	Do.	Do.	Kajri Teej in Bhadon	4,000
17	Singra Mau	Sargangi	Kartik Puranmashi	3,000
	Pargana Kakori			
18	Bhaunara	Mela Suraj Kund	In Bhadon for 15 days	200
19	Dona	Urs Madar Saheb Burhwa Baba	1st Monday in Jeth	1,500
20	Fatehganj	Mela Jangh Domi	Chait Sudi Naumi	500
21	Intgaon	Mela Mahabiran	Second Tuesday in Jeth	1,000

Table XI—(*contd.*)

Serial number	Town or Village	Name of Fair	Date	Approximate attendance
22	Maunda ..	Dhanush Yagna ..	Aghan	800
23	Piarepur ..	Mela Piarepur ..	On the last Sunday of Baisakh	500
24	Sakra ..	Mela Buihwa Baba ..	On Puranmashi of Magh and Baisakh	500
25	Do. ..	Mela Gurguri Tal ..	On Kartik Puranmashi ..	3,000
26	Sarai Alipur ..	Kansbadh	Bhadon Badi Ekadashi ..	500
27	Takiya Kakori	Urs Qasim Saheb ..	20 to 22 Rabi-us-sani ..	15,000
28	Do. .	Urs Karamat Ali Shah Saheb	4th Jamadi-us-sani ..	5,000
	Pargana Bijnor			
29	Ain ..	Cattle Fair	Kartik, Dewali to Puranmashi, 15 days	1,700
30	Banni ..	Do. ..	Kartik Puranmashi, 2 days	200
31	Banthara ..	Do ..	Baisakh Parewa to Dashmi	1,000
32	Gauri ..	Do. ..	Kuwar Sudi Parewa and Dashmi	750
33	Khatola ..	Thakurbir Ka Mela ..	Chait Puranmashi ..	1,500
34	Maunda ..	.. ..	Kuwar Sudi Panchmi and Dashmi	2,000
35	Rahimabad ..	Janmashtmi ..	8th of Bhadon ..	400

TAHSIL MALIHABAD

Serial number	Town or Village	Name of Fair	Date	Approximate attendance
	Pargana Malihabad			
36	Rosena .	Durga Devi ..	14th April	250
37	Datauli ..	Chaturbhujee Devi ..	Chait Sudi Ashtmi ..	500
38	Kasmandi Kalan	Kans Lila	Bhadon Krishna Paksh Chaudas	300
39	Mahmudnagar	Ram Lila	Kuwar-Vijai Dashmi ..	500
40	Ram Nagar h/o Jindaur	.. ..	Aghan Badi 2 and Jeth Badi 2	1,000

Table XI—(*contd.*)

Serial number	Town or Village	Name of Fair	Date	Approximate attendance
	Pargana Mahona			
41	Kathwara ..	..	.. Amawasya of every month ..	3,000
42	Mandiaon ..	Ram Lila ..	.. Puranmashi, Kuwar ..	3,000
43	Pakramau ..	Mela Jhanjhana Peer	.. First Thursday of Jeth ..	3,000
44	Pakraia Kalan	..	.. Kartik Puranmashi ..	5,000
	TAHSIL MOHANLALGANJ			
	Pargana Mohanlalganj			
45	Sahlamau ..	Muhammad Shah	.. 31st March	200
46	Amethi ..	..	.. Dashehra in Kuwar ..	700
47	Bahrauli ..	Basant Panchmi	.. Magh Badi 5 ..	1,200
48	Bakkas ..	Shekhna Ghat	. Kartik Purnima ..	5,000
49	Gauria Ghat ..	Kartik Ashnan	.. Kartik Puranmashi ..	500
50	Ghuskar ..	..	Kartik Purnima ..	800
51	Hardoiya ..	Dhanush Yagna	.. 2 days in Aghan ..	500
52	Hulas Khera ..	Kartik Ashnan	.. Kartik Puranmashi ..	300
53	Do. ..	Kaleshwari Devi	.. Every Monday and Friday in Jeth and Asarh	150
54	Karora .	Dhanush Yagna	.. In the month of December; No fixed date	6,000
55	Khujauli ..	..	.. Dashehra in Kuwar ..	300
56	Mirakhnagar ..	Dhanush Yagna	.. No fixed date ..	1,000
57	Nagram ..	Mela Hapa	.. Next day of Nagpanchmi ..	600
58	Do. ..	Dhanush Yagna	.. Last week of Aghan ..	800
59	Sardarpur Karora	Dashehra Gosainganj	.. From Ashtmi to Dwadashi in Kuwar	2,000
60	Do. ..	Do.	.. Chait Durga Ashtmi ..	2,000
61	Do. .	Mela Mahabir Jee	.. Last Tuesday and Wednesday of Jeth	2,000
62	Salempur ..	..	.. Kartik Purnima ..	2,000
63	Do. ..	Urs ..	.. .. ..	2,000

Table XI—(*contd*)

Serial number	Town or Village	Name of Fair	Date	Approximate attendance
64	Samesi	Dhanush Yagna	In the month of December; No fixed date	4,000
65	Sarain Gudauli	Surya Kunda	Kartik Purnima	500
66	Siraura	Dhanush Yagna	..	1,000
67	Suriya Mau Ghat	Kartik Ashnan	Kartik Purnima	200
68	Utrawan	Dhanush Yagna	Shukla Paksh Naumi	300
	Pargana Nigohan			
69	Bhasanda	Ram Lila	Dashehra	200
70	Dhanwasand		Duij of Baisakh	50
71	Karanpur	Dhanush Yagna	In the month of Aghan	500
72	Madari Khera	Urs	No fixed date	400
73	Mangataiya	Bara Biroo	8th Sudi of Chait	100
74	Nigohan	Dhanush Yagna	No fixed date	1,000
75	Do	Hapa of Dangal	Next day of Nagpanchimi	3,000
76	Rati	Ahinwar	Nahus Chaturdashi of Kartik	1,600
77	Do.	Do.	Kartik Purnima	3,000
78	Sissendi	Ram Lila	Dashehra	700

Table XII—LIVESTOCK POPULATION, 1956

Tahsil and District		Tahsil Lucknow	Tahsil Malihabad	Tahsil Mohanlalganj	District Lucknow
Livestock					
Cattle	Male	62,337	62,900	45,419	1,70,656
	Female	38,363	30.023	25,289	93,675
Buffaloes	Male	6,709	4,796	6,603	18,108
	Female	31,592	26,714	20,958	79,264
Sheep		3,059	3,127	1,448	7,634
Goats		27,043	23,453	18,630	69,126
Horses and Ponies		2,266	1,475	983	4,724
Mules		97	24	1	122
Donkeys		1,511	757	473	2,741
Camels		132	163	132	427
Pigs		4,816	4,374	8,108	17,298
Total Livestock		1,77.925	1,57,806	1,28,044	4,63,775
Fowls		12,046	5,458	3,339	20,843
Ducks		1,050	253	221	1,524
Other Poultry		1.494	879	68	2,441
Total Poultry		14,590	6,590	3.628	24,808

Table XIII—List of Dak Bungalows and Rest Houses

Serial number	Village	Pargana	Tahsil	Management
1	Lucknow City	..	..	Government Estate Department
2	Do.	..	..	Do.
3	Do.	..	..	Forest Department
4	Narauna	Kakori	Lucknow	Canal Department
5	Utarthia	Bijnor	Do.	Do.
6	Gauri	Do.	Do.	Do.
7	Banni	Do.	Do.	Do.
8	Nabinagar	Malihabad	Malihabad	Do.
9	Malihabad	Do.	Do.	Public Works Department
10	Mijesa	Do.	Do.	Canal Department
11	Rudhan Khera	Do.	Do.	Do.
12	Dilawarnagar	Do.	Do.	Do.
13	Daulatpur	Mahona	Do.	Do.
14	Arjunpur	Do.	Do.	Public Works Department
15	Rajauli	Do.	Do.	Canal Department.
16	Itaunja	Do.	Do.	Public Works Department
17	Mau	Mohanlalganj	Mohanlalganj	Canal Department
18	Hardoiya	Do.	Do.	Do.
19	Patauna	Do.	Do.	Do.
20	Gosainganj	Do.	Do.	Do.
21	Mohanlalganj	Do.	Do.	Public Works Department.
22	Sissendi	Nigohan	Do.	Canal Department

Table XIV—List of Post Offices

CITY

1. Adarshnagar Departmental
2. Advocate
3. Aishbagh Refugee Colony
4. Alambagh
5. Alamnagar
6. Aminabad Park
7. Arya Pratinidhi Sabha
8. Blunt Square
9. Burlington Hotel.
10. Carlton Hotel
11. C. and W. Workshop
12. Charbagh
13. Chowk
14. Daliganj
15. Deorhi Agha Mir
16. Dilkusha
17. Dilkusha Sadar Bazar
18. Distt. Jail
19. Ganeshganj
20. Golaganj
21. Gurdwara
22. Hazratganj
23. Hewett Engineering School
24. Hewett Road
25. High Court Bench
26. Hina
27. Locomotive Workshop
28. Mahanagar
29. Mansurnagar
30. Medical College
31. Nadan Mahal
32. Nadwa
33. National Herald
34. Neil Lines
35. Nishatganj
36. New Ganeshganj
37. Nizami Press
38. Pan Dariba
39. R. G. Cotton Mills
40. Radice Road
41. Saadatganj
42. Sarfaraz
43. Singarnagar
44. Shia Lines
45. Singar Industrial Area
46. Sundarbagh
47. Thakurganj
48. Takmil-ut-Tib
49. Upper India Couper Paper Mills
50. U. P. Governor's Camp
51. University
52. Victoriaganj
53. Yahiaganj
54. Zarda.

DISTRICT

1. Adampur Janubi
2. Ain
3. Akraria Kalan
4. Amausi
5. Amethi
6. Amraigaon
7. Arjunganj
8. Bahrauli
9. Bakkas
10. Banthara
11. Barwalia
12. Baurumau
13. Behta
14. Bhadeswa
15. Bhadruk
16. Bhillawan
17. Bhatgaon
18. Bijnor

19. Chandganj
20. Civil Engineering School
21. Chinhat
22. Dhandhemau
23. Dayalpur
24. Deoti
25. Dilawarnagar
26. Ford Foundation Training Camp Indaurabagh
27. Gosainganj
28. Harauni
29. Intgaon
30. Itaunja
31. Jaitikhera
32. Jindaur
33. Juggaur
34. Kakori
35. Kali Pachhim
36. Kasmandi
37. Kankaha
38. Kathauli
39. Kathwara
40. Keoli
41. Khalispur
42. Kharka
43. Kumharawan
44. Mahgawan
45. Mahona
46. Malihabad
47. Mandiaon
48. Mall
49. Maunda
50. Mirakhnagar
51. Mohanlalganj
52. Mohari Khurd
53. Mohibullapur
54. Mahmudpur
55. Nabi Panah
56. Nagram
57. Nigohan
58. Paharpur
59. Rahimabad
60. Rahimnagar Pariana
61. Rasulpur-Tikamamau
62. Salempur
63. Samesi
64. Saraura
65. Sarojininagar
66. Saspan
67. Singramau
68. Sissendi
69. Talu Bakshi
70. Terwa
71. Thawar
72. Ujariaon
73. Umrawal
74. Utraitia
75. Utrawan.

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GLOSSARY

Abkari—Tax on liquor and other intoxicants.

Abkari Darogha—Superintendent of excise in the days of the Nawabs of Avadh.

Agnikunda—The sacrificial fire-pit from which the Agnikul Kshattrivas are said to have sprung.

Amil—An official who collected revenue under the Nawabs.

Anjuli—A measure of grain in ancient times; as much as is contained in the two hands cupped.

Aqta—An assignment of land for maintaining a fixed number of troops.

Avatar—An incarnation on earth of a divine Being.

Basti—An inhabited place.

Bhajan—Devotional song.

Bhanwar—A marriage ceremony among Hindus in which the bride and the bridegroom go round the sacred fire seven times—*Saptapadi*.

Bidi—An indigenous cigarette made of *tendu* leaves and tobacco.

Chabutra—Raised platform.

Chakledar—Collector or farmer of revenue in Avadh under the Nawabs

Chikan—A kind of embroidery with cotton or silken thread; a particular mode of working on muslin ro other cloth.

Chulha—Oven, hearth.

Dai—A midwife.

Darshan—Paying homage to a deity in a shrine.

Darbar—Royal Court.

Daris—Cotton carpets.

Deshi—Indigenous.

Dharmshala—A free rest house for pilgrims and travellers.

Dholak—A small drum.

Doli—A kind of litter.

Ekka—A type of two-wheeled horse-drawn carriage.

Fasli—Agricultural year starting from first July to the end of June.

Faujdar—A chief magistrate of a circle.

Ghee—Clarified butter.

Gota—Gold or Silver braided hard lace.

Hukka—Hubble-bubble.

Hundi—A bill of exchange.

Ijarah—A farm auctioned or let for a fixed sum of revenue.

Imambara—A building for the performance of religious ceremonies and meetings in commemoration of Imam Hasan and Husain and their followers.

Jagir—A grant of rent-free land given by the Government in recognition of services.

Jama—The assessed land revenue.

Kajri—A kind of folk song sung during the rainy season.

Kamdani—Embroidery done with gold or silver thread.

Karbala—Name of a place in Iraq, noted for the murder of Imam Husain, grandson of prophet

Muhammad. In India the name is given to places where *tazias* are buried.

Karchob–An embroiderer.

Karkhana–A workshop.

Khalian–Threshing floor.

Khalsa–Land reserved for direct management of the State.

Kharif—Autumn harvest.

Khudkasht—Cultivation by the land-owner either himself or through hired labour.

Khutba—A sermon, specially that preached in mosque on Friday and on two Ids.

Kirana–Grocery.

Lekhpal—Patwari; village accountant.

Loo–Hot gusts of winds blowing in the summer season.

Madarsa—School.

Mahajan–A money-lender.

Mahal–A unit of land under separate engagement for payment of revenue.

Mahua–A tree (*Bassia latifolia*), the sweet flowers of which are used in the preparation of spirituous liquor.

Maida–Fine wheat flour.

Majlis–A religious assembly of Shias to commemorate the death of Imam Husain and his followers.

Maktab–A school for Muslim children.

Malhar–A kind of song sung in the rainy season.

Mandi–A big market, a bazar.

Mansabdar–Holder of a military rank under the Mughals.

Masnad–A leather water-bag.

Masnad—A big pillow.

Mela–Fair.

Mufassil—The suburbs of a town, the outlying areas.

Mukhia or Muqaddam—Village headman.

Munim—Accountant.

Munj—A kind of grass used for making ropes, mats, baskets, etc, *Erianthus* (Munja)

Nankar—A subsistence which was given to collectors of revenue in lieu of service.

Nazrana–Premium.

Nazul–The land belonging to government situate within municipal area, but not belonging to any particular department.

Panj-hazari–A military officer under the Mughals holding a mansab or rank of five thousand.

Pathshala—School.

Phag–Songs sung during the Holi festival.

Phaora–Spade.

Pitra-paksh—Fortnight during which the dead ancestors are propitiated.

Pradesh—A fast observed on the thirteenth day of every fortnight of lunar month.

Prasad—Part of the offerings to an idol, which is distributed among the public.

Purdahnashin–A veiled woman.

Purohit—Priest.

Reorhi—A kind of sweetmeat made of sugar and *til*.

Rishi—Sage.

Rochna—An auspicious mark applied to the fore-head.

Sahukar—A banker.

Sanad—A grant, a charter or certificate.

Sarkar—A sub-division of the Suba; a district in pre-British days

Sarraf—A dealer in gold and silver.

Shraddha—Ceremony for the propitiation of the dead.

Shramdan—To do voluntary labour for public benefit.

Sloka—A Sanskrit verse.

Suba—Province.

Subedar—The governor of a province.

Tabla—A small tambourine: musical instrument.

Taqavi—Advance of money given to cultivators with or without interest.

Tazia—An imitation of the tombs of Hasan and Husain, generally made of coloured paper and bamboo.

Thug—A trickster, a swindler, a cheat.

Tuyul—A type of fief.

Zaid—Extra crop sown and harvested during the period, April to June.

Zardozi—A particular type of embroidery done with gold or silver thread.

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